

NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2813

Editorial.

SALUTATORY.

In assuming editorial control of the New Orleans Christian Advocate, we do so, profoundly impressed both with the importance and magnitude of the work. The power of the press is far-reaching and immeasurable. It is the great molder of public opinion, which is mightier than kings, legislatures, and armies. Its influence is to-day universally recognized, and no organization would now venture to prosecute its mission without a journal to voice its sentiments and plead its cause. The Church, though a divine institution, is no exception to the rule. A wide-awake and vigorous press is essential to the prosperity and growth of a religious denomination. Its various enterprises must be aggressively championed and its workers encouraged and enthused, if the largest success is to be achieved. Indeed, the periodicals of a Church are no improper measure of its strength.

But the issuance of a successful religious weekly is an exceedingly difficult task. It is a many-sided problem which rarely finds a solution. The Church news should be given promptly, and there is no organized method of obtaining it as in the case of the secular press. The editorial work should be pertinent and abreast of the times, and but few have the editorial gift. The sifting of matter, separating that which may be published with profit from that which should be excluded from publication, requires the best of judgment and uncommon tact. And then there are the financial aspects of the problem which are by no means the least perplexing at this time when costly materials and the clamor for a cheap paper are coexistent. Such are what we conceive to be some of the obstacles in the pathway to success as the editor of a religious periodical.

And in the case of the present occupant of the tripod of the Advocate, the very past of the paper brings an added sense of responsibility. So ably has it been edited and so honored has been its history that we dare not hope to do more than remotely approach the high standard of excellence hitherto maintained. But while we may not aspire to equal our predecessors in the superior quality of the service rendered, we shall endeavor to emulate their unwavering loyalty to Methodism and their unwearying zeal to promote the cause of Christ.

In directing the affairs of the Advocate, it shall be our aim to render it helpful to every department of our Church work. We want it to be an ally of every force that tends to hasten the coming of the divine kingdom, and an uncompromising foe of every agency that tends to perpetuate the reign of evil. A co-laborer with every toiler in the whitening fields, is what we desire to make it.

For the benefit of those to whom we are unknown, it may not be amiss to say more specifically that while we are connected with the paper it shall be true to the doctrines, polity, and traditions of the Methodist Church as handed down to us by the fathers. We would not be a slavish adherent to the past or bar the gateway to all future progress, but we do not think we should be too quick to abandon

what has been tested in the school of experience for things yet in the experimental stage. We want to see clearly the beckoning hand of Providence before we forsake the old landmarks for strange and uncertain paths.

In carrying the burdens which, at the bidding of the Church, we have ventured to assume, we shall lean heavily on the preachers of Mississippi and Louisiana. Indeed, but for our reliance upon them we should at once hand in our resignation and seek a place in the pastorate. But we know their mettle and we are not afraid to trust them. And the same may be said of hundreds of noble laymen in the two States which constitute our patronizing territory.

Of all friends of the Advocate, we desire to ask especially two things:

First—Help us MAKE the paper. We want information as to what is transpiring in our section of the Church. When anything happens in your community, send an account of it. And when your mind and heart are full of any subject of interest, write us a communication. We desire that the Advocate shall be a forum in which the worthy sentiments of its constituents may find adequate expression. We want, tersely expressed, the best thought of the best thinkers among us.

Second—Help us CIRCULATE the Advocate. It is YOUR paper. It is published to aid in building up the Church which you love. One of our crying needs is more distinctively denominational teaching. Our people must be made to know what Methodism stands for and in what its glory consists. Only such knowledge and the enthusiasm born of it, can give to our denomination that cohesiveness and evangelical aggressiveness which will conserve its institutions and speed it forward on a larger career. And in no way can this information be so successfully imparted as by the circulation of our periodical literature. Not until a Church paper is in every Methodist family may we expect to see that intelligent loyalty and ardent devotion which we so much need. Then let us make it our aim for the coming year to place the New Orleans Christian Advocate in every Methodist home in Mississippi and Louisiana. The voice of the late government report as to the recent growth of the various churches bids us in no uncertain tones to be up and doing along this line.

In conclusion, we desire to say that we shall appreciate helpful suggestions, that kindly criticisms will not be unwelcome, that we ask the prayers of every reader, and covet the good-will, assistance, and patient indulgence of all.

THE OLD YEAR AND THE NEW.

The Old Year has gone! With its joys and sorrows, its defeats and triumphs, its opportunities and responsibilities, it has become a part of the mighty past. In the long roll of ages, never will it come back. It has vanished forever. But its influence abides. It has left its impress upon each and all. Those in virtue's shining way, it has ennobled and lifted toward the skies. Those treading the paths of evil, it has left with increased depravity in the soul and a cycle nearer the home of the lost. Time, accord-

ing to the disposition we make of it, is either perfecting or destroying us. Properly employed, it brings sainthood, heaven, and happiness. Wrongly utilized, it brings to man a debased character, locks against him the gates of Paradise, and leaves him in the depths of hopeless despair. The most valuable lesson that one can learn is the significance of the passing hours and how to use them for the achievement of the loftiest ends.

The New Year has come! Its days are already marching swiftly by, its obligations are upon us, its open doors are challenging us, and its opportunities are fast going, to return no more. Shall we not make the New Year count for more than the Old? Such manifestly should be our earnest purpose. We should strive to make it richer in personal spiritual attainments, scatter with more lavish hand the precious seeds of truth and kindness in the red furrows of human hearts about us, and labor more diligently to speed the gospel on its widening way.

But alas! it is to be feared that most of our good resolutions will end in resolutions. Lamentably weak is the human will. It has been said that man is the only animal that does not profit as he should by the lessons of experience; that season after season he makes the same mistakes and repeats the same follies. Let us see that it is not so with us. Knowing the weakness of human nature, our proneness to vacillation and delay, let us resolutely take up the duties of the incoming year and write the brightest chapter yet written in our life history. We know of no more fitting prayer in the opening of the New Year than that expressed in the beautiful words of Frances Ridley Havergal:

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with thee.

Another year of leaning
Upon thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence all the days.

Another year of service,
Of witness for thy love;
Another year of training
For holier work above.

Another year is dawning;
Dear Master, let it be,
On earth, or else in heaven,
Another year with thee.

It is said of Christ that "he made himself of no reputation." He was alike to the greatest and lowliest of men. The Lord of all, he yet became the servant of all. To be like the Man of Gallilee is to be approachable and free from the fault of undue self-esteem.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Secular News and Comment

It is said that the great Trans-Siberian Railway will be double-tracked. As usual, American enterprise is at the forefront. According to report, the work will be done by a United States' syndicate.

In New York City a short time since, a plot of ground, 125 feet square, was leased for 999 years for a sum estimated at between \$25,000,000, and \$30,000,000. This is both the longest and largest lease which has come under our observation.

There are said to have been 188 cases of pellagra in Mississippi last year and 91 deaths from it. Lauderdale County led with 43 cases and Monroe came second with 17. Twenty-one cases were reported from the Vicksburg hospital.

The Japanese Red Cross has a million and a half members, and in 1908 received from annual dues over a million dollars. The American Red Cross has comparatively a pitifully small membership, and received the same year less than eight thousand dollars. Even in matters of philanthropy the Japs are forging forward.

Rumor has it that Mr. Cannon will retire from the Speakership of the Lower House of Congress in the near future. We fear the news is too good to be true. Uncle Joe is an able man and one of the most unique personalities in public life, but his course has not been such as to command the confidence of the moral and patriotic people of the country.

The Postoffice Department of the Government for the past year shows a deficit of more than seventeen million dollars. This is chiefly due to the second-class mailing privilege which entails an annual loss of \$64,000,000, and the rural routes which lack \$28,000,000, of being self-sustaining. But such is the popularity of these services that it is not likely that either will be much interfered with.

It has been announced that Patrick Henry's body will be moved from Red Hill, Charlotte County, Va., for reburial in the yard of the old Saint John's Church in Richmond, where he made his memorable revolutionary speech. It is perhaps fitting that the "forest-born Demosthenes" should sleep near the structure in which his patriotic eloquence won for him imperishable fame.

The Ballinger-Pinchot controversy will not down. President Taft tried to smother out the flame, but it keeps breaking out afresh. And now Congress is to investigate the affair. This is as it should be. If the Secretary of the Interior is innocent, the voice of calumniators should be hushed. If he has been handling the public resources improperly, let the facts be known. In its present righteous mood the nation has scant tolerance for graft either in high places or low.

The National Editorial Association of the United

States will celebrate its twenty-fifth anniversary in New Orleans on February 10. It was organized in this city during the time of the Cotton States Exposition and has not met here since. The Hotel Grunewald has been selected as headquarters by the editors and the business sessions will be held in the convention hall on the twelfth floor. Preparations are in progress for the meeting and the visitors will be accorded a royal welcome.

Chinatown in New York City is reported to be passing away. From an ordinary population of 2,500 and twice that on Saturdays and Sundays, it has dwindled down to an estimated population of 700. The murder of Elsie Sigel is said to have destroyed it. It aroused the police to do their duty, and they have suppressed gambling and other vices, and the town has steadily declined. Let it go. A community which must have licensed evil to sustain it does not deserve to exist.

Aviation is making progress. The Wright Company for the manufacture of aeroplanes has been organized with a million dollars capital. Connected with it are Cornelius Vanderbilt, Howard Gould, Theodore Shonts, and other millionaires. The manufacturing plant will be located near Dayton, Ohio, and machines will be ready for delivery by May 1. Grounds, where beginners may be given lessons in flight, are being prepared in Florida. Sooner than we think men may be flitting through the air and the automobile out of date.

American universities are now recognized as equal to the best. The number of students coming to the United States from abroad is steadily increasing. China, last year, sent over forty-seven young men to be educated at the expense of the government, and will this year increase the number to be thus supported to two hundred. This commerce of thought between the nations is one of the most striking characteristics of our time. The Cecil Rhodes Scholarships have done much to promote it. The foreign student and foreign missionary, the one by coming and the other by going, are working hand in hand to extend the sphere of Christian civilization.

The football question continues to be a burning one in the college world. The large number of accidents caused by the game has focussed attention upon it throughout the nation. In a recent issue Collier's Weekly had a symposium on the subject in which a number of college presidents expressed their views. Most of them favor the retention of the game, but think it should be radically reformed. In some quarters, the opposition is more uncompromising. In the city of Washington, the Board of Education has abolished the sport, and steps looking to the same end have been taken in New York City. Reformation or abolition, are the two alternatives by which the devotees of the game seem to be sternly confronted.

The Times-Democrat is not only a great newspaper, but also an effective promoter of public philanthropy. On Christmas Eve, it conducted its fourteenth annual distribution of presents to the poor children of the city at Washington Artillery Hall. Twelve thousand of them were present and gifts, costing several thousand dollars, were dispensed. Not content with this achievement, our distinguished contemporary has taken up the cause of the Colored Industrial Home, a worthy negro institution located in New Orleans, and is endeavoring to raise funds to meet its pressing needs. We trust that it will succeed in the undertaking. It deserves success, and is entitled to lasting honor for enterprising a work of charity so thoroughly commendable.

The recent death of Senator A. J. McLaurin, of Mississippi, has brought forward quite an array of aspirants for senatorial honors in the Magnolia State. Temporarily, Governor Noel, has appointed Col. James Gordon, of Okolona, who will serve until the Legislature meets in January, but will not be a candidate for election before that body. The unexpired term of Mr. McLaurin is for three years and three months, and it is to be hoped that the State will avail herself of this opportunity to shake

off the reign of the demagogue and elect a man worthy of her best traditions. Among those prominently mentioned are: Hon. G. S. Shands; Hon. Leroy Percy, of Greenville; Hon. J. S. Sexton, of Hazlehurst; Hon. Charles Scott, of Rosedale; and ex-Gov. Vardaman and Hon. C. H. Alexander, of Jackson.

Ours is a highly-favored nation. During the year passed, we produced 2,767,316,000 bushels of corn; 983,618,000 bushels of oats; 724,768,000 bushels of wheat; 367,473,000 bushels of potatoes, and all of the other small cereals in abundance. Our food crop was considerably above the average, and not much behind the bumper crop of 1906. The cotton yield alone was appreciably short, and the fire price has measurably made good that deficiency so far as the Southern farmer is concerned. We lead the world in the production of corn, wheat, oats, and cotton. We make flour enough to give every inhabitant one and two-thirds barrels. If there is suffering in the United States, it is because our productions are unequally distributed. There is enough for all and some to spare in the aggregate.

Considerable interest is felt in Louisiana in a reported movement to eliminate from the State Constitution Article Sixty-three which makes the Governor ineligible to re-election. The press generally is said to oppose the repeal. The present administration was supposed to favor it, but lately, Governor Sanders has announced that while he has never regarded that provision as wise, and that whatever semblance of justification it may have once had has been swept away by taking from the executive the pardoning power and the substitution of the primary method of making party nominations for the old convention system, he yet does not desire his friends to undertake to strike it out for the reason that it would plunge the commonwealth into a long and bitter political contest in which personalities would predominate. Louisiana is in accord with Mississippi in allowing her chief executive only one term.

The scientists must find evolution in operation somewhere. Unable to discover it in the animal kingdom, they now declare it is going on in the vegetable kingdom. In a late number of the Scientific American, is an article on "Carnivorous Plants," in which the author contends that both their number and capacity for devouring animals are on the increase. He ventures to suggest that the time may come when man himself will be in danger of being devoured. As alarmists, preachers with their hell-fire and the terrors of eschatology are no longer in it. The men of science have them far out-distanced. They tell when the sun will go out, when the coal supply of earth will be exhausted, and when the ice caps at the poles will reach to the equator. They frighten us with pellagra, the hook-worm, and bacilli innumerable. And now we are informed that the very bushes about us are evolving into hobgoblins to swallow us up. What next?

The situation in Nicaragua continues to excite widespread interest. Zelaya, fleeing from the storm which his misgovernment has created, has arrived in Mexico. There has been some talk of extraditing him and the United States holding him individually responsible for the mistreatment of her citizens; but we do not apprehend that this will be done. He complains bitterly that he has been misrepresented to the authorities at Washington, and that great injustice has been done him. It is said that his purpose in insisting that he is yet technically president of the republic is to secure the immunities which belong to the office. Madriz, who has been elected to the presidency chiefly by the partisans of Zelaya, appears to be a man of some statesmanship and force. He has convened the Nicaraguan Congress in extraordinary session, and is endeavoring to inaugurate a more vigorous war policy. His government has been recognized by Honduras and Costa Rica, but his hold on the reins is far from secure. Estrada, the leader of the insurgents, refuses to regard his administration favorably and is yet alert and active. He seems to have had decidedly the advantage in the recent fighting at Rama. Time alone can tell what will be the outcome of the conflict.

A SUPERANNUATE'S REPORT.

[The Rev. J. A. B. Jones, the oldest member of the Mississippi Conference, at its last session, in making his report, created a profound impression, and the Conference, by resolution, requested him to furnish it, as nearly as possible, for publication in the Advocate. This he has done, and we feel sure that it will be read with much interest.]

"Bishop, in strict conformity to the familiar formula used by my brethren in making the report required of each pastor—a stereotyped formula established as law by the annual approval of this Conference through many long, rebellious years—I report: 'We have had a comparatively good year. All the assessments, the collection for which I am held responsible, are paid in full, some in excess. The preacher's salary is not up, probably because it is expected that a superannuate should work for nothing, and bear his own expenses. But, seriously, Bishop, this has been the most remarkable year of my life for numerous, varied and severe trials. Floods, winds, fires, the pestilence that walketh in darkness, and the destruction that wasteth at noon-day, and wicked and unreasonable men, have very seriously oppressed, depressed and hindered me in my efforts to do good. Severe bodily affliction has imprisoned me for several months. Since the middle of last July I have been in an almost helpless condition, often feeling, as the poet has expressed it:

I am nearing the holy ranks
Of friends and kindred dear;
I brush the dew on Jordan's banks,
The crossing must be near.

"It requires special grace—more grace—to patiently endure the will of God—to stand still and see the salvation of God—than to do that will, than to put shoulder to the wheel and push forward the car of salvation. A stronger rein is necessary to restrain an old war-horse when he can see the moving forces, when he smelleth the battle afar off, the thunder of the captains and the shouting, than to guide him into the fiercest of the conflict; when he paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men; he mocketh at fear and is not affrighted, neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage. My experience has been, the rougher the path of duty, the more difficult and dangerous the labor required; the fiercer the conflict into which called, the more easily is secured the necessary divine strength.

"I am pained when I hear men, who profess to be called of God to preach the gospel of salvation from sin, complain of hard work and poor pay, and make inquiry, anxiously, in prospect of a new appointment—'what does it pay?' The most honorable and glorious position possible for a human being to fill this side of heaven is that of an ambassador for Christ. There is no higher privilege than to pray men in Christ's stead, as though God did beseech them; by us, to be reconciled to God.

"This is my 57th Annual Conference, and, according to the testimony of my sainted mother and the record of the old family Bible which lies on the stand, if I live to see the 30th day of next February, I will be 90 years of age.

"I am justified in expressing sincere thanks that God and the Church have permitted me to be an itinerant Methodist preacher for fifty-seven years. During the months of my extreme weakness I accepted opportunities to preach, much to my personal comfort, if not to that of those who heard.

"And, Bishop and brethren, if the privilege were possible, I would gladly knock to-day at the door of this Conference and ask to be received again on trial, and cheerfully devote the next fifty-seven years to the faithful performance of the duties of an itinerant Methodist preacher, choosing rather to suffer the afflictions inevitable than to have any other position in the gift of men. It is the highest honor which can be bestowed to be called of God to proclaim: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world

to save sinners, of whom I am chief.' From unmistakable evidences, I know I am nearing the final end.

"My latest sun is sinking fast,
My race is nearly run;
My strongest trials now are past,
My triumph is begun.

"Through many dangers, toils and snares,
I have already come,
'Tis grace has brought me safe thus far,
And grace will lead me home.

"The Lord has promised good to me;
His word my hope secures;
He will my shield and portion be
As long as life endures.

"Yea, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess within the veil
A life of joy and peace.

"Brethren, when I fail to answer roll-call, you will know where to find me."

REPORTS ADOPTED BY THE RECENT SESSION OF THE MISSISSIPPI CONFERENCE.

REPORT OF THE COMMITTEE ON PUBLISHING INTERESTS.

We, your committee appointed to consider the publishing interests of the Church, respectfully submit the following report:

We are gratified to know that the business of our Publishing House continues to prosper, both at Nashville and the branch house at Dallas; the profits for the year having been \$57,000.

We most heartily recommend that our pastors urge our people to subscribe for our own periodicals, rather than independent literature. We think that our Quarterly Review, Epworth Era, Go Forward, and Sunday school literature are unsurpassed by that of any church.

We urge the circulation of the Nashville Advocate, our general organ.

We are glad to note the prosperity of the New Orleans Christian Advocate, which has been so ably edited by Rev. Dr. J. W. Boswell. We are glad to learn that the paper is out of debt, and hail with pleasure the newly-elected editor, Rev. R. A. Meek, and pledge him our hearty support in furnishing our people a good paper. We wish to express our appreciation of the outgoing editor, who has so faithfully defended the doctrines and polity of our church, and we pray God's blessings upon him in his new field of labor.

We furthermore, urge our pastors to see that a sufficient number of the volumes of The History of Methodism in Mississippi already published are sold, so as to secure the publication of the third volume.

We also heartily commend Rev. G. W. Bachman, in his work, and bespeak for him the support of our preachers and people.

We recommend the appointment of I. W. Cooper, E. H. Moulner and J. T. Leggett as members of the Publishing Committee of the New Orleans Christian Advocate.

W. M. SULLIVAN, Chairman.

REPORT OF COMMITTEE ON MEMORIALS.

We, your Committee on Memorials, respectfully submit the following report:

We have considered a paper signed by H. P. Lewis, Jr., H. W. Featherstun and others asking this Annual Conference to memorialize the General Conference to take such action as will cause candidates for the ministry to abstain from the use of tobacco. We recommend concurrence. Adopted.

We have considered a paper from G. H. Galloway, H. M. DuBose and H. W. Featherstun asking this Annual Conference to memorialize the General Conference to insert in the order of business of a Quarterly Conference the question, How many pastoral visits have been made? We recommend non-concurrence.

We have considered a paper from G. H. Galloway, H. M. DuBose and H. W. Featherstun asking this Annual Conference to memorialize the General Conference to change the law governing District Stewards, so as to require them to assess each pastoral charge for the building and maintenance of a district parsonage. We recommend concurrence.

We have considered a paper from B. F. Jones, H. M. DuBose and A. F. Watkins asking this Annual Conference to memorialize the General Conference to make sundry changes in the law concerning the Conference Board of Missions. We recommend concurrence.

The report referred to above concerning changes in the law governing the Board of Missions is as follows:

"To the General Conference of the Methodist Episcopal Church, South—

"Dear Fathers and Brothers: You are hereby respectfully memorialized, by the Mississippi Annual Conference, to change Paragraph 356, Article XII, pages 152, 153 of the Book of Discipline of 1906, so as to read as follows, viz.: Each Annual Conference shall organize a Board of Missions auxiliary to the General Board to which it shall report annually. It shall consist of one layman from each district, and an equal number of clerical members who shall be elected quadrennially by the Annual Conference at the first session after the General Conference. Said board shall elect its own officers, regulate its own meetings, supervise the missions it may, with the consent of the president of the Conference, establish within its bounds and control the funds raised for its support subject to the approval of the Annual Conference. Said board shall report to the Annual Conference at its annual session of all its doings, and shall be amenable to that body for all its acts.

Your petitioners would also request that the following be added to Paragraph 362, Article XVIII: And to appoint annually a Missionary Secretary whose duty it shall be to assist as much as practicable, in the interest of the missions within his district."

We have considered a paper signed by Robert Selby in behalf of the Conference Board of Education memorializing the General Conference to provide for the appointment in each Annual Conference or group of Conferences where the conditions justify it, of the Secretary of Education, who shall give his entire time to the educational work of the church, his salary and traveling expenses to be provided for by the Conference interested. We recommend concurrence.

We have considered a memorial to the General Conference signed by A. F. Watkins, G. H. Galloway and others, asking that the law governing the distribution of the funds for the care of superannuated and the widows and orphans of deceased preachers, be so changed that one-half the amount available shall be distributed upon the basis of the term of service; the other half upon the basis of the financial needs of the claimant. We recommend concurrence.

We have considered a paper signed by H. M. DuBose, W. B. Lewis and H. W. Featherstun requesting the Publishing Committee of the New Orleans Christian Advocate to negotiate with representatives of other Annual Conferences relative to a consolidation of papers. We recommend concurrence.

We have considered a memorial to the General Conference from W. M. Williams and others, asking that the following question be inserted in the minutes business of the Church Quarterly and Annual Conferences: "What has been raised for the Orphans Home?" We recommend concurrence.

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Church News

Richard Watson Gilder, the brilliant editor of the Century Magazine, lately deceased, was the son of a Methodist minister.

The first-year class at Drew Theological Seminary, numbers seventy. That great institution is not only prosperous, but also orthodox.

Honolulu has recently raised nearly \$200,000 for the erection of a Y. M. C. A. building. Christianity is well-established and vigorous in the Hawaiian Islands.

There are in Utah, 8,193 Protestant Christians, 8,356 Roman Catholics, and 151,525 Mormons. There is perhaps no more difficult field for religious work in the United States.

The late Bloodgood H. Cutter made a bequest of \$525,000 to the American Bible Society. This noble organization has long been one of the world's mightiest evangelizing agencies.

Bishop A. W. Wilson has been suffering lately with bronchitis and asthma, but is now said to be convalescing. We heard Bishop Hoss not long since pronounce him the greatest preacher the Church South, has had in decades.

Dr. T. N. Ivey has announced that the Southern Methodist Hand-Book for 1910 will be issued early in January. It will be a decennial number, and will contain much matter pertaining to the General Conference.

Dr. Stonewall Anderson has given it out that he will retire from the presidency of Hendrix College at the close of the present session. He has declared his purpose at this early date to afford time for finding a successor.

The affairs of the Southern Methodist Publishing House are reported to be in a prosperous condition, the net earnings for the past year having reached the sum of \$57,000. The branch building at Dallas has been completed at a cost of \$75,000.

At the recent session of the South Georgia Conference, 209 pastoral charges reported the missionary assessments paid in full. The brethren over that way have, for some time, been accustomed to set the pace for the Church in mission work.

The Sunday Schools of the Virginia Conference are working to raise \$5,000 for the Monterey Methodist Hospital, which is making its influence widely felt in Mexico. Laurens Institute in the same country is also maintained by the Rosebuds of Virginia.

The Christmastide just passed marked the one hundred and twenty-fifth anniversary of the organization of the Methodist Church in America. In the First Methodist Church, of Baltimore, the lineal descendant of the "Lovely Lane Meeting House," and also at other places, appropriate commemorative services were held.

Gipsy Smith returned to England to spend the Christmas holidays. His home is at Romany Tan, just outside of Cambridge, and near where his father's gipsy caravan used to be pitched. His last meeting was in Chicago, and was attended by remarkable success.

The will of the late Charles N. Crittenden, the millionaire evangelist of New York, has just been probated. He left half of his estate, estimated at between \$2,000,000 and \$5,000,000, for the maintenance of the rescue homes which he had founded in honor of his deceased little daughter, Florence. His was an unselfish life, nobly spent, and the influence of it will be felt for generations to come.

The Mississippi Division of the National Layman's Missionary Movement will hold a great meeting in Jackson, Feb. 8-10. Preparatory to this gathering, a

campaign of education on missions will be conducted through the month of January and in the opening days of February. The laymen of Jackson are exhibiting great activity and bestirring themselves to make the occasion a memorable one. The pastors of that city have also addressed a letter to every preacher in the State, seeking to enlist them in a united effort to interest the laymen in every community.

Editor Vaughan, of the Pacific Advocate, and Dr. Bovard, of the California Advocate, are struggling over the matter of federation in the Far West. The former shows that the M. E. Church in that section is not less our competitor than the other denominations. We have long been convinced that federation chiefly exists on the platform on gala-day occasions. Certainly, it can make no substantial headway until the brethren of the North are animated by a different spirit. Apparently they want us to turn back on the border, but accord them the right to operate all through the South.

Through the kindness of Rev. W. P. Turner, the secretary, we have received a copy of the Year-Book of the Japan Mission. It is issued in admirable form, and contains a number of illustrations. One of them is a striking likeness of Bishop Seth Ward, who was to have presided over the Conference, but who unhappily was fatally stricken before it convened. In his absence, the sessions were presided over by Rev. S. E. Hager and Rev. B. W. Waters, two of the mission superintendents. The United Methodism of Japan embraces two Annual Conferences with 133 full clerical members. Of these, 27 are the missionaries of Northern and Canadian Methodism. Our 18 male missionaries are "associate members," a relation which is unique, but which the secretary says brings all needed privileges. The two Conferences have 12,252 church members, 22,019 Sunday School pupils, and raised 22,000 yen, about \$11,000, for ministerial support. The best paying church is at Yokohama, where the pastor receives a salary of \$390, and \$90 additional for house rent. The school work generally is in a prosperous condition.

PRICE OF THE ADVOCATE AFTER JAN. 1, 1910.

For one year	\$1.50
(Commission to agents 15 cents for each subscription.)	
Six months	.75
To preachers	1.00
To widows of preachers	1.00

In order to help our friends circulate the Advocate, and to bring the paper within reach of our subscribers at the very lowest possible price, we have granted the privilege of a rate of \$1.25 in clubs of five or more. Although we continue a club rate as a privilege, yet where our agents desire it, they may retain ten cents commission on each subscription, to cover expense of remitting, etc.

THE LONELY AND ISOLATED GIRL.

"The girl who thinks constantly about self is a good deal like the girl who is constantly gleaning at herself in the mirror," says Annie B. McCall in Woman's Home Companion, for January. "Have you ever noticed how by and by people turn away from such a girl to some one whose eye can meet theirs self-forgetfully, some one whose attention they can keep? So the girl is finally left alone with herself and the mirror. In the same way, the girl who falls into the habit of thinking of self is gradually left more and more alone; her life becomes gradually more and more isolated. Do you girls know what the word isolated really means? The word 'isola' is the Italian for island. Isolated means to be like an island—cut off, that is, from the mainland. The life of the girl who talks and thinks about self is gradually more and more cut off from all the great wonderful mainland of human sympathy and interests. She is cut off from helping others as others are cut off from helping her. The world of joy and sorrow and interest and love goes on without her."

Who are the most delightful and sympathetic people you know? The ones I will warrant, whose lives are a part of the mainland of human life who, when

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for superior quality, uniform excellence and all-around goodness. It is giving satisfaction everywhere. In one week recently we received four orders for solid carloads of this coffee—30,000 lbs. each. In one day the sum total of the order amounted to 92325 lbs. LUZIANNE COFFEE.

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they meet you, are not so eager to tell you of their health and their affairs as they are eager to know about yours. And the most entertaining and charming conversationalists? They are those who tell you about other people, not those who tell you about themselves; they are those who interest you in things outside themselves and yourself. And the most beautiful lives? The rule applies here, too. They are those which have forgotten themselves in love for others.

"MODES OF THE HEAVENLY LIFE"

The numerous friends and admirers of Rev. Walter G. Harbin will be glad to know that he is bringing out some of his sermons in book form. Mr. Harbin has been urged frequently to have certain of his sermons published. The book will contain some of his strongest sermons. The title is a good table of contents of the book. The sermons are on the work of the Holy Spirit. The sermons on "The Teacher," "Power," and the strong sermons on "The Spirit of Prayer," are included.

One of the features of the book is the introduction, written by Rev. R. A. Meek, editor of the New Orleans Christian Advocate. It will be illustrated with a portrait of the author.

The first one hundred copies will constitute an autograph edition signed by the author. There will be no advance in price for the autograph edition. Orders will be filed as received and copies mailed in the order of subscriptions.

Orders should be sent to Chas. O. Chalmers, publisher New Orleans Christian Advocate, 512 Camp Street, New Orleans, La. "Modes of the Heavenly Life," Walter G. Harbin. 75c. postpaid.

The marvel is that any attempt to live without prayer. Travelers, prisoners, the sick, sailors, all sorts and conditions of men, at home and abroad, are encouraged to pour out the tale of their grief into the ears of the Almighty. Though God is not bound by covenant to hear prayers not offered in faith, yet he has never said that he will not hear the cry of distress. He hears the young ravens, and are not men of more value than many ravens? He has many times heard the call of wretchedness, even when misery was the fruit of guilt. If God is so good and so bountiful, as Scripture and providence declares him to be, why do not all men come to him in prayer and put their trust in him? His works are mighty, marvelous, merciful. All have abundant evidence of the divine goodness. The withholding of affectionate confidence from God is an act of superlative wickedness, the offspring of hateful unbelief.—Exchange.

"FOR MY SAKE"

Three little words, but full of tenderest meaning,
Three little words the heart can scarcely hold;
Three little words, but on their import dwelling
What wealth of love their syllables unfold!

For my sake cheer the suffering, help the needy;
On earth this was my work, I gave it thee;
If thou would follow in thy Master's footsteps,
Take up my cross and come and learn of me.

For my sake let the harsh word die unuttered,
That trembles on the swift, impetuous tongue;
For my sake check the quick, rebellious feeling
That rises when thy brother does thee wrong.

For my sake press with steadfast patience onward,
Although the race be hard, the battle long;
Within my Father's house are many mansions;
There thou shalt rest and join the victor's song.

And if in coming days the world revile thee,
If for my sake thou suffer pain and loss;
Bear on, faint heart, thy Master went before thee,
They only wear his crown who share his cross.

—The Churchman.

DR. CHAPMAN ON "WHY SOME MINISTERS FAIL."

1. Some ministers fail because preaching to them has become a profession instead of a passion. If you have the spirit of routine, of professionalism, then God help you in your ministry! An English church has these words inscribed in its corridor:

Oh, for a passion for souls!
Oh, for the pity that yearns!
Oh, for the love that loves to the death!
Oh, for the fire that burns!
Oh, for a prayerful prayer
For the precious souls that are lost,
In the power of the conquering name,
For the prayer of Pentecost!

I do not care what your training may be. If you have passion, passion for Jesus, for the Bible, for souls, the people will always give you a hearing.

2. Again, some ministers fail because they use the wrong method of approach. They try to enter by the door of the head rather than by the door of the heart. The man who enters by the head must come armed with an argument, and he is met by an argument. Then Greek meets Greek. But the best method of approach is not by way of the head. I have found it very easy to enter by way of the heart. This was Jesus' method. The successful minister must use heart influence as the chief method of work.

3. Moreover, some ministers fail because they have departed from the Bible as authority. They forget that Jesus and his gospel are the only hope of a sinful world. I met on this topic all sorts and conditions of preachers. Some were intellectual giants; some transgressed the training of the schools. Some were splendidly cultured; some had been denied the privilege of culture. But wherever I went, I found those who were preaching a divine Christ from an inspired Bible were prosperous; and those who were preaching anything else were preaching to dwindling congregations. The world is sick of sin and hungry for the Word! The average business man does not care to come to church to have his faith unsettled.

4. Some ministers fail because they have lost the evangelistic note. It is hard to define this; as love is hard to define. With some men it is a flash of the eye, a tone of the voice. Some men have produced conviction by announcing a hymn. The evangelistic note depends on what you are before God. If we had it, we could fill the churches. Of one minister a member of the official board said: "We think of Jesus Christ every time we see his face." In 1727, John Wesley, could not shake an American village, and his name was a by-word for failure as he returned to England. In 1729, he shook three kingdoms. In that year he had a vision of God, and caught the evangelistic note.

5. Furthermore, some ministers fail because they have lost the note of authority in the pulpit. It is a fatal mistake to let people understand he is afraid. He gets his commission from God not from the official board. Oh, the pulpit is the last place in which to scold, to say harsh things; but the message must have the authority of a divine commission. A distinguished lawyer once undertook to tell his pastor that the parish needed a different type of preaching. The pastor replied: "I get my people before me in my vision as I study, and then I drop on my knees. I find my text, and in the spirit of prayer I stand on Sunday to preach what he gives me, and not all the elders in the Presbyterian Church can make me change." The lawyer grasped his hand and cried: "No elder in the Presbyterian Church would want to make you change!" We must not scold, we must not be harsh, but we must not be afraid.

6. Some ministers fail because they do not spend enough time in devotional Bible study and private prayer. I know the demands on a preacher's time. He is busier than any other professional man except the doctor. His hours are constantly broken into. And he must always be at his best or hear some harsh criticism which will well-nigh break his heart. But with all this he must bury his face in God's Word more; he must be more in prayer. A man in Melbourne came to me and said: "I believe God has given you a message, but I can tell you how to make it have a better edge. Take more time for your Bible; more time to pray." And this old saint was right. Every minister should come from his knees to the pulpit.

Finally, with all else, failure is sure without loyalty to Jesus Christ. As the widow of ex-president Harrison stood alone for a final farewell beside the silent form, she heard the door open and saw an old soldier enter on his crutches. He approached and mingled his tears with hers in baptism of the upturned face. Hobbling then to the door, he turned, stood at attention, and said: "General, I salute you!" So must every successful minister salute his Master. —Zion's Herald.

MAN A MIRACLE.

Miracle of miracles is man! Most helpless of all God's creatures in infancy; most powerful when fully developed, and interesting always. Led in youth by the parent's hand, he becomes during maturity the staff of those who led him; and in age he is again helpless and must look for assistance to his children and his children's children. He is ever both instructor and pupil, teaching while he is being taught, daily exerting an influence while he receives impressions from his environment, and carrying through life a power to help and harm, little less than infinite.

What incalculable space between a statue, however flawless the marble, however faultless the workmanship, and a human being "afire with the passion of eternity!" If the statue cannot, like a human being, bring the gray hairs of a parent "in sorrow to the grave," or devastate a nation, or with murderous hand extinguish the vital spark in a fellow-being, neither can it, like a human being, minister to suffering mankind, nor scatter gladness over a smiling land, nor yet claim the blessing promised in the Sermon on the Mount. Only to man, made in the divine likeness, is given the awful power to choose between measureless success and immeasurable woe. —W. J. Bryan.

THE NEW LIFE.

This new life—the life that has conquered death by tasting it, which has enriched itself with a before unknown sympathy with men whose lives are forever tending towards the grave—this life stretches on and out forever. It is to know no ending. So long as there are men living and dying, so long above them and around them there shall be the Christ, the God-man, who liveth, and was dead, and is alive evermore.

As you sit thinking of man's fragmentariness, his certainty of death, his doubt about a future, let this voice come to you: a voice clear with personality, and sweet and strong with love: "I am he that liveth

and was dead; and am alive forevermore." "He that liveth!" and at once your fragment of life falls into its place in the eternity of life that is bridged by his being. "He that was dead!" And at once death changes from the terrible end of life into a most mysterious, but no longer terrible, experience of life. "He that is alive forevermore!" And not merely that there is a future beyond the grave, but it is inhabited by one who speaks to us, who went there by the way that we must go, and who sees us and can help us as we make our way along, and will receive us when we come there. —Phillips Brooks.

THE TRANSFIGURING EXPERIENCE.

There is nothing that so emancipates and transfigures human experience of life like a whole-hearted response to the call of a great duty. Under its pressure our thoughts and desires are unified, and the will becomes effective. "We find ourselves," and all our energies are put forth to the best advantage. A father becomes conscious that somehow, within a week or two, his boy has become a man. He feels in talking with the lad that a different tone than he formerly used has become proper, that the boy is looking upon life out of different eyes and upon a different horizon. If he could look into the lad's soul he would be almost certain to find that one thing was the explanation of the change. Some kind of a call has come to the youth which he has recognized as higher than any other he had ever known. It has lifted him above the things that he used to care for most; it has widened his outlook and united his powers. He is no longer drifting, but steering. But such experiences are not limited to adolescence. Most of us in maturer years can recall them. We passed through some great temptation unscathed; we caught a vision of spiritual truth; the Providence of life laid upon us some duty that we could not escape. And we feel that in some mysterious way our lives have been lifted, like the ship in the lock, to a new level. Those are experiences that are best worth having, and the pain and cost of responding worthily to them are instantly made up to us in inner peace and strength. —The Churchman.

WAITING, THE SECRET OF SUCCESS.

Of all the lessons the young man who is to succeed in life has to learn, one of the hardest and most indispensable is that which the hero of Blenheim, Ramillies and Malplaquet so thoroughly learned—the lesson of patience. "To know how to wait," says De Maistre, "is the secret of success." "He that can have patience," says Franklin, "can have what he will." In business, at the bar, in medical practice, in the ministry, and in every other calling, the secret of success is, not in brilliancy of talents, in promptness of action, or even in energy, needful as that is, but in ability to bide one's time. Time is an important element in all solid achievement. The fruits that are best worth picking ripen slowly; therefore, the man who would win a great and lasting success must learn both "to labor and to wait." He must put his faith not in brilliant genius, in tricks and devices, in occasional splendid bursts and dashes, but in regular, measured, persistent effort—unvarying and never-failing—not necessarily slow, but never made at a faster rate than can be maintained to the end, reminding one of the steady, never accelerated movement of a great engine's eccentric beam. —Success.

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REPORT OF COMMITTEE ON CHURCH PUBLICATIONS, LOUISIANA CONFERENCE.

Dear Brethren: There is no need for this committee to speak at length of the tremendous importance of a vital periodical literature to the work of the church. The preacher who is not informed as to the progress of the work through the church papers is shorn of much of his usefulness, and the people who depend alone upon the preacher for information concerning the church and its work are far below their privilege.

A vital organization should give expression to its life in vigorous fashion, and we do not deprecate the free expression of the views of the church's thinking men through the columns of its papers. We would emphasize the need of making our periodical literature a means of leading as well as of informing the mind of the church.

We would express our high appreciation of the services of Dr. Jno. W. Boswell in connection with the New Orleans Christian Advocate. Throughout his term as editor he was a staunch defender of the faith and polity of our Church, and we commend him for his unswerving fidelity to what he thought was for its best interests.

To his successor, Rev. R. A. Meek, we pledge our hearty support as a Conference, and we urge that all our preachers be diligent in their effort to get our people to subscribe for and read the paper. We commend the publisher for his voluntary reduction of the price of the Advocate from \$2 to \$1.50, in spite of increased office expense and the constantly increasing cost of printing paper and material. At this price he can be saved from loss only by a large subscription list, and we pledge our co-operation in his effort to put the Advocate within reach of all.

We commend the Christian Advocate (Nashville) as a vigorous, thought-provoking, and inspiring periodical, which, as our general organ, should be read by all our preachers and people.

The Epworth Era, as the organ of the Epworth League, is entitled to our hearty support.

Go Forward is a valuable organ of information concerning our missionary work.

We commend the Methodist Review as worthy of the support of preachers and laymen alike. No preacher is too busy to read it, and none too wise to be profited by it. It is of wide range and high grade, and no preacher should be without its helpful visits.

Our Sunday School literature is of the highest grade, and we commend the editor most heartily for the improvements that have been made in same during the year.

We congratulate our publishing agents and the church upon the showing made by the Publishing House, and commend most heartily the management both at Nashville and Dallas.

We recognize the demand of our people for first-class religious newspapers at moderate cost, and we express ourselves in favor of any feasible plan for consolidation, whereby our church may have stronger though fewer papers. We commend the appointment of a committee to confer with similar committees from Alabama and Mississippi, looking to the combining of our publishing interests as a move in the right direction.

We recommend the election of N. E. Loyner, J. M. Henry, and W. W. Drake, as members of the Publishing Committee of the New Orleans Christian Advocate.

W. H. COLEMAN, Chairman.
H. T. CARLEY, Secretary.

METHODISTS BUILDING CHURCHES IN THE SOUTH.

According to statistics reported in the Manufacturers' Record, Baltimore, Oct. 23, for the first nine months of the current year, the Methodists are spending \$1,396,000 out of a total of \$13,152,600 spent in church buildings by all religious bodies in fourteen Southern States, District of Columbia, Oklahoma, and Missouri. In other words, the Methodists have undertaken about one-third of the total amount for their part. This is a marvelous showing and

worthy of the attention of our Church, which is entirely within the bounds of the territory from which the statistics are taken, although other Methodist bodies are found in the same States.

Why do the Methodists lead in church building? This is a question that will come to the thoughtful reader as his eye scans these statistics. The average reader will be satisfied with the assumed reason, whether statistics confirm it or not, that there are more Methodists in this territory than there are of other denominations, and for that reason they lead in church building. Be this as it may, there are other reasons for so wonderful a work in church building as the Methodists have accomplished, and they deserve to be reckoned with just here.

In the first place, our connectional system enables us to build churches and put a preacher over them in places which other denominations of the congregational type cannot consider. A church building is almost useless without a pastor. I have known church buildings that were erected for anybody and everybody to preach in, but without an exception there seemed to be little accomplished, and they are sooner or later supplanted by some denominational church. There are many instances of this in our own State. According to our plan the circuits are made with the single idea in view of covering the entire territory of a Conference. While congregational churches are debating as to whether or not they will consent to this union or that union with other churches, in order to support a preacher, the Bishop and his council have made the Methodist circuit and the preacher is on the job regardless. It is not infrequently the case that a preacher will be read out for an appointment where he has no church building. There is nothing left for him to do but to build a house of worship, and thus the work goes on. There is not a spot in Virginia where a church building is needed that the Methodists cannot reach.

The Church Extension Board is no small factor in Methodist church building. A glance at the Church Extension Handbook for the current year will convince one of this fact. The report shows that \$94,475.32 was received by the General Board. An amount equal to this was used by the Conference Boards. This fund is worth far more than the actual figures in its stimulating influence to church building. A gift of two or three hundred dollars from this source has the tendency to bring out the best effort a congregation can make. Besides, it is somewhat of a surety against embarrassment in the case of unforeseen developments and the building venture is made.

The Home Mission Board and its work is another factor. Under ordinary conditions, to read a man out for an appointment where there is no church building would be a hardship indeed, but when the Home Mission Board stands behind the enterprise and pays a good portion of the salary, the work can be done. Thus in many cases where a church is to be built the Mission Board indirectly backs the thing. The experienced preacher is sent, willingly or unwillingly, to see that the church is accordingly built. No one will doubt that this is a wise use of mission funds rather than applying them to places where there is little or no development. From an economical standpoint, at least, a missionary gift of \$500 for a term of a few years in order to make a charge self-sustaining, is better than to apply a smaller gift to a certain charge for a generation, with little hope of development.

Other reasons could doubtless be given, but the above are, in my mind, among the most prominent. There is a question that presents itself just here that I shall not attempt to discuss: Are we not overbuilding in some cases? Are we building too many churches?—G. W. M. Taylor, in the Richmond Christian Advocate.

TO OUR AGENTS AND ABOUT CLUBS.

Every preacher in charge of a church in the bounds of the patronizing Conferences is recognized as an agent of the Advocate. We are willing for any one, on his own responsibility, to raise a club and send it in where it does not conflict with the work of the pastor; but the preacher in charge is our authorized agent.

The price of the Advocate is \$1.50 a year with a commission of fifteen cents to agents to cover expense of collecting and remitting. The rate to preachers and widows of preachers will remain at one dollar a year.

The club rate for 1910 will be \$1.25 each in clubs of five or more. We offer the club rate as a privilege that has been requested of us, and we will give a commission of ten cents, per subscriber, only when it is requested. This commission must cover the cost of remittance.

When personal checks are sent or cashier's checks, 10 cents for collecting either the personal check or the cashier's check. Almost any bank where you have an account will give exchange on New Orleans or New York for the asking. If you will notice the receipts we are now sending out, we give receipt for the amount actually realized on the check in this office. In the case of small checks we will give credit on the subscription only as far as the amount actually realized will pay.

The reason that we have reduced the former commissions paid, and the reason that we are watching so closely even the exchange that we have to pay on checks is that we have reduced the regular price of the Advocate, and there is no margin for unnecessary expense. Ten cents in one instance does not amount to much, but it may be the whole of the profit to us. When you multiply it by the thousands, it becomes a serious matter, and we are cutting off all the margins in order to give all our subscribers the benefit.

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Christian Advocate.

ROBERT A. MEEK, Editor.

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THE WORK OF THE MINISTRY.

The chief function of the Church is evangelical. Its fundamental mission is to minister to the spiritual man; to rescue the lost and bring them to perfection in Christ. All else—its educational, philanthropic, and institutional work—are incidental and contributory to this. But in saving man, the Church will at the same time save the world and all that in it is. There will be a new society, a new government, "a new earth wherein dwelleth righteousness." There will be no more curse, and the second Paradise will reach in unfading splendor around the globe.

So it behooves us who are preachers, as the chosen of the Lord, to see what our high calling is. Our appointed ministry is to the souls of men. We must visit the sick, raise finances, build churches, and do scores of other needful things, but if our work stops short of the spiritual realm, it is fatally defective. It fails to attain unto that which should constitute its crowning glory. However well he may do other things, the preacher who has no converts is greatly to be pitied. A fruitless ministry is a humiliating reproach. Surely if the Lord has called us to preach, we have a right to expect the Holy Ghost to use our messages in the conviction and conversion of the unsaved. This was one of Wesley's tests of a call to the ministry. If none are moved to penitence and regeneration under our preaching, it is cause for serious alarm. Something is certainly wrong.

It may be that we are not sufficiently filled with the Holy Spirit. If not, let us with heart-searching and prayer wait upon God until he shall give us power to stir and awaken the people. It may be that our style of preaching and methods of work are at fault. If so, let us modify and improve them. Let us pray in the homes of our people, let us preach upon evangelical themes, let us be tremendously in earnest, and let us call for and expect penitents. We have everything to inspire us to faithful, aggressive, and persistent effort. Sin is working its frightful ruin all about us; men are going to destruction on every side. Christ is willing and anxious to save them, and the reward for such service is glorious beyond conception. "He that winneth souls is wise," and "they that turn many to righteousness shall shine as the stars forever and ever."

Here is the noblest field for ministerial ambition. Let who will direct the college, or mount the tripod, or preach in high steeple church, or go to the General Conference, or wear the insignia of office, but higher than all and greater than all, is the man through whom operates the Holy Spirit in his saving power. Compared with the seal of the divine approval thus manifested, all other distinctions are as nothing.

"Why should we crave the worldling's wreath,
On whom the Savior deigned to breathe
To whom his eyes were given
Who lead the choir where angels meet,
With angel's food our brethren greet,
And pour the drink of heaven?"

LET IT BE OBSERVED.

By appointment next Sunday, Jan. 9, is Mansfield College Day. We sincerely hope that its observance will be general throughout the State. Methodism

needs to strengthen her institutions of learning everywhere. Particularly is this true in Louisiana where the competition with well-endowed secular colleges is so sharp and the Roman Catholic influence is so strong. Let every congregation in Louisiana lend a hand in doing something substantial for Mansfield at this time. An institution which has wrought so well deserves the generous support of its constituency.

THE OUTGOING EDITOR.

In the retirement of Dr. J. W. Boswell from the editorship of the Advocate the press of Southern Methodism has lost one of its noblest representatives. As pastor, presiding elder, and journalist, he has borne himself worthily and proved himself to be a "workman that needeth not to be ashamed." Often weighed in the balances, he has never been found wanting. No trust has ever suffered in his hands. The possessor of many shining virtues, the one which rises above and crowns all the others is his unchallenged probity of character.

On the tripod which he has occupied for nine years and which he now vacates, he has rendered helpful and substantial service. His trumpet has never given out an uncertain sound. His arm has never been slow to strike in defense of any imperilled interest of the Church. The Advocate has prospered under his administration, and he leaves it in better condition than it has been in for many years. Faithful, manly, without fear and without reproach, he retires with the esteem and admiration of all who know him, to round out his ministerial career in the loved employ of the pastorate. May he long be spared to bless us with his saintly example and wise counsel, and may his path grow brighter and brighter to the perfect day.

A PRINCE OF PREACHERS.

Bishop E. E. Hoss has long been known as a man of ripe scholarship and a wizard with his pen. As an editor he was easily the peer of any that American Methodism has produced. More than once we have heard the late Bishop Galloway pronounce him the most accomplished man in Southern Methodism.

But lately, the gifted Tennessean has shown that there is still another side to his versatile genius. In making his last round of Conferences he has been preaching with extraordinary brilliancy and impressiveness. It was our pleasure to hear him three times on the occasion of his recent visit to Mississippi, and every sermon was a master-piece. The one at the Conference session at Okolona was majestic and overwhelming. It swept everything before it and left the audience in a state of uplifted rapture.

We especially desire to commend Bishop Hoss' style of preaching to our young ministers. His well-high faultless vocabulary, his luminous exposition, the intellectual vigor with which he discusses the subject, and the simplicity which makes the most untutored auditor understand, are all elements of strength well worth seeking to acquire. He is the best illustration that we know of the truth that it takes heart power, as well as mental vigor, to preach effectively. Perhaps the greatest thinker our Church had had was Albert Taylor Bledsoe, and yet he is said to have been a veritable bore in the pulpit. Only the man who feels and is himself stirred may hope to reach and stir the souls of others.

AN IMPORTANT CAMPAIGN.

The movement now under way in Mississippi to enlarge the facilities of the Methodist Orphanage at Jackson should have the hearty and immediate support of every friend of the institution. Its needs are extremely urgent. They were strongly set forth by Rev. W. M. Williams, the manager, in last week's Advocate, and are further emphasized in this issue by Mr. J. H. Sherard, president of the board of trustees. We trust that every Methodist in Mississippi will read and reflect upon these earnest appeals. By formal action the Mississippi Conference named the first Sunday in February as Orphans' Home Day. We hope that the brethren of the North Mississippi Conference will also observe it. Let every church in

the State fall in with the movement, let the claims of the Orphanage be faithfully presented, and let the day be made memorable by the ease with which the necessary funds are secured. There is no nobler service than that of caring for children left orphans in the world, and so rearing them as to make of them worthy men and women. The Church of Wesley must not falter in a work so Christlike and divine!

NOT ALL BAD.

Wholesale and indiscriminate denunciation of the rich is wrong and without justification. Per se, there is no merit in poverty and no demerit in wealth. We must have aggregations of capital to promote the enterprises necessary to the advancement of civilization. So long as such corporations obey the law and promote the good of society they are a blessing, but when they refuse to keep in proper bounds and begin to oppress the people, they must be restrained or crushed out of existence. However, we should not forget that there are good and had among those possessed of large means as well as among every other class. Without the support of Robert Morris, the financier of the Revolution, it is doubtful whether the American colonies could have won their independence. George Washington himself was a man of opulence. It should never be forgotten that they were rich men who took our Lord's body from the cross and gave it respectable sepulture. There is no cheaper or more contemptible demagoguery than that which seeks to win office by embittering the poorer classes against those who have been more fortunate in the great battle of life.

A DISTINGUISHED VISITOR.

Doctor Lyman Abbott, the scholarly editor of The Outlook and formerly Beecher's successor in the famous Plymouth pulpit, of Brooklyn, was a visitor in New Orleans for three or four days last week. He was accompanied by his daughter, and was en route to Baton Rouge, La., to preach before the State University. Though advanced in years, he appears to be quite vigorous and looks as if he were good for many more years of service.

While in the city Doctor Abbott was interviewed by a reporter for The Times-Democrat, and expressed the conviction that the conservation of our natural resources is the foremost question before the American people. Among other things he said: "The coal and timber lands under control of the government and open to settlement should be held forever by the government, being leased to operators or corporations for a term of years, with the proviso that the coal or timber should be mined or cut under the supervision of the government, which should see that there is no wasting of resources."

Doctor Abbott confessed to a keen interest in the negro problem also. He thinks limited suffrage is a good thing in any State, and indorses the Virginia Bishop who declared for race purity, allowing the negro to make the best of all his advantages and to have all the advantages of which he can make use. He thinks industrial education will greatly help the colored race. He declared that the negro is better treated in the South than in the North, and that his chances for industrial success are vastly superior in this section.

The man-made religions of modern times are little, if any, superior to the man-made religions of ancient times. Christian Science, Dowicism, Theosophy and Swedenborgianism are scarcely any improvement upon the mythologies of long ago. The true religion is a revealed religion. And it is also a final religion—the faith once delivered unto the saints.

One should invariably live up to his honest conceptions of right. To begin to deal doubly with one's self and follow expediency as a guiding star, is to undermine the very foundation of noble manhood. Juggled with a few times, conscience ceases to be a reliable monitor. It fluctuates like an unbalanced and untrue magnetic needle. The development of lofty character is impossible for him who does not form the habit of acting fearlessly upon his real convictions.

PERSONAL

We greatly admire Dr. H. M. DuBose as a disputant. He keeps his temper and his courtesy is unflinching. Equally facile with tongue or pen, he is doing a great work for the Church.

Rev. J. E. Denson, presiding elder of the Lafayette District, of the Louisiana Conference, was in the city a few days since and honored the Advocate office with a call. The editor regrets having missed him.

Rev. W. W. Holmes, pastor of the Louisiana Avenue Church, of this city, has been spending the holidays with relatives in East Mississippi. He is a native of that State, which yet feels an interest and pride in him.

Rev. J. E. Thomas, of the North Mississippi Conference, has begun his work auspiciously on the Columbus District. Everywhere he is being cordially greeted, and the outlook is for a year of large success.

The Mobile Item, of December 27th, highly commends the Christmas sermon preached by Rev. E. P. Craddock at St. Stephen's Church in that city, and publishes an extended synopsis of it. Brother Craddock is happy in his new field.

Dr. J. A. Rice, of Rayne Memorial Church, this city, has announced that he will preach a series of sermons from the Old Testament this month. The church has issued a folder giving the themes to be discussed, and large audiences are expected.

Rev. R. O. Wier has been accorded a hearty reception at Arcadia, La., but has had the misfortune to lose his church by fire. He writes cheerfully of the situation, however, and states that plans will be adopted to replace the old building with a neat brick structure.

Rev. E. E. Langford is delighted with his new charge at Brooksville, Miss., and is already getting his work in hand. He has forwarded a club of thirteen subscribers to the Advocate, and thinks he will soon be able to send more. We appreciate his interest and kindly words.

One of the best reports made at the recent session of the North Mississippi Conference was that of Rev. I. H. Mitchell, of Water Valley. In the pastorate, as well as in the presiding eldership, he is an efficient worker. Especially is he skilled in the management of church finances.

In a brief note, Dr. W. B. Murrah says: "I am just back from Georgia and am about to start for Nashville." He is one of the strong men of Southern Methodism and his services are in great demand. The phenomenal success of Millsaps College has been largely due to his unsurpassed leadership.

Dr. S. Halsey Werlein conducted his initial service at the First Methodist Church, of this city, last Sunday. He chose as his text, II Corinthians ix. 15: "Thanks be unto God for his unspeakable gift," and preached an able sermon. At the close of the service, the new pastor was warmly welcomed.

Rev. C. H. Ellis, who, at the late session of the Mississippi Conference was changed from Decatur to Sharon, has been delayed in reaching his new charge by personal and family affliction. The Newton County Times speaks of him as "a zealous, consecrated minister," and congratulates his new parishioners.

Rev. R. N. Allen, of Marshfield, Mo., has written us of the death of Mr. Frank R. Alexander, which occurred at that place on the 27th of last November. The deceased was a cousin of Dr. Gross Alexander, of Nashville, Tenn., and his father was for many years a member of the Louisiana and Arkansas Conferences.

We regret to learn of the serious illness of President W. L. Weber, of Centenary College. He underwent an operation at Shreveport a few days since, and his friends are hopeful of his recovery. Let the Church at large pray that his valuable life may be spared and that he may soon be able to resume his duties at the college.

Rev. W. G. Harbison is now assisting in revival services at the Mary Werlein Mission, in this city. The meeting has opened with very bright prospects. It is a field of almost unlimited possibilities and un-

measured difficulties. There has been rich fruitage from this church in the past, and we hope for greater things in the days to come.

Mr. Marion Lawrance, General Secretary of the International Sunday School Association, will spend next Sunday in New Orleans. He will speak at Parker Memorial Church at 11 o'clock and install the officers of the Sunday School. In the afternoon, he will deliver an address at a great Sunday School rally to be held in the city.

Dr. F. N. Parker, presiding elder of the New Orleans District, occupied the pulpit of Parker Memorial Church last Sunday, and delivered an unusually impressive and appealing discourse. He is a preacher of uncommon gifts and a brotherly Christian gentleman. He will go to the General Conference at the head of the Louisiana delegation, where we doubt not his influence will be felt.

Rev. O. L. Savage has had an enthusiastic reception at Guntown, Miss., and as is his custom, has been doing some valuable work for the Advocate. Finding only one copy taken upon his arrival, he has already secured thirteen new subscribers, and announces his purpose to introduce the paper into every Methodist home in the charge. May his worthy example prove contagious!

Rev. and Mrs. E. W. Lipscomb, of Biloxi, entertained the Methodist preachers of that section of the coast at dinner on New Year's Day. Those present were Revs. W. B. Jones, W. T. Griffin, J. M. Morse, and J. T. Abney, Gulfport; Rev. L. E. Alford, Long Beach; Rev. E. G. Mohler, Mississippi City; Rev. R. P. Fikes, Ocean Springs; and Revs. D. L. Mitchell, F. G. Hocutt, and J. L. Jordan, Biloxi.

The Editor wishes to acknowledge his indebtedness to Rev. C. D. Atkinson for his assistance in getting domiciled in the city. He is a wide-awake, hustling pastor, who knows everybody and enjoys the confidence and esteem of all. His Sunday School is one of the best in New Orleans, and the outlook for his church—Parker Memorial—is very bright.

Bishop Candler's presidency at the session of the Louisiana Conference is spoken of as highly satisfactory. It could not have been otherwise. As a servant of the churches, the great Georgian ranks with the foremost. There are no dull moments when he is in the chair or on the platform. May he long be spared to lead and inspire the on-moving hosts of Methodism!

We thank Rev. T. H. Lipscomb, of Indianola, for a club of twenty-one subscribers which he secured just before leaving Friar's Point, his old charge. Brother Lipscomb is not only an energetic pastor, but a student and writer as well. The Publishing House will shortly issue at its own expense one of the products of his pen, a volume entitled "Conscience, and Its Culture, or Through Conscience to Christ."

We have received an obituary, with an accompanying note which is not dated at any time or place and does not disclose the name of the author. Apparently it is from Waterproof, La. It has long been the rule in the Advocate office to publish no anonymous communication of any kind. If the writer desires it to appear, let him send his name. We do not insist upon the publication of the name, but in every instance it must be known to us. We hope that all of our correspondents will take due notice and govern themselves accordingly.

The new editor regrets that he has been so occupied for the past two months that it has been impossible to reply to the many kind letters received concerning his election to the tripod. He appreciated them, one and all, and yet hopes to make a proper acknowledgement of each. Until he has an opportunity to do so, he trusts that the present statement will suffice. It was also a keen disappointment that he was not privileged to be in attendance upon the sessions of the Louisiana and Mississippi Conferences. Indisposed with la grippe, he was unable to brave the blizzard then raging throughout the South. He hopes to be much among the brethren of the two Conferences during the next twelve months.

In the death of Mr. G. R. Page, which occurred at his home at Clarksdale, Miss., on Dec. 31, that

community has lost one of its most useful citizens. Born and reared in Coahoma County, he has long been prominently identified with all of its important affairs. Well educated, courteous, and affable, he had a wide outlook and was deservedly popular. He was a devoted Methodist, and in the days when the Church was weak in that section, he could always be counted upon to do his part to maintain it. In business, social, and religious circles, he will be greatly missed.

AN APPRECIATION.

Voicing the sentiments of many readers, I desire briefly to express my appreciation of the retiring editor of the Advocate, Dr. J. W. Boswell.

Though not arbitrary, his letters and editorials have been of acknowledged authenticity, ringing clear, with no uncertain sound, on every important point.

In the last half century a great work has been done by him, and his life seems as a landmark in orthodox Methodism. His conversion, so thorough, has been the mainspring of his whole life, inward and outward, for environment has influenced him but little. His zeal and candor have been displayed in his writings on Church doctrine, upon which he is perfectly at home.

None knew him who did not have confidence in his spiritual life. He never sought preferment, but with resignation, cheerfully took up any work assigned. And as editor of our Christian Advocate, he deserves the gratitude of the Church for the sustained devotion with which he gave himself to this work of almost unparalleled importance. With faithfulness and without fear, he condemned the sinful practices of the day. A straight course for so many years, through changing fortune and amidst various habits of life, could only be possible through a personal allegiance to Christ.

May such conviction possess his successor, and cause him to love his fellow-man, and know himself only as a servant of others for Christ's sake.

E. L. MCGHEE.

MRS. W. H. TAFT ON DIVORCE.

If it were in my power, divorce would be stopped entirely. Of course, there are cases where separation might be granted, but there should be no remarriage allowed. The laxity of our divorce laws is a menace to the very moral fiber of our nation. It is an appalling evil, and it seems to be on the increase instead of diminishing. I remember the time when one read of persons one never knew who obtained divorces, but now every one comes in contact with divorced people—in every class of society—one's own personal friends on every hand. It is countenanced by the so-called highest social circles, and it is made light of, and a woman, in many instances, is received with as much favor after she is divorced as she was before. Such conditions are shocking and are most demoralizing. Wherever and whenever I could do anything to influence legislators to make stringent divorce laws, I would do it, and I believe that every woman in America should feel the same way.—The Christian Intelligencer.

MISSISSIPPI CONFERENCE RESOLUTION.

Resolved, That the secretary be and is hereby instructed to deposit the Records of this Annual Conference in the archives of the Mississippi Methodist Historical Society, and that this Conference cordially endorse the request of the said Society that all old Records of District, Quarterly and Church Conferences be deposited in the archives of the Society.

T. B. HOLLOMAN.

A. F. WATKINS.

NOTICE.

The following changes are made in the schedule for the Quarterly Conferences of the Winona District, North Mississippi Conference, viz: Winona Circuit, Feb. 5 and 6; Inverness, March 5 and 6; Indianola, March 6 at 7 p. m.; Eupora at Eupora, March 12 at 7 p. m.; Slate Springs, Tuesday, March 15. Let those interested take due notice.

E. S. LEWIS, P. E.

The Home Circle.

"BRINGING HIM BACK."

The case had come before the magistrates. Mrs. Trembath stood without a word, apparently hardened into a reckless defiance. She might have been an old offender, and there was, I believe, only too much reason to think that it was by no means her first appearance—elsewhere. So the judgment was given—five shillings and costs; and she was removed to a room where she sat waiting with two or three offenders from other parishes, who were to be taken to the county jail.

Then it was that Miss Zelia rushed in breathless, and asked to see the squire. She had been driven over in the baker's cart, and the baker had his rounds to go, and his loaves to get rid of, and she was afraid she would be too late. Now she made her way to the court, and sprang upon the policeman. "I must see the squire at once," she gasped.

Squire Boynton was the chairman of the magistrates' meeting. The business was over, and he was just leaving when the message was brought: "Miss Zelia Trembath must see him at once."

But Miss Zelia was not willing to wait, and to the policeman's horror, she had followed him into the inner sanctuary, where no woman or other stranger was permitted to intrude.

"She would come, sir," the policeman explained, "and I told her she must wait."

"That is all right, policeman," laughed the squire. Then he turned to the little lady, who was trembling with excitement.

"Is she gone?" she gasped.

"Who, my dear?" said the squire, giving her a chair. "Whatever is the matter?"

"The woman Trembath."

"No, I don't think so. Why?"

"Is she going to prison?"

"Yes, for a week. And she seems a pretty hardened creature, judging by her looks—quite an old offender, I fear."

"She must not go to prison," said Miss Zelia, her eyes flashing, and the little silver curls trembling with excitement.

"I am afraid she must," said the magistrate. "There is really no help for it, you know."

"But not if I pay the fine?"

The magistrate hesitated. "Well, no—not if you pay the fine. But, really—"

"Will you tell them I have done it, then? I don't know how much it is."

"But really—it is quite a great deal, you know—for you."

"I don't care how much it is. I must pay it." And Miss Zelia took out her purse.

There was no help for it. The squire felt that from the first. When Miss Zelia had made up her mind, it was enough. So the matter was quickly arranged.

"And now," laughed Miss Zelia, "I suppose the prisoner is mine?"

"And she may be thankful to have such a jailer. God bless you, my dear!" said the squire. "You are good."

Miss Zelia followed the policeman into the room where Mrs. Trembath was waiting, and seated herself at her side.

"I have paid your fine," she whispered, taking her hand. "Do you mind?"

The woman turned and looked into Miss Zelia's face without a word. Looked and looked, and seemed as if she could do nothing else. "You understand, don't you? I have paid your fine. And now you are quite free, and I want you to come home with me."

Still Mrs. Trembath sat without a word, looking into that face—the blue eyes, the sweet smile, the silver curls had for her some strange fascination. Then there came an utter breakdown, and the woman buried her face in her hands, and sobbed as if her heart would break.

The next day Maggie went with Mrs. Trembath to fetch some things. "You must stay with us at any rate until you can eat something," Miss Zelia had said. "I am really quite troubled about you." At breakfast there had been silence—only the same fixed look. It was that afternoon as they sat by the fire that Mrs. Trembath at last broke her silence.

She drew from her dress an old, faded piece of music, and said: "Do you think you could sing this song?"

"Well," said Miss Zelia, taking it to the piano with all her cheery brightness. "I am afraid I have not much of a voice, but I can try." It was a simple song enough, an old song that she herself had sung when a schoolgirl long ago.

Mrs. Trembath's face was turned from the player toward the fire. As she listened the tears were creeping slowly down her cheeks.

"Will you sing it again?" Mrs. Trembath asked, when Miss Zelia had finished.

The song was sung a second time. Then Miss Zelia came and flung herself down on the hearth-rug by her side. Slowly Mrs. Trembath put out her hand, and drew Miss Zelia's head on her knee.

"I had a daughter once," she whispered.

"And did she sing that song?" asked Miss Zelia, very quietly.

"Yes, and I have never heard it since she—she died. I never thought I could bear to hear it again—but you—"

And so they sat by the fire as the daylight died. The lamp was unlit, and the glow of the fire sent little flickering shadows on the walls and the ceiling. "Why are you so good to me?" asked Mrs. Trembath, as she lifted Miss Zelia's hand to her lips.

"Why?" said Miss Zelia. "I don't know, unless it is because I love God and love you."

"God? God?" said Mrs. Trembath. "I loved him once, but when my daughter was taken—the voice was choked, and there was a sob—I—"

I hated him! In my loneliness and misery I took to drink, and then there came the separation from my husband. And I have had nobody since—nobody!"

"Not even God?" said Miss Zelia, tenderly.

"Do you think he cares for me?" whispered Mrs. Trembath.

"Do I care for you?" And Miss Zelia turned and looked into her face. "He cares for you much more."

That evening, later, Miss Zelia came in to see that Mrs. Trembath had all she needed and to bid her good-night. She found her on her knees. Miss Zelia crept over and knelt at her side, with an arm about her waist. When they rose there was a new light in Mrs. Trembath's eyes, a new glow filled her face. The hardness had been softened, the bitterness seemed to have died out of it.

"You have brought him back again," said Mrs. Trembath.—*Mark Guy Pearce, in The Christian.*

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JOHN DENTON VALLIANT, the babe and only son of Mr. J. M. and Mrs. Maude Valliant, was called to dwell in the beautiful city of God on Oct. 24, 1909. I will not say that he is dead; he has just gone away. We miss him; oh, how we miss him! We miss the sweet voice which sang the songs of Zion so perfectly (though only five years old), the patter of the little feet which was so often heard, and the merry laughter which cheered our hearts and filled the home with sunshine. The vacancy can never be filled. But his mission, though brief, was not in vain. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Weep not, dear friends, for the Father has just taken him home, where we shall soon follow. Denton was loved by all who knew him. Unusually bright and promising, he was, but God had need of him. May divine grace be sufficient for the bereaved ones!

ONE WHO LOVED HIM.

On the morning of Dec. 19, 1909, Mrs. NANCY RICHEY, the oldest resident of Lowndes County, bade farewell to friends on earth to greet loved ones on the shores of eternity. She was born June 29, 1814, and was, therefore, in her ninety-sixth year. Bright and cheerful to the last, thinking of the comfort and well-being of the household rather than her own, she quietly went to sleep, and on the twenty-first of December, we gently laid to rest the tired body in the family cemetery near the old homestead, in Pickens County, Ala. She was married in September, 1837, to Robert Richey, who died September 23, 1855. She was the mother of eleven children, ten of whom lived to be grown. Five sons were given to the Confederate Army, all making brave soldiers. Her oldest son, Andrew, was first to lose his life in defense of his country. Robert was killed by the accidental discharge of a gun in the hands of a fellow-soldier. Her surviving five children were present when she breathed her last. Mrs. Jane Weaver, Mrs. Annie Acker, Mrs. James Harvey, William and Charles Richey. Many grandchildren and seventeen great-grandchildren are left to mourn the loss of a remarkably good and faithful worker. She was a devoted and faithful wife, mother and grandmother; a good neighbor, always ready to lend a helping hand to the needy and to speak words of cheer to the afflicted. In early life she was converted and joined the Church. At the time of her death she was a member of Murrah Chapel, where she was held in high esteem. R. P. NEBLETT.

CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be specially interested.

Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Layman's Missionary Movement.

National campaign of Laymen, Jackson, Miss., Feb. 8-10; Shreveport, La., Feb. 16-17; New Orleans, La., Feb. 12-15.

National Convention, Laymen, Washington, D. C.

Layman's Missionary Conference for Methodist Episcopal Church, South, Dallas, Tex., Feb. 19-22.

Sunday School.

Convention for Louisiana of International Association, New Orleans, Mar. 15-17.

World's Sunday School Convention, Washington, D. C., May 19-24.

A REMEDY 50 YEARS OLD.

Half a century is a long time, and time is the severest test of merit. Do you know any worthless product that has remained on the market for fifty years? No, it is only the true and the meritorious that last. Your grandparents and parents relied upon Gray's Ointment for the cure of all sores, boils, chronic ulcers, carbuncles, burns, festering cuts, poison oak, insect bites and inflammations of all kinds in man and beast. If your medicine shelf does not contain a box send 25c. to the nearest drug store or write for small trial box which we will gladly send free, prepaid to those who do not know its value. Address Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Mrs. E. E. Jackson, of Mt. Jackson, Va., writes: "Please send me one box of Gray's Invaluable Ointment. I have used it in my family for 15 years, and have not found any ointment equal to it."

Marriages.

On Dec. 26, 1909, at the residence of the bride's mother at Alva, Miss., by Rev. T. J. Halfacre, Mr. GROVER INGRAM and Miss PATHE CAFFEY, both of Alva, Miss.

On Dec. 25, at the residence of the bride's father, at Alva, Miss., by Rev. T. J. Halfacre, Mr. WILLIAM SIDON and Miss SUE HELEN ROWELL, both of Alva, Miss.

On Dec. 23, at Holmesville, Miss., by Rev. P. Howard, Mr. JOHN M. DINKINS, of Centerville, Miss., and Miss LUCY L. CAIN, of Holmesville, Miss.

Dec. 25, 1909, at the home of the bride's parents, Wesson, Miss., by Rev. Paul D. Hardin, Mr. THOMAS P. GLANCEY, of Eastman, Ga., and Miss STELLA MAY JONES, of Wesson, Miss.

Dec. 26, 1909, at the home of the bride's parents, by Rev. John W. Chisholm, DR. S. F. RED to Miss ABBIE BELL NICHOLSON, of Union, Miss.

Nov. 24, 1909, in Port Gibson, Miss., by Rev. E. H. Mounger, D. D., Mr. J. H. RICHARDSON, of Greenwood, Miss., and Miss ANNIE BELL MOUNGER, daughter of Hon. H. C. Mounger, of Port Gibson.

NOTICE MISSISSIPPI CONFERENCE.

On account of my unsettled address, Brother S. A. Tomlinson, of Gulf Port, Miss., will be treasurer for the Joint Board of Finance for the ensuing year. All moneys or other business with the treasurer, will be addressed to him.

Dear brethren, please press this worthy claim.

W. L. HIGHTOWER.

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B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

Howison and Saucier, at S.	Jan. 8.
Brooklyn and Rond, at Brook-	
lyn	Jan. 12.
McHenry and Wiggins, at Mc-	
Henry	Jan. 15.
Ocean Springs	Jan. 19.
Handshoro and Mississippi	
City, at Handsboro	Jan. 22.
Gulfport, 29th St.	Jan. 29.
Pearlington and Logtown, at	
Logtown	Feb. 1.
Bay St. Louis	Feb. 2.
Mentorum, at Pinegrove	Feb. 5.
Wolf River Mission, at	
Whittington	Feb. 12.
Coalville, at Coalville, at 11	
a.m.	Feb. 16.
Oakvale, at Oakvale	Feb. 19.
Columbia	Feb. 21.
Hub, at Hub	Feb. 22.
Lumberton	Feb. 23.
Gulfport, 25th Avenue	Feb. 26.
Poplarville	Mar. 4.
Carrier and McNeil, at C.	Mar. 5.
Longbeach	Mar. 9.
Escatawpa, at Escatawpa	Mar. 11.
Americus, at Pleas. Hill.	Mar. 12.
Moss Point	Mar. 14.
Pascagoula	Mar. 15.
Biloxi	Mar. 16.
Vancleave, at Mt. Pleasant	Mar. 19.

The District Stewards will meet in
the 25th Avenue Church, Gulfport, on
Jan. 6, at 1:30 p.m.

W. B. JONES, P. E.

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LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Selma	Jan. 9, 10
Tioga	Jan. 11
Natchitoches	Jan. 16, 17
Provincial	Jan. 20
Boyce and LeCompte, at Boyce	Jan. 23, 24
Jena and Harrisonburg, Jena	Jan. 29, 30
Troun	Jan. 30, 31
Eden	Jan. 30, 31
Pollock, at Standard	Feb. 6, 7
Melville	Feb. 10
Colfax	Feb. 13, 14
Columbia	Feb. 18
Bunkie, at Bunkie	Feb. 20, 21
Ville-Platte, at Chicot	Feb. 25
Opelousas	Feb. 27, 28

District Stewards will meet in pastor's study of First Church, Alexandria, Jan. 5, at 1 p. m. Pastors invited to be present.

PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Benton, at B. 7 p. m.	Jan. 8, 9
Plamdeal, at Plamdeal	Jan. 9, 10
Arcadia, at B. 11 a. m.	Jan. 15, 16
Ruston	Jan. 16
Bienville, at B.	Jan. 22, 23
Vernon, at Oak Ridge	Jan. 29, 30
Jonesboro, at J.	Feb. 5, 6
Winnfield	Feb. 6
Simsboro, at S.	Feb. 12, 13
Ringgold, at R.	Feb. 19
Gibbsland, at G. 7:30 p. m.	Feb. 20, 21
Bernice, at Bernice	Feb. 26, 27
Houghton, at H.	Mar. 5, 6
Lanesville, at L. 7:30 p. m.	Mar. 6, 7
Lisbon, at Lisbon	Mar. 12, 13
Cotton Valley, at C. V.	Mar. 18
Minden	Mar. 19, 20

The District Stewards will please meet me in Gibbsland, Jan. 1, 1910, at the Methodist Church, 11 a. m. The preachers please call the attention of the stewards to the time of meeting. Let as many of the pastors as can come.

R. W. TUCKER, P. E.

New Orleans Dist.—First Round.

Parker Memorial	Jan. 9
Elworth	p. m. Jan. 9
Louisiana Avenue	a. m. Jan. 16
Algiers	p. m. Jan. 16
Donaldsonville, at D'ville	Jan. 23
Slidell, at Slidell	Jan. 30
Plaquemine	Feb. 6
Covington, at C.	Feb. 13
Carrollton	a. m. Feb. 20
Felicity	p. m. Feb. 20
Second Church	a. m. Feb. 27
First Church	p. m. Feb. 27
Rayne Memorial	Feb. 6

The District Stewards are requested to meet in the pastor's office of First Church Monday, Jan. 24, 1910, at 7:45 p. m.

F. N. PARKER, P. E.

Lafayette Dist.—First Round.

Crowley	Jan. 8, 9
Indian Bayou, at I. B.	Jan. 9, 10
Vermillion, at Henry	Jan. 14
Abbeville	Jan. 15
Gueydan, at G.	Jan. 15, 16
Eunice, at Iota	Jan. 16, 17
Jeanerette	Jan. 22, 23
New Iberia	Jan. 23, 24
Houma, at Houma	Jan. 28
Patterson	Jan. 29, 30
Morgan City	Jan. 30, 31
Lafayette	Feb. 2
Franklin	Feb. 5, 6
Jennings	Feb. 6, 7
French Mission, at St. Martinsville	Feb. 9
Bell City, at Hayes	Feb. 12, 13

Lake Arthur	Feb. 13, 14
Prichomme, at Branch	Feb. 19, 20
Rayne	Feb. 20, 21
Lake Charles	Feb. 26, 27
Sulphur, at Sulphur	Feb. 27, 28

The District Stewards will meet me at Lafayette, Jan. 12. A full attendance is very much desired.

J. E. DENSON, P. E.

Shreveport Dist.—First Round.

Campiti, at Campiti	Jan. 1, 2
Coushatta, at Coushatta	Jan. 8, 9
Keatchie, at Keatchie	Jan. 15, 16
Noel Memorial	Jan. 16, 17
Texas Avenue	Jan. 19
Bossier City	Jan. 20
Grand Cane, at G. C.	Jan. 22, 23
Shreveport, First Ch.	Jan. 23, 24
Leesville	Feb. 27, 28
Fullerton, at Fullerton	Jan. 29, 30
Oak Dale, at Pitkin	Feb. 5, 6
Merryville, at Longville	Feb. 7, 8
De Ridder	Feb. 12, 13
Bon Ami, at Carson	Feb. 13, 14
Many, at Many	Feb. 19, 20
Zwolle, at Zwolle	Feb. 20, 21
Hornbeck, at Hornbeck	Feb. 25, 26
Larsville	Feb. 27, 28
La Chute, at L. C.	Mar. 5, 6
Pleasant Hill	Mar. 12, 13
Pelican, at Pelican	Mar. 19, 20
Mansfield	Mar. 26, 27
Greenwood, at Kingston	Mar. 27, 28
Mooringsport	Mar. 29, 30
Ida, at Ida	Apr. 2, 3

T. J. WARLICK, P. E.

Baton Rouge Dist.—First Round.

Clinton, Jackson, at C.	Jan. 8, 9
Wilson, at Wilson	Jan. 9, 10
St. Helena, at Day's	Jan. 15, 16
Kentwood	Jan. 16, 17
Hannond	Jan. 18
Den. Spr., at D. S.	Jan. 19
Baker, at Baker	Jan. 22, 23
Zachar, at Slaughter	Jan. 23, 24
Franklin, at F.	Jan. 29, 30
Bogalusa	Jan. 30, 31
Mt. Hermon, at Hackley	Feb. 5, 6
Tickfaw, at Tickfaw	Feb. 12, 13
Ponchatoula, at P.	Feb. 13, 14
Pt. Vincent, at Pt. V.	Feb. 16
New Roads, at N. R.	Feb. 18
St. Francisville, at St. F.	Feb. 19, 20
E. Feliciana, at Oak G.	Feb. 23
Pine Grove, at P. G.	Feb. 26, 27
Amite City	Feb. 27, 28
Baton Rouge, First Ch.	Mar. 5, 6
Baton Rouge, Second Ch.	Mar. 6, 7

C. C. MILLER, P. E.

Monroe Dist.—First Round.

Farnierville	Jan. 8, 9
Boulta	Jan. 15, 16
Mangham	Jan. 22, 23
Winnsboro	Jan. 29, 30
Gilbert	Jan. 30
Rayville	Feb. 5, 6
Ferriday	7:30 p. m. Feb. 6
Lake Providence	Feb. 12, 13
Tallulah	Feb. 19, 20
Waterproof	7:30 p. m. Feb. 20
Brookland, at Franton	Feb. 26
Eros	Feb. 27
Mer Rouge	Mar. 5, 6
Floyd, at Oak Grove	Mar. 12, 13
Downsville	Mar. 19, 20

District Stewards will meet in the Methodist Church at Rayville, Jan. 29, at 11 a. m.

S. S. KEENER, P. E.

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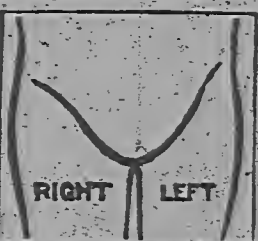
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"I am sure Cardui will cure other sick ladies as it has me."

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If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

THE DREAMER.

The dreamer dreamed and the busy world

Passed by with a mocking smile.
As it went in search of the world's rewards,

But the dreamer dreamed the while.
He saw the world, as the world should be.

When longer years had run,
And the world but paused in its check, to ask:

"Pray, what has the dreamer done?"

Yet ever the dreamer dreamed his dream,
Till in some wondrous way—

As the water, springing in depths of earth,
Finds passage to upper day—

The dreamer's dream found the man of power—
Tis strange how men's lives are knit—

Who knew not the dreamer, but took his dream

And transformed the world with it.

The world bows down to the man of power—

Forgotten the dreamer dies;
Yet the dream he dreamed is the secret force

That has forged man's destinies.
—The Bellman.

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DON'T RIDICULE YOUR BOY.

Many a boy has gone to bed in tears because his father criticised or denounced his effort at playing the violin; made fun of the simple little composition or story which he wrote; discouraged his attempt to make some little mechanical device; or threw a wet blanket on his dreams, laughing at his prediction of what he would do in the future.

A man who has recently come into great prominence in his profession says that when, tremblingly, he told his father what he wanted to be, he was told that a padded cell was the only place for a boy with such crazy ideas, and that he was forced for years to do that which God had forbidden in every fiber of his being, and against which every drop of blood in him protested.

The father who has made up his mind that his son must continue his business and keep his estate intact is not in a position to decide on the boy's bent—his special aptitude. He is prejudiced at the very outset.

The reason why there are so many mediocre men and women in the world, and so many failures, is the cause they never found their right places.

Everywhere we see men and women, capable of much better things, who were discouraged and diverted from their natural bent when young. Their own families did not take stock in them; they laughed at their young ambitions, and strangled their aspirations, either by harsh treatment, or, what is even worse, ridicule; and their teachers did not understand them.

You cannot read the sealed message which God has wrapped up in your boy or girl, and you should regard it as sacred. You should respect the dreams of future greatness of your son, because the Creator may have intended him for a grand and far-reaching mission; you cannot tell what is going on in his mind; you cannot tell what possibilities are locked in his brain. He may be perfectly con-

scious at this moment that he was intended for a much higher place in the world than you are occupying yourself, and to denounce him to scoff at his dreams, to laugh at his predictions for the future may be a source of great humiliation to you some day. It may also work incalculable injury to your boy. A thousand times better strike him with your hand than blast his hopes by ridicule or by a cruel, chilling, cutting word.—Exchange.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Second Methodist Church, 253, Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1619 St. Mary St.; phone, Jackson 144.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Laverne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein. Rev. H. Whitehead, pastor, residence, 1619 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, 2330 Valence Street; Phone Uptown 879.

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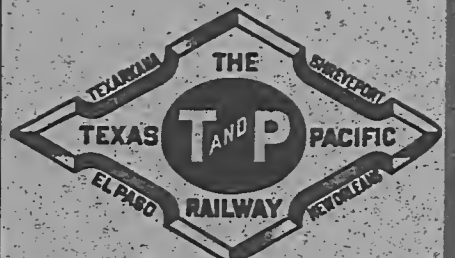
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By W. B. Campbell.

LESSON FOR JANUARY 9, 1910.

Matthew iii: 1-17; iv: 1-11.

Golden Text: "In that he himself hath suffered being tempted, he is able to succour them that are tempted." Heb. ii: 18.

Wherever Jesus is, there is light and glory, and all men and angels minister unto him. John comes into attention as the greatest of the Prophets. Jesus comes as "The Lamb of God that taketh away the sin of the world." Yet in the beginning of a study of Jesus' ministry we see them both as men from the ordinary walks of life. We see them as they were seen there on the shore of the Jordan, by the multitude that "The voice of one crying in the wilderness" had called together. They knew each other all their lives for they were related, and each must have been often spoken of in the home of the other. John knew of the song sung to the shepherds the night Jesus was born; and Jesus knew of the vision of Zacharias in the temple. Mary and Elizabeth were more like two sisters than two cousins, and many times they must have spoken together of their wonderful sons, as Jesus and John grew to manhood they were prepared for their work as ordained beforehand. John was not much among his fellow-men, he was drawn to the solitude of the wilderness where, undisturbed, he could learn of the Spirit the deeper significance of what he had learned from his father. Jesus needed no preparatory. He was divine; his life in youth teaches youthful duty, and so on to manhood. He came and assumed humanity to mark out a pathway for all to follow. The time had come for him to begin the work his Father had sent him to do. He knew of the preaching of the Baptist, for John seemed to have moved up the Jordan river to a point opposite the town of Nazareth which was only some twenty miles away; and there, to John came Jesus to be baptized. The time must have been chosen as opportune, for Luke says it was after the people had been baptized. He was not of the people in the sense that a repentance was necessary, and with this fact in view, John forbade him when he signified a desire to have the ordinance administered to him. "I have need to be baptized of thee," said John, "and comest thou to me?"

The whole creation listens for Jesus' answer. "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." This was his first public act, and he set the example of conformity to a rite, that was in itself a public acknowledgment as a member of the Kingdom of heaven, that John preached. John could not farther object for this was a part of preparing the way before the Lord, and he was not long in any doubt of God's approval. The baptism was given, and Jesus was in prayer; while he prayed the Holy Ghost, in form of a dove, descended and lighted upon him, and there came the voice of his Father: "This is my beloved son, in whom I am well pleased."

Everyone seeking the kingdom of God, to enter therein, must plainly show the world that such is his object, and there will be the two-fold object accomplished, confessing of Christ and the outpouring of the Holy Spirit. When the new convert thus

begins his life of Christian service, he needs the help of the Spirit, for Satan will make many a fierce attack on him ere he learns how to wear the "whole armour of God." God permits him to be tempted and tried, for he must learn the value of being a subject in the kingdom of God, and he must be put to the test to prove his worthiness. Then must this Savior-King be tested, not that it was a real test, but the world must be shown the power of good in conflict with evil. Our Savior-Priest must also be tempted as we are, in order that he be touched with the feeling of our infirmities. Often it is just after the new convert has taken his stand for Christ that temptation comes. It was just after Jesus had publicly received the baptism, that was his proclamation as King, that he went forth to contend against the enemy of the kingdom. He was led to the scene of conflict by the Spirit, and the Spirit remained with him. "He was full of the Holy Ghost."

Satan made his first attack on the weakest point: Jesus was hungry, and the evil one said, "You are hungry, here in the wilderness, and you say you are the Son of God; then why not command these stones to be bread?" Jesus replied as a man would reply: "Bread alone will not satisfy man." God has so created him that he needs God's Word, his incarnate word, and his written word, that he may truly live. Then Satan tried to make the Lord presume on his Father's care of him: to put God's providence to useless test. Man does that when he yields to temptation, saying that God is so merciful that he will pardon. That is tempting providence, and Jesus said to Satan, "It is written again, thou shalt not tempt the Lord thy God." God did not send his angels to bear up him who is fully bearing down. Man judges another by himself. So did Satan as he put forth a temptation that caused him to fall as lightning from heaven, the desire for power. He reasoned that Jesus asserted his divine power, over man, as his kingdom was to be established; that through man's innate obstinacy and proneness to evil, his subjection to the power of good was a task long and laborous; then why not suggest a quicker method of accomplishing the desired end. Then with this object, the devil in a moment of time, showed to Jesus all the kingdoms of the world, and the glory of them, and told him that all should be his if he, Jesus, would fall down and worship him (Satan). It was then that Jesus arrested his divine forces, "Get thee hence Satan!" God alone must be worshipped and served. The power and the glory of the kingdoms of the world must be the Lord's, but not by that means. "The Prince of this world" (as Satan was called by Jesus) must be overcome, but by the means and in the way as provided by the God of all the earth. Satan left the Lord, and angels came and ministered unto him. God's comforting Spirit will not come to men until the spirit of evil no longer abides with him, while God's grace is free, there is no quick way of having it. Grace comes by growth, line upon line, precept upon precept, sustain it, and in attaining it we must "Possess our souls in patience." Until the deep things of God are revealed unto us, we will not know the full meaning of this scene in the wilderness, where the God of heaven is subjected to the insinuating wiles of Satan, until then we will only look upon our High Priest preparing himself for the office of mercy. In our meditations we yearn towards our Savior in his lonely conflict, and we arouse ourselves to beat down Satan under our feet until "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

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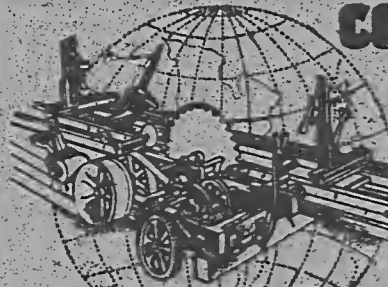
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"WE PUT IT
AGAINST THE WORLD"

Epworth League

By Rev. H. Whitehead.

LESSON FOR JANUARY 9, 1910.

HOW TO MAKE OUR WILLS GOD'S

John vii:17; Acts xxii:10; Ps. xxv:9.

To everyone there comes at times serious questionings as to what God's will may be for this day. Your soul ponders the problem as to what God would have you do. And even the most devoted sometimes go with great reluctance where duty seems to lead.

The experience of mankind and the testimony of the Word of God, is that duty is an unfolding path, best seen as we pursue it, and most easily found, as we do the things that are at hand. A preacher, well known in our midst as one of Methodism's most successful pastors, testified that his only rule of success "was to do the thing that came next, and do it now."

The promise made to us by the Master was, "When he, the Spirit of Truth, is come, he will guide you into all truth." But if you will find the truth you must follow the guide. You will not learn all the things of God by one masterful, overpowering revelation. Step by step we advance. First the kindergarten, then the primary lessons, then we enter the grammar grades. Sometimes it seems as if in this life we never passed the primary lessons, but there is no question that we advance a step at a time.

We learn the will of God by doing it. You might memorize a book in mathematics, but until you take the lessons and apply them, they will be meaningless. Place a young man before a set of carpenter's tools, and give him many text books. Explain the use and theory of every thing from the compass and square to the hammer, and yet he might not be able to drive a nail straight, nor saw a board to the line. He will never become a carpenter until he actually uses his tools. There is much of this in the relation of the divine to the soul. There are lessons for us that keep unfolding with the use, through all of life. Perhaps we will only really understand the will of God in some things, when we have tried that will in the boundless fields of eternity. But our greatest lessons are learned by doing the simple things of daily life, and putting into practice the will of God in regard to the most lowly things.

He, who follows the voice of Jesus, shall not walk in darkness, but light shall shine upon his path. When Paul first met his Lord, he was commanded, "Arise and go into Damascus, and it shall be shown thee what thou must do." And all who obey, shall come to see the divine in Christ, and know whom they have believed. There is a notable statement of Peter's which is often passed over, "And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him." Men have much to say about receiving the Holy Spirit, whom all recognize as the one that shall reveal the things of God to us, but they say least about the condition of his entrance which the apostle specifies here, obedience. But the Master stressed it. "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter." Learn of the Christ, put into practice to-day the lesson learned, and to-morrow there shall be new truths at your command. Some day you shall be among those who serve with rejoicing around the throne, and the unfailing years of eternity shall bring to you constantly expanding visions of God.

A ringing note comes from Korea relative to progress made during the year. The baptized membership shows an increase over last year of one hundred and twelve, bringing the total to 4,657. There are now 2,930 probationers, or an increase of 394. There have been twenty-three new groups organized and forty-four new church buildings erected. The native members have made a decided increase in contributions, which is an evidence of growth in grace and knowledge.—Go Forward.

WALKING WITH GOD.

Perhaps our hearts tremble as we begin the New Year, and listen for the hoof-beats of God's possible providences before the year shall close. What messengers shall come? Shall some dark shadow fall over home or heart? Who can tell? Thank God! no one can tell. We go out into the opening year trusting in his divine care and almighty love.

Let us, like Enoch, walk with God through the months and days of this New Year. To walk with God we must go in the same direction: two cannot walk together except they be agreed. Enoch walked and walked with God till they reached the limits of time and earth; and still kept on walking with him, walked into eternity, into heaven, walks with him still. Some who begin the year with us will end it with God. God alone knows what of trial this year has in store for each of us. But above all the sounds of life's trials shall be our note of triumph in God, who will bring us off more than conquerors, and in eternity the sweetest strain of our immortal song shall be: "He hath done all things well." If trial shall come, may God help us to say:

"If from thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!"

—Robert Stuart MacArthur, D. D.

INDIVIDUALITY OF BUSINESS GIRLS.

Last winter a bright, wide-awake girl took a clerical position with a firm famous for its petty treatment of employees. She was set to work in a small, untidy room, lined with desks and tables. At each desk was a girl, dissatisfied and churlish; her individuality fading, her ambition rising no higher than to enter that room each morning just on the stroke of eight, not a minute earlier, and to be the first out of it when the clock struck five. Most of these girls had lost interest in their office attire, saving every penny possible for Sunday or party frocks. All of them were hoping to secure positions with other concerns.

Into this maelstrom of office anarchy stepped the girl whose individuality and self-respect still lived. She came to work in a new tailored silk waist with immaculate lawn turnover collar and cuffs. The other girls sniffed and warned her that the blouse would be ruined. The office was filthy.

"We have an office porter and two boys," she replied. "There is no reason why we can't have this place cleaned up."

And somehow it was done. A lot of trash had been thrown out, and the first layer of dirt had been removed from the floor, a ray of hope seemed to illuminate the staff of girls.

The new-comer brought down her own desk fittings simple and inexpensive, but with a note of individuality—a letter-opener and a box for clips in brass, a burnt-leather blotting-pad and some personal stationery in case she wanted to write a little note during the noon hour. The office manager sarcastically advised her to lock them up every night, and the girls exchanged significant glances; but nothing was ever taken from that desk. Finally, one of the girls timidly suggested that the new-comer might broach the question of their wretched wash-room facilities to the manager—and she did it.

In less than a year the atmosphere of that entire office has been changed, cleared, uplifted, by one girl. She did not preach. She did not demand. She did not stir up trouble. She simply lived her own life despite poor conditions, and made others first envy, then emulate her.—Anna Steese Richardson, in Woman's Home Companion for January.

THE LEGAL RIGHT OF PROHIBITION SETTLED.

"The question of the right of prohibition is absolutely settled for all time, so far as it pertains to the legal or constitutional right," declared Mr. Patton in a recent debate.

"For over half a century the highest court of the land has held tenaciously to the doctrine that the people have a right to absolutely prohibit the manufacture and sale of alcoholic beverages.

"The liquor traffic has employed the ablest legal talent and tried in every conceivable way to undermine the solid foundation upon which prohibition rests, but it remains intact. They have had their day in court, and stand defeated, but still they fill the land with the clamor of the untenable positions the courts have so completely and unanimously overruled.

"We have with us upon all the vital questions at issue the decisions of every state court of last resort where the issue has been raised, as well as that of the United States Supreme Court.

The importance of the fact cannot be overestimated. I believe there has never been a time in the last half-century when the traffic would not have gladly given up one-half of all its accumulated wealth to have reversed these decisions.

Unable to do this, their effort seems now directed to get the people to overrule these decisions and declare these courts to be wrong in their conclusions.

"We have no fear that, while reason and honesty sit upon the bench, or while these principles control the American people, there will ever be such a reversal."—Associated Prohibition Press.

REMARKABLE CONTRAST OF ABSTAINERS AND DRINKERS IN THE BRITISH ARMY.

"Twenty-five per cent of the soldiers in the British Army are now total abstainers, and in some depots sixty-six per cent of the recruits before enlisting are total abstainers," declared Colonel L. G. Fawkes, R. A., honorable secretary of the Royal Army Temperance Association, in his address before the Congress on the subject, "Alcohol and the Efficiency of the Army." "The consumption of drink in the British Army is rapidly decreasing," declared Colonel Fawkes, who noted the fact that there are now 203 branches of the Royal Army Temperance Association in England and the colonies; that in India the temperance room is recognized as part of the regimental institutions. King Edward VII is patron of the Association, and every encouragement is given the movement by Field Marshal Earl Roberts, and almost all others among the leading military men.

The director general of the Royal Army Medical Department says that in India the hospital admissions have fallen from between 14 and 15 per thousand to between 2 and 4 per thousand within the last twenty years. At Sierra Leone (perhaps the worst climate the British soldier has to serve in, notes Colonel Fawkes), the following comparison has been received from the senior medical officer for the first ten months of 1909:

Strength—Total abstainers, 60; non-abstainers, 213.

Admissions into Hospital—Total abstainers, 29; non-abstainers, 321.

Lord Kitchener states that in India, with the diminution of drinking, the number of courts-martial is reduced one-half. There were 32 courts-martial at Singapore, but not one among the abstainers.

Chairman A. Faulkner, J. P., of the United Kingdom Railway Temperance Union, noted the fact that the movement organized in 1882 now has a membership of 44,000, in addition to which there are probably 60,000 more total abstainers in the service of the English railways who are members of other societies. This organization has its own official organ, "On the Line," having a circulation of 160,000 a year. In conclusion, Chairman Faulkner declared:

"The information which I have been able to put before you, gathered from the best sources, proves that in all civilized countries, those who direct the railway services are awaking to the important fact that alcohol is not conducive to efficiency, and that in those countries which are comparatively new, and which are untrammelled by ancient traditions and customs, the abolition of intoxicating drinks from the railway service is most drastic. The verdict, therefore, of the railways is, that alcohol is dangerous, and the signals are set against it, for without doubt it impairs the brain power and physique of the workers, and it is essential that it be abstained from by the railway men, that they may be as efficient as the service requires and the safety of the public demands."

NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor

NEW ORLEANS, THURSDAY, JANUARY 13, 1910

C. O. CHALMERS, Publisher

VOL. 57—No. 2.

"PROVE ALL THINGS," HOLD FAST THAT WHICH IS GOOD

WHOLE No. 2814

Editorial.

The serpent tongue does exist. It is not confined to official households, nor to any particular sex, but in the office, in the shop, at the club, on the street, in the home, in fact nearly everywhere, its hiss is heard and its sting is felt. The gift of speech is one of the credentials of man's greatness, but how to use it wisely and well is one of the hardest lessons he has to learn.

It is not the individual only that suffers from a "shrunk ideal." States and churches have likewise suffered. A heroic age, followed by an age of degeneracy and decay, has been the usual history of nations and religious denominations. There is no escape from the consequences of a low aim. It will be a sad day for Methodism, should she ever substitute an educational, philanthropic, or any other ideal, for that of a world-wide evangelism.

The weight of words depends upon who stands behind them. Simon Newcomb, the great astronomer, complained that he could not talk anywhere without his utterances being jotted down. Men were keen to learn the thoughts of the highest living astronomical authority. The man who knows is the one for whose voice the anxious world is listening. And this is true, not only with reference to things material, but also with reference to things spiritual.

Christ has been spoken of as "The Great Companion." Such he surely is. Along life's rough, uncertain way, he walks with every disciple. In the sunshine he vouchsafes his presence; and when the shadows fall, he yet abides. Decrepit old age may lean upon him, and by his strong arms, the dying are supported. This fellowship is the richest boon of earth, and its continuance will be heaven's highest glory.

Some astronomers imagine that beyond Neptune there is another planet in our solar system. Day after day, with upturned telescopes they are sweeping the heavens to discover it. Myriads of beautiful stars shine down upon them, but they care naught for them, such is their eagerness to discover a new planet. The attitude of these astronomers aptly illustrates that of many of our theologians to-day. With ecclesiastical telescopes they are desecrating the theological heavens in searching for something new. The grand old doctrines that cluster around the Cross appeal to them in vain. They are wholly absorbed in trying to discover something before unknown. It is needless to say that these are not the men who are leading souls to Christ or making Christianity a potent force in uplifting the world.

A RELIGION OF POWER

Christianity is not only a religion of truth, but also a religion of power. It not only makes a revelation, but also puts to work in the human heart a mighty force. It not only rears aloft a high standard of truth and righteousness, but taking hold of man, it lifts him to the realization of the exalted ideal held up before him. In this more than anything else lies its vast superiority to all other faiths. To be sure, its doctrines are immensely more sublime and ennobling than theirs; it teaches more of God and man and eternity than their founders ever dreamed of; but it must be conceded that all false religions have in them a modicum of truth. They are, however, wholly destitute of anything like divine power. They have no Holy Ghost. They leave man fettered and enslaved by sin, and promise no relief except in the vague and shadowy future of another world. The doctrine of immediate deliverance, they dare not preach. Only Christianity has a present-day salvation to offer, and this is its crowning glory. Waiting for nothing except the right attitude of the human will, it breaks the power of sin in the soul, and bids him who has been the slave of evil to walk the way of righteousness in his new-found strength.

Not is one impartation of power all that is to be had. Fresh supplies are ever accessible. Having begun his work within us, the Holy Spirit will perfect it, if we will but allow him. What is expected of us is acquiescence and co-operation. These being secured, the task of purifying, ennobling, and fitting us for the heavenly home will go steadily on. As the greatest of the apostles has beautifully said: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, by the Spirit of the Lord."

CHRISTIAN SCIENCE

Of all the religious fads of our time, Christian Science is the most absurd. Its very name is a glaring incongruity; for as some one has truthfully observed, "it is neither science, nor Christianity." Science teaches that all matter is made up of certain elements, each of which has its distinctive chemical affinities and physical properties, so that no two of them are alike. But this new ism flies in the face of chemistry and physics and announces that all matter is fundamentally the same; that whatever differences appear to exist are the products of our own thinking, and that if mankind were only properly taught, our cooks might, with perfect safety, make bread of strychnine, instead of flour.

Nor is it less out of harmony with true Christianity. Its votaries claim to believe in the Bible, but their interpretation of it makes it

virtually a new and different book. God is no longer a person, but an attenuated and all-pervading influence. Their Christ is not the Christ of the gospels. Man is to have no individual and conscious existence beyond the grave, but is to be reabsorbed into the great infinite mind of which he is but a temporary reflection or emanation.

Some seem disposed to regard this queer faith as an innocent delusion to be laughed at rather than taken seriously. But in this they are wrong. For an hallucination that causes parents to leave their children in the clutches of a deadly disease without medical attention is far from harmless. And furthermore, doctrines so thoroughly heretical imperil the safety of the soul. It is difficult to see how those who accept them are to be saved except on the ground of mental unsoundness.

Christian Science has grown rapidly, but that is not strange. Any superstition, no matter how grotesque, can find followers. In a nation as large as ours, there are millions of people afflicted with some form of mental aberration, and who are peculiarly susceptible to any kind of mysticism. Diseased minds are as numerous as diseased bodies. There is not a little truth in the old French proverb, "The world is full of fools, and he who would not see one, must shut himself up alone and break his looking glass."

IT CAN NOT BE DONE

Utterly vain is the attempt of man to get away from the supernatural. The most stupendous of all miracles was creation, and nothing is more incomprehensible than the riddle of the existing universe. What upholds the mighty fabric, what feeds the fires of the massive suns which light it, whence come and whither go the various forms of life that adorn it, and what is to be the final end of it all, are problems in the presence of which the human intellect stands hopelessly perplexed and overwhelmed. We find the mysterious not only in religion, but in nature, and in fact everywhere. Birth is a mystery, life is a mystery, and death is a mystery. For him who turns away from the light of divine revelation to rely upon his own little intelligence, there is naught but darkness, deep, intense, and hopeless. We would respectfully suggest that until men are able to eliminate the supernatural from the physical realm, they would do well to cease to inveigh against the mysteries of revelation and religion.

Cling to your seasons of devotion. In this busy, bustling age, the temptation is to shorten or abandon them. But to do so is perilous. Time spent apart with God is never wasted. From those precious moments, come inspiration to holy service and strength to stand firm in the stress of life's battle.

Christian Advocate.

Published for the Louisiana, Mississippi and North
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it right. Papers will be continued unless subscribers
order otherwise.

Secular News and Comment

New Orleans is a city of some 200,000 people and in it
some children. The people of the city are
for them a pleasant surprise.

The battle of New Orleans was generally
celebrated in the city on last Saturday. The
most Old Hickory famous figure will de-
serve some commemoration.

Since 1860 Alaska has produced \$100,000,000
worth of gold. The output this year is a little
less than \$2,000,000. That was a record for
the United States in 1872.

A visiting Canadian teacher observed that text-
books are not often changed in the public schools
of Canada. Happy country. We should like
to know how they manage to escape the influence
of the publishers.

The construction of the Panama Canal is re-
ported to be progressing favorably. The Sena-
torial Committee just returned expressed them-
selves as pleased with the situation and warmly
commended Col. Goethals, the engineer in charge.

The Louisiana State University was fifty years
old a few days since, and elaborate centen-
nial exercises were conducted. Many emi-
nent educators from a distance were present
and Dr. Luman Abbott delivered a memorable
discourse.

In a strong editorial, the Philadelphia Press
shows that the postal deficit is nothing new; that
it is less than it was in 1904-05, and yet a little
larger than it was a dozen years ago. When there
was no rural free delivery. Why, then, should so
much ado be made about it?

The magnificent Carnegie Temple of Science
at Washington, which cost twelve million dollars,
was recently dedicated. It is designed to encour-
age investigation, research, and discovery. If
the people of our day do not become wiser, it will
not be because of a lack of facilities.

A movement is on foot to erect at the capital of
each of the original Confederate States a monu-
ment to the women of the Confederacy. The
design proposed by Miss Belle Kinney, of Nash-
ville, has been adopted, and it was agreed to pay
the gifted young artist \$5,000 for her work.

The City Council of Greenville, Miss., has
adopted an ordinance requiring every owner of
an automobile to take out a license. The vehicle
will also be plainly numbered, so that they can
be distinguished in case of an accident. This
is wholesome legislation, and ought to become
general.

According to the press dispatches, the bubonic
plague is spreading in California; several counties

have been affected. The disease is spreading
rapidly. The health authorities are
doing their best to control it.

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Church News

Granbery College, Brazil, has nearly four hundred students. Its present facilities urgently need enlargement.

The Virginia Conference contributed for missions last year \$109,000, slightly over \$1 per member. It will be their aim to advance to \$2 per member by the time of their next session.

The Dukes have lately made Trinity College, North Carolina, an additional gift of \$500,000. That institution is now the foremost college in Southern Methodism, and, if it keeps growing, will soon be treading on the heels of Vanderbilt University.

General Booth, of the Salvation Army, is eighty years old, but is still an industrious worker. The sight of one of his eyes has been gone for some time, and a cataract is forming on the other. With such a record as his, even if he should have to lay his armor off, his place as a religious leader will be secure.

Not including the German Mission Conference, Texas Methodism reported last year a net gain in membership of 12,500. Our total membership in the State is now well past the 250,000 mark. Of the delegates to the approaching General Conference, fifty-four will hail from the Lone Star State.

The second Biennial Convention of the Laymen of the Southern Methodist Church will be held at Dallas, Feb. 19-22. The first Convention met in Chattanooga two years ago, and was a memorable one; but it is said that the gathering now being arranged for will far outstrip it. No matter how large it may be, it will find plenty of room in Texas.

The Protestant Pastors' Association, of New Orleans, is a wide-awake and active organization. It maintains Miss Violet M. Bell as its representative at the Charity Hospital, and has secured for her the same rights in the institution as are accorded the Sisters of Charity. Concerning many things, the voice of united Protestantism needs to be clearly heard.

Two large oil portraits of Bishop Galloway are now being painted in Nashville; one for the chapel of Vanderbilt University, and the other for the chapel of Millsaps College. It is probable that they will be finished in time to be unveiled in June. There is also a likelihood of the Mississippi Press Association placing a similar portrait in the State's Hall of Fame at Jackson.

Saint Demol's, at Hawarden, is the church at which William E. Gladstone was wont to worship. In its outer walls have been prepared four niches, in which it is designed to place figures of Aristotle, St. Augustine, Dante, and Bishop Butler. Indeed, all of them except the last have already been put in place. It is said that these are the four men whom the great English statesman most admired.

At the expiration of the time allowed the American Bible Society to raise the \$500,000 necessary to secure Mrs. Russell Sage's gift of an equal amount, the directors found that they were \$42,000 short. But Mrs. Sage has permitted an extension of the time and the requisite sum will soon be in hand. It is said that since the Society has been in operation, it has distributed about 60,000,000 copies of the Holy Scriptures.

The Bible League of North America, which has its headquarters at 86 Bible House, New York City, will inaugurate a vigorous campaign to counteract the widespread influence of skeptical teaching in the colleges of the United States.

The plan contemplated is to raise \$100,000 annually for the preparation and dissemination of wholesome religious literature, both among the young people attending institutions of learning and the people generally. The movement is timely, and doubtless will accomplish great good.

Immediately preceding the World's Sunday School Conference, which is to be held in Washington City, May 19-24, an inspirational tour embracing many of the leading cities of the United States will be conducted by prominent workers. Among those in the touring party will be Rev. F. B. Meyer of London, Bishop Hartzel of Africa, Prof. E. O. Excell of Chicago, and Mr. Marion Lawrance, the General Secretary of the International Association. The cities visited will be New Orleans, Dallas, Mobile, Nashville, Louisville, St. Louis, Kansas City, Omaha, Minneapolis, Detroit, Chicago, Cleveland, Indianapolis, Pittsburg, Newark, Brooklyn, Boston, and Philadelphia.

The *Methodist Recorder*, the general organ of the Methodist Protestant Church, is endeavoring to project a widespread revival campaign. The names of ministers who will pledge themselves to co-operate are being secured, and a systematic plan of work is being formulated. We think our worthy contemporary is placing the emphasis on the right thing. There is no substitute for an evangelistic spirit. Scholarship, eloquence, and all else, fail to build up the divine kingdom where it is lacking. In our own Southern Methodism, what we need is the lighting of revival from the Potomac to the Rio Grande. That would do more good than all the legislation that could possibly be enacted at Asheville.

The Wesley Memorial Hospital, of Atlanta, Ga., has had a prosperous year. The fourth Annual Report, just sent out, shows that 750 patients, from 21 States, have been treated. The total income of the institution was \$27,253. Of this amount, \$22,672 was received from pay patients, and the remainder from the Christmas collections taken in the Methodist Churches of the State. The property is now estimated to be worth \$100,000, and since the establishment of the hospital four years ago about \$30,000 has been dispensed in its charity work. Three nurses were graduated last spring, 21 are taking the training course, and 150 applications have been received for admission into it. The general outlook for the institution is very bright.

A TRIBUTE TO A FRIEND.

The following remarks were made by the Rev. W. L. Duren, of Tupelo, Miss., at the funeral of Mr. G. R. Page, of Clarksdale, who passed away, Dec. 31, 1909.

My Brethren and my Friends: The grim messenger has sounded again his bugle blast. We heard it not in the ringing echoes from the hill about us, neither was its sounding softened by distance; but the shrill blast was sounded in our very ear. So we have responded to an unexpected summons to do as tenderly as we may, that which love bids us do. We were friends—he was my friend to the hour of his going away, and I am persuaded that he bears the feeling still. So, while I shall not purposely intensify your grief, I could not be true to the memory of the friendship he bore me without pausing to place a flower upon his bier.

History has given us the record of but one perfect life, and that life comes more and more to be the measure of human worth and of human greatness. So, out of our vision of this standard of worth, we instinctively ask upon the passing of any man: What has he left? Whither has he gone?

Answering, then, the natural questions of the heart: What has he left? What has he left as an imperishable legacy to his family and to his friends? What has he left to which a loving memory can cling when we shall have put him away from our sight?

I think of him, first, as the embodiment of a clean manhood. A manhood so clean that his memory brings no suggestion of shame. Where he went no hands were uplifted in horror, while the people cried "unclean." There was not even the shaking of the head, nor a pointing to blemish and stain. And he was not just negatively clean, he was positively clean. Like the eucalyptus tree sweetening the air about it, so at all times and everywhere by his life he was the dispenser of moral healing. He enriches us by the example of a clean life.

Our friend is more to us than clean. He was the incarnation of integrity and the soul of honor. He might and did often differ from his friends in his thoughts, and the result was a certain difference in action. But I record it as my sincere conviction that, whatever he did, he did because he thought it was right. I have heard his friends dissent from his view; but I have yet to hear the first one impeach his honor or question his integrity. But it is unfair to him to leave the impression that he was a frigid expression of justice. He was as chivalrous as a knight; and his heart-throb was as tender and sympathetic as any that ever beat in human breast. He enriches us by a life, correct, courageous, and tender, according to his power of vision.

To the bleeding church his memory brings no blush. But when we think of how faithful he was to every call, how loyal he was to her every institution, and how true he was—how we shall miss him from her courts! He enriches the church in that he shall always be a servant resting from his "loved employ."

By the stamp of that indefinable thing we call personality, he enriches us all. Our institutions, our progress, our very lives will bear the stamp of his personality to the end of our days.

Then, whither has he gone? A measurable correctness of life is of small consequence unless he were a good man. Cleanliness and integrity and fidelity must be rooted in right that is eternal, if they are to receive the reward of righteousness. I think that, outside of his own, no one is better prepared to speak for him here than I am. I enjoyed his confidence and he opened his heart to me—I'm the richer for it. I am as sure as human mind can be sure that all is well. That from the eminence upon which he lived in this world, he went to be with the redeemed forevermore.

He has fallen—

And when he fell * * he went down
As when a kingly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky."

Under the shadow of a great sorrow we have come together. For death has stolen a trail, but princely form, home, church, city, and a wider circle still mingle their tears together because of a "lonesome place."

But his bier is no wailing place. His very passing is laureled with a crown of victory. As the traveller in the weird twilight of the evening-time faces the west, he sees not the vanished sun; but lifting his face to the sky, 'tis illumined with his reflected glory—he knows the sun is there; so looking toward the land whither he has gone, we see not his manly form; but lifting our faces about us, we catch the radiance from the life of our princely brother and friend—he is just beyond the horizon in the beautiful land, and we shall see him again, for we shall soon be there. So, out of the faith that triumphs over sorrow, we say in the words of the adapted lines:

"Lord, he was thine, and not our own.
Thou hast not done us wrong.
We thank thee for the precious loan
Afforded us so long."

THE MENACE OF THE CARNEGIE FUND

The world appreciates Mr. Carnegie's benefactions in behalf of extending the democracy of education. Running the finger up the list of his major gifts throughout the world direct to colleges, libraries, and his funds for pensions to teachers, etc., one is overwhelmed at the total benefaction. They reach the neighborhood of seventy million dollars. This amount of money is beyond comprehension, and unless the future brings some cataclysm at present beyond our comprehension, these great benefactions can but go on in their potent ministries until the end of time.

It is not to bring forward any cheap fling at the spirit which prompted these tremendous gifts that we speak of the Carnegie Foundation as a menace to the real welfare of humanity; but to express the hope that this menace may be counterbalanced and removed.

In establishing this "Foundation for the Advancement of Teaching," providing for the higher institutions of learning in America a system of retiring allowances, Mr. Carnegie had in mind not only "the relief of men who find themselves helpless after long years of honorable work," but also "the freshening of the work of the colleges themselves, by enabling them to put new men into the places of those whom old age and disability has rendered unfit for service." In his letter creating the trust, signed April 16, 1905, Mr. Carnegie said:

Gentlemen:—I have reached the conclusion that the least rewarded of all the professions is that of the teacher in our higher educational institutions. New York City generously, and very wisely, provides retiring pensions for teachers in her public schools and also for her policemen. Very few indeed of our colleges are able to do so. The consequences are grievous. Able men hesitate to adopt teaching as a career, and many old professors whose places should be occupied by younger men, cannot be retired.

Acting on this conviction, Mr. Carnegie set aside and transferred to the trustees of this foundation the sum of ten million dollars in 5 per cent first mortgage bonds of the United States Steel Corporation, and he made it of obligation that the fund should not be restricted in its application because of race, sex, creed or color. He excluded State schools. He also excluded "sectarian institutions," and in these words:

Many of these established long ago were truly sectarian, but to-day are free to all men of all creeds, or of none—such are not to be considered sectarian now. Only such as are under the control of a sect or require trustees (or a majority thereof), officers, faculty or students, to belong to any specified sect, or which impose any theological test, are to be excluded.

In making up his first board of trustees, Mr. Carnegie selected not only the heads of such institutions as Columbia, Harvard, Yale and Cornell, evidently non-sectarian, but of such Methodist colleges as Allegheny (Dr. Crawford), Lawrence (Dr. Plantz), and De Pauw (Dr. Hughes), which certainly are under denominational control. This is evidence that Mr. Carnegie scarcely intended his gift to be construed as anti-religious.

But in fact can it be otherwise construed? The fund is anti-denominational. Colleges which are under the control of a denomination are excluded from participation in the foundation. And the paragraph quoted from Mr. Carnegie at the outset of this article puts the whole weight against such colleges, since "able men" will "hesitate to adopt teaching" in them "as a career," and old men "whose places should be occupied by younger men" will not be retired, all of which will tell, more and more as time goes on, against any college under denominational control. Indeed the prophecy has been made that during the next generation half of the denominational colleges in America will be wiped off the slate. Is this best for America?

We wish to consider this matter from another viewpoint. Dr. Jacob Gould Schurman of Cor-

nell is a trustee of the Carnegie Fund, and Cornell University is a beneficiary, and at least nine of its retired professors are pensioned for life, on a total allowance of \$10,570 a year. But Dr. Schurman nevertheless has recently expressed himself thus:

Benefactors die; universities abide. At least, that has been the case in the past. But in this age of organization, benefactors have learned to perpetuate themselves as corporations. And we now have institutions chartered by acts of Congress to disburse for educational purposes the charities of millionaires. The rich philanthropist who objectifies himself in such a benevolent corporation of course names the trustees, and subsequent vacancies in the board are filled by co-optation. This is a new species of corporation, but the two or three already organized hold large funds, which are likely to be greatly augmented in the future. And there is no limit to the number of such corporations except the limit to the number of persons who possess wealth and desire to distribute it in this fashion.

I cannot but think that these corporations create a new and dangerous situation for the independent and privately endowed universities. Just in proportion as these are supported by these benevolent corporations is their center of gravity thrown outside themselves. It is no longer a case of a rich man giving his money, going his way (eventually dying), and leaving the university free to manage its own affairs. The purse strings are now controlled by an immortal power, which makes it its business to investigate and supervise and which lays down conditions that the university must accept, if it is to receive grants of money.

Dr. Schurman pursued this argument for some time and closed it by speaking as follows:

I make no exception of the Carnegie foundation for the advancement of teaching, to which Mr. Carnegie has given such large endowment for the pensioning of professors in the colleges, technical schools, and universities of the United States and Canada. And I certainly speak with no prejudice as I regard that endowment as the best thing any benefactor has ever done for higher education in America, and I have myself the honor of being one of the trustees. But I look with concern and anxiety at the influence of such corporations on the free and independent life of our institutions of learning and research.

The influence of the Carnegie foundation is to put this center of gravity not only outside of the college or university, but also outside of the great organized Christian forces—the Christian denominations. We are so situated at this moment—the forces of heredity and of endowment are so vital—that this change of the center of power may for now be concealed without fear. But to-day is but the start. This outside power and this constant pressure of the purse strings, which is also outside organized Christianity, is intended to go on over into coming generations. The capital, now fifteen million dollars, is not to be impaired. Its power of pressure can only increase. As Dr. Schurman says, "It is immortal." The acorn will become an oak; the crack a crevasse; the egg a python.

Let us see how this pressure has operated, when as yet the Carnegie foundation was scarcely two years old. If we cite a definite institution it is not that we depreciate that institution; its charter is contemporaneous with the signing of the treaty of peace between George III and the American Colonies, and its alumni rank with the greatest educational foundations in all the land. The college, moreover, had the distinction of having had Mr. Andrew Carnegie on its board of trustees; and as for sectarianism, to it Mr. Carnegie had given the imposing building named for the famous free thinker, Alonzo D. Conway, "Conway Hall."

On July 29, 1905, (two months after the creation of the trust) Dr. George Edward Reed, president of Dickinson, sent forward the information why Dickinson College should be a beneficiary of the fund. A year later he wrote stating that under the charter "Clergymen of any body can never have more than a definitely restricted representation on the board of trustees," and that no Conference of the Methodist Episcopal Church has, or can have, official representation on the board of trustees. But this was not enough. On January 7, 1907, President Reed wrote to ask why the college did not appear in



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the list of accepted institutions. We quote from the official record:

The president of the Foundation replied that the trustees considered it inexpedient for us to announce as nondenominational an institution which is classified in a formal way by a denomination as a representative institution of that body notwithstanding the absence of denominational control, and pointed out that Dickinson College appeared as in official list of educational institutions of the Methodist Episcopal Church in Methodist publications.

Its offense was that the name of the college appeared in the Methodist Year Book. Even that he was too intimate.

On February 19, President Reed, in the official record, wrote that "a few days previously the board of trustees of Dickinson College, at an adjourned meeting in Philadelphia, legally called, passed a series of resolutions" from which we quote the following:

That Dickinson College is under the friendly auspices of the Methodist Episcopal Church, but has never been owned or controlled by any church body.

That the publication in any periodical of any church, or in any educational report, or elsewhere, that Dickinson College is under denominational control is not in harmony with facts and is made without authority of the board of trustees.

That in order to avoid misunderstanding on the part of the public, the president of the college is directed in the future to report the college as non-sectarian.

Is there anything left? The name of Dickinson College is not even to be in the Methodist Year Book. If it is there, it is "not in harmony with facts."

In the general list of colleges published in 1903 Dickinson College appears as "Methodist." In the general list of colleges published in 1900 Dickinson College appears as "non-sectarian." Dickinson College is on the list of "Accepted Institutions" of the Carnegie Foundation for the Advancement of Teaching.

We have not a word of criticism of any of the parties concerned with this denaturizing of Dickinson College. We bring it forward to show what complete and irrevocable denaturizing is required to bring a Christian college up to the ever flowing crucibles which let out the molten yellow metal into the treasury of what once were great and inspiring institutions. Bowdoin actually sent back an endowment it had had for a generation; then it might approach the molten stream.

We do not know how it affects others, but to us it brings a mood of regret and of forboding as we see in the list of colleges which push their molds under the molten metal flowing from the

Steel Trust converter, twenty which the educational tables of denominationalism are now verberating. When "non-sectarian" is defined in the above report on Dickinson College, and when any future Methodist or other Christian school must go only that identical road up to the molten stream.

Centlemen, it is paying too high a price. The center of gravity is in the wrong place.

II.

The lowly road traveled by Dickinson was traveled also by Randolph-Macon Woman's College of the Methodist Episcopal Church, South. This important institution, on one of the knolls in the vicinity of Aundburg, Va., is one of the foremost woman's colleges in the South.

In July, 1906, the president of the college presented a formal application to the trustees of the Carnegie Foundation for the admission of the college into the mystic list of beneficiaries of the Fund. He explained that there was no legal relation to the Methodist Episcopal Church, South. The trustees had no necessary connection with the Church. Nor did the college have any support from the Church. (We are stating his claim to recognition.) But the trustees of the Carnegie Foundation replied:

The matter of the adoption of the resolution by your trustees has not seemed to us so much a matter of course as it has seemed to you. Inasmuch as Randolph-Macon trustees have invariably been chosen from one denomination, it had not seemed to us possible to pass this resolution without a very radical change in its policy.

The board of trustees of Randolph-Macon met on August 16, 1906, to consider this memorandum just quoted. The trustees duly certified to the executive committee of the Carnegie Foundation that in the conduct of the Randolph-Macon Woman's College no denominational test is imposed in the choice of trustees, officers or teachers, nor in the admission of students, nor are distinctly denominational tenets or doctrines taught to the students. Furthermore, Bishop J. C. Granberry, president of the trustees of Randolph-Macon, wrote Oct. 4, 1906, that as far as the future:

Any effort to impose a denominational restriction in the choice of trustees * * * would doubtless be rejected as inconsistent with our obligation to the Carnegie Foundation.

But this was not enough. It was essential that in the official publications of the Board of Education Randolph-Macon Woman's College was included in the list of colleges of that Church. Moreover, a resolution passed by the Virginia Conference in 1906 chanced to say: "our Church schools * * * Randolph-Macon Woman's College, etc., was commended to the Church. This declared the Executive Committee of the Foundation would in the future be inconsistent with the spirit of the resolutions by which the Randolph-Macon trustees hoped to get at the Fund.

Still lower, the President of Randolph-Macon Woman's College then stated that any reference to the college in the publications of the Methodist Episcopal Church, South, was without the authority of the college, and he proposed that in future publications it should be made clear that the college was "independent."

But the track was not yet clear to the following molten metal. President Smith agreed that the trustees should call attention in an official way at the next gathering of the Virginia Annual Conference to the ownership and control of the college by a self-perpetuating board.

It seems that nothing else could be thought of which might be wanting in denaturalizing the college. The last shred and shadow of denominational contact being shorn away, the bars were let down and Randolph-Macon Woman's College started down its lowly lane to the ever-flowing converters of the Steel Trust.

It is but fair to say that when the report above translated was made to the Virginia Conference which had been kept in ignorance of the corre-

spondence with the Carnegie Foundation—there was music in the air. And the music is still reverberating.

Brown University, founded in 1764, came up to the same denaturalizing rule. Brown has an endowment of three and a half millions. The alumni were shocked. After a sharp clatter of swords the outcome is, Brown was not denaturalized. Brown is not in the List of Accepted Institutions.

III.

We are not uttering one word of criticism of Mr. Carnegie. He has helped some four hundred of Christian colleges, many of them Methodist. We are not making any argument that he should not provide a pension-fund for the hapless working men who have spent their life in the high service of humanity, and on their superannuation, are with no means of support. Bacter, the historian, paid a tribute to the silent and unassuming man who, as preceptor, inspired and influenced Bacter's entire life. Mr. Carnegie has done a great thing in lifting clouds which darken the sunset.

But why should Mr. Carnegie so strenuously plan against our great Christian schools? Compelling them to cast aside their charters, compelling them to erase or scorn the resolutions on their records, which bear testimony to the sacrifice of Christian men and women, without whose heroic self-denials the colleges would never have survived? Mr. Carnegie cannot have it in his mind to crush such institutions. He is too well read in the history of America and the evolution of her institutions to need to be reminded what is their origin, and, equally to the point, what has been the service of Christian schools to American life and prestige.

IV.

And yet the pressure of this Pension Fund is tremendous. The state universities have come in. The report of the secretary of the Carnegie Foundation says as to their admission:

The admission of these institutions was urged not only on account of the apparent hopelessness of a retiring allowance system being instituted through any other instrumentality, but also because it seemed advisable that the tax-supported and privately endowed institutions should have the mutual benefit of being associated together in the same educational agency.

In their petition to Mr. Carnegie the state universities wrote this plea:

State universities are unsectarian and not under control of denominations and therefore are in the class of institutions which the founder of the retiring allowance system desired to aid.

We may be permitted to add one more paragraph given among the reasons for the admission of state institutions to the Fund:

In the absence of retiring allowances for professors in State universities, one important section in American higher education would be placed at a disadvantage in securing good men.

Let us summarize. The reasons for admitting other than "non-sectarian" institutions to the check books of the Carnegie Foundation are:

1. The "hopelessness" of a retiring allowance system from any other source.
2. All institutions "should have the mutual benefit of being associated together in the same educational agency."
3. Where this Pension Fund is beyond reach even the State universities are at a decided disadvantage in getting good men.

V.

What does this all mean for all Christian colleges? It means that the Christian colleges of America must knuckle to conditions which are little short of treason to their past, or face the alternative of being slowly ground to powder. If the State universities with their millions income a year would be placed at a decided disadvantage in securing good men, what will be the future of those Christian schools who can offer no expectation of a comfortable pension for

life when their teachers are past their productive and elastic period of life?

Already the denominational schools are bowing to the rod of gold. In 1900 the Congregationalists had seventeen colleges which bore the denominational name on their high banners. The banners of ten have been taken down and "Non-sectarian" ran up in their place.

But, gentlemen, it is not worth the price. The center of gravity is in the wrong place. The great steel works pour out their molten metal, but it seems to us that that molten metal would burn the fingers and the consciences of those once Christian schools, which now are on the Accepted List.

As far as the officers of the Carnegie Foundation know, no institution in America furnishing to its students the usual branches of a higher education requires of those students as a prerequisite for entrance, as a condition of remaining in good standing, or subscription to any religious belief or membership in any church.

This is the language of the Carnegie Foundation itself. Well, if this language is truthful, what hope, pray, can Mr. Carnegie ask? Can we expect to maintain our great Christian schools when once they have been clean divorced from the Christian churches? Mr. Carnegie's trust, the Carnegie Foundation, distinctly affirms that these Christian colleges do not require "a subscription to any religious belief, or a membership in any church." In that light, how can we understand Mr. Carnegie's great, undying, tremendous, omnipresent hand, even in future generations the dead hand, reaching into the education of America to embarrass, to harass, to minimize, to thwart, to destroy our great Christian schools?

Mr. Carnegie has done many noble things. His motive in creating this peculiar Foundation we do not question. But we do not hesitate for one moment to say that if the logical result of his millions—such a logical result as we see in Dickinson and Randolph-Macon—is achieved, future generations will rise and say that it had been better for the world if Andrew Carnegie had never been born.—*Central Christian Advocate of the M. E. Church.*

MRS. J. Y. MURRY.

Dear Brother Meek: Mrs. Dr. Jno. Y. Murry, of this place, died this morning at 5 o'clock. She was one of the oldest and most favorable known ladies in this section. In her death the Church and State sustain a heavy loss, but we meekly submit to the will of our Father. A suitable memorial will be furnished at the proper time.

J. H. BASS, Pastor.

Ripley, Miss., Jan. 7.

LONG BEACH PARSONAGE BURNED.

The parsonage at Long Beach, Miss., was burned last night, and all of its contents destroyed. Nothing was saved. Our pastor, Rev. L. E. Alford, lost all of his clothing, household effects and library. He wants to replace his library as rapidly as possible, and would be glad to correspond with any brother who has a good Bible commentary or encyclopedia, he wants to dispose of at a moderate price. His address is Long Beach, Miss.

W. B. JONES, Presiding Elder.

Jan. 6, 1910.

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LOUISIANA CONFERENCE.

The Annual Meeting of the W. F. M. Society, Louisiana Conference, will be held in Alexandria, April 1-4, 1910.

Only two months remain to complete the year's work. It is hoped that all reports will be in full and all pledges paid. Let every auxiliary in the Conference send a delegate to this meeting. Mrs. L. B. Cobb, associate secretary of the Woman's Board will be present to add to the interest of the meeting.

MRS. W. W. CARRE, President,
MRS. S. A. MONTGOMERY, Cor. Sec.

W. H. M. S.

MISSISSIPPI CONFERENCE.

Report for third quarter, 1909-10:

Dues	\$ 354.15
Pledge	616.81
Trueheart Day School	18.40
Bible Women	15.50
Anna Betts Scholarship	40.00
Conference Fund	41.81
Minutes	2.55
For Miss Nevada Martin	85.35
Missionary Retirement Fund	10.66

Total \$1,185.23

ZELLA WATTS KENDALL,
Conf. Treas.

PROTESTANT MINISTERS MEET.

The Protestant Ministers' Association of New Orleans met in regular monthly session in the parlors of the Y. M. C. A. Monday morning, with eighteen members in attendance.

Mrs. J. A. Kinabrew, president of the Travelers' Aid Society, accompanied by Mrs. J. T. Halsey and Mrs. Benjamin Ory, vice presidents, appeared to solicit the co-operation of the ministers in raising funds for their organization. In a brief talk Mrs. Kinabrew told of its objects and purposes, how it specially aims to care for unprotected women and girls who come to the local railway depots, by means of women agents stationed there.

Each of these agents—there are now four—is paid a monthly salary of \$35. Their maintenance is a greater financial burden than the society can bear. She asked that the ministers appoint some special Sunday on which to lay the matter before their congregations, inviting them to membership or to contributions. This request was agreed to, and the clergymen promised to state the case to the members of their churches, either from the pulpit, or in some other way, as they may upon reflection deem suitable.

An invitation from the Board of Administrators of the Charity Hospital, to the association's Committee on Hospital, to meet with it was reported. At the meeting the recently agitated question of allowing Miss Violet M. Bell, the official representative in the hospital, free access to the maternity wards was discussed. There were present for the hospital Dr. E. S. Lewis, Hunter C. Leake, Louis Valloft, Dr. Joseph Dana and Capt. L. Delahoussaye. The association was represented by the Revs. J. C. Barr, W. W. Holmes, E. F. Schuessler, W. H. Bringle and B. L. Bolton. All points at issue were amicably discussed, and at the conclusion

of the debate Dr. Lewis said he was in favor of permitting Miss Bell to visit all parts of the institution, including the maternity wards, as freely as is possible to the ministers themselves. He promised to urge the recognition of Miss Bell for this privilege at the meeting of the administrators. Miss Bell was re-elected as the association representative in the hospital for another year, and provision made for her salary.

Satisfaction was expressed at the report that the first Protestant Christmas celebration ever held in the hospital was given last Thursday afternoon in the new Delgado Chapel. This was very much of a success, with the attendance of visitors and patients greater than the chapel could hold. The association again expressed its hearty interest in the laymen's missionary movement, and promised active co-operation in the meetings to be held in its behalf Feb. 12 to 15, inclusive.—Times-Democrat.

ANNOUNCEMENT OF SPECIAL STEAMER.

DELEGATES TO THE WORLD MISSIONARY CONFERENCE.

The Transportation Committee of the American Committee of the World Missionary Conference, which will convene in Edinburgh Tuesday, June 14, 1910, take pleasure in announcing that the Bureau of University Travel of Boston has secured the large new steamship Kroonland, 12,760 tons, of the Red Star Line, as the special World Conference Steamer, sailing from New York at 10 a. m., on Tuesday, May 31, 1910.

By this steamer we have been able to secure, for delegates and their friends who are to attend the Conference, a reduction in rates amounting to 10 per cent from the regular printed schedule of the company, the minimum rate being \$82.50.

The Kroonland is due to arrive in Southampton, Thursday, June 9, 1910. From Southampton a special train will take the passengers direct to Edinburgh, so that members of the eight commissions can attend their pre-conference meetings, which are arranged for Friday, June 10. For those delegates and their friends who prefer to utilize the four or five days preceding the Conference in seeing something of England, the Bureau of University Travel has arranged an interesting itinerary, for which a special train throughout will be engaged. The route will include Oxford, Stratford, English Lakes, and Melrose.

The advantages of going by the special steamer are evident. It will bring the delegates and members of the American Executive Committee and Commissions and others attending the Conference into sympathetic touch and mutual acquaintance before arriving at Edinburgh, will give ample opportunity for any pre-conference meetings.

As the arrangements made for the special steamer are conditioned upon the Bureau of University Travel's receiving application for 300 berths by Jan. 1, 1910, it is important that the full quota be made up by that date. Moreover, as many of the delegates will be accompanied by their families, it is important that prompt application for accommodation be made, so that in the event of an overflow there will be ample time to arrange for additional accommodations. It is advisable, therefore, that delegates and members of commissions act as promptly as possible.

If you find that you cannot go by the special steamer, the Bureau of University Travel will be glad to arrange for your passage by other line or steamer at the minimum rate.

W. HENRY GRANT, Chairman,
HENRY K. CARROLL, D.D.,
S. O. BENTON, D.D.,

Transportation Committee of the American Executive Committee.

WORK WANTED.

Any presiding elder needing a local preacher to serve as a supply, may address me at Waynesboro, Miss. I have been preaching for four years and can give the best of reference.

E. A. MOODY.

TO OUR AGENTS AND ABOUT CLUBS.

Every preacher in charge of a church in the bounds of the patronizing Conferences is recognized as an agent of the Advocate. We are willing for any one, on his own responsibility, to raise a club and send it in where it does not conflict with the work of the pastor; but the preacher in charge is our authorized agent.

The price of the Advocate is \$1.50 a year with a commission of fifteen cents to agents to cover expense of collecting and remitting. The rate to preachers and widows of preachers will remain at one dollar a year.

The club rate for 1910 will be \$1.25 each in clubs of five or more. We offer the club rate as a privilege that has been requested of us, and we will give a commission of ten cents, per subscriber, only when it is requested. This commission must cover the cost of remittance.

When personal checks are sent or cashier's checks, 10 cents for collecting either the personal check or the cashier's check. Almost any bank where you have an account will give exchange on New Orleans or New York for the asking. If you will notice the receipts we are now sending out, we give receipt for the amount actually realized on the check in this office. In the case of small checks, we will give credit on the subscription only as far as the amount actually realized will pay.

The reason that we have reduced the former commissions paid, and the reason that we are watching so closely even the exchange that we have to pay on checks is that we have reduced the regular price of the Advocate, and there is no margin for unnecessary expense. Ten cents in one instance does not amount to much, but it may be the whole of the profit to us. When you multiply it by the thousands, it becomes a serious matter. We are cutting off all the margins in order to give all our subscribers the benefit.

TO OUR SUBSCRIBERS.

Owing to the rush caused by many changes of address at Conference times, it will be several weeks before the dates on the labels of your papers are all changed. But if the date is not correct by January, 10, or if you know of any who are not receiving their papers, we will esteem it a special favor if you will notify us.

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THAT LITTLE HAPPY THOUGHT.

A helpful little happy thought went hastening on its way.

All in the early morning of a long and busy day.

"I've neither hands nor feet nor tongue," it mused, "but I'll not sorrow."

For boys and girls are plentiful, and so I'll merely borrow.

Now little Nell was skipping by, to visit little Jane.

Presto! the little happy thought was beaming in her brain.

And so she turned, and hurried back, and stayed at home instead.

Reading, with merry, tripping tongue, to poor blind cousin Ned.

Off went the little happy thought, and saw some idle feet

Drumming their heels against the steps upon a quiet street.

And soon those feet were carrying, upon an errand hot,

Their smiling owners, who had whined and said he'd rather not.

If "Satan finds some mischief still for idle hands to do,"

Why, then, a little happy thought can set them working too.

And, judging from a many things I notice every day,

That helpful little happy thought is still upon its way.

—Minnie Leora Upton in St. Nicholas.

THE LESSON OF DOING WITHOUT.

The crying sin of the day is dishonesty. One hears so much of it in public life, but it is sad to say there is too much of it altogether in private life. And its cause is to be found in the want of self-control in the indulgence of tastes and appetites. Reckless, extravagant living is at the bottom of it all. If this living had any true foundation in any hearty desire for any desirable things, there would be more hope of amendment. But when one comes to see what things ill-gotten gains are spent upon, the outlook is a sad one. Dress, display, amusement, costly things bought just because they are costly, wealth won evilly, merely that it may be wasted foolishly, these are the signs of a time which is not a pleasant thing to contemplate. If a man loves any one thing, say rare books or pictures, or objects of art of any kind, or of the one thing in which he would be rich, he is willing to be poor in everything else, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time, because like pampered children, they must needs to cry for whatsoever they see just out of their reach, for them is needed the wholesome self-discipline which shall teach them to let alone whatever is not theirs.

And the beginning of self-discipline is in the home. Parents must teach their boys and girls the great lesson of doing without whatever can not be truly theirs. There need be no niggardly restraint, but in some way, the first lesson for childhood should be that of earning pleasure.

To get whatever it craves as soon as it asks for it, is the worst training a child can have.—Dominion Presbyterian.

GOOD MANNERS.

An essential condition of the perfect manner is the absence of self-consciousness. There is a kind of self-consciousness that is most excusable, and sometimes pretty and attractive. It is the shyness of the young. This often comes from the feeling that they are not understood, and they have not the means of making themselves understood. They do not possess, or at least they do not know how to handle, the weapons of society. Sometimes it has a less worthy source. It springs from a great egotism. Young people should be quick enough to see that their elders are not scrutinizing them and judging them as they imagine. Elderly people who retain their shyness are, as a rule, distinctly disagreeable. When great personages who have been unpopular through life, on account of their rude, brusque manners, pass away, the newspapers explain that they meant very well, but that they were shy. These explanations are seldom felt to be satisfactory. Egotism is inconsistent with good manners. I need hardly say that a person who is always thinking about etiquette is sure to make blunders, and to convey an impression of vulgarity. The true gentleman is infinitely above such paltriness. He is not thinking about himself; he is thinking about others. He is not miserably comparing his station and his fortune with those of the people he meets. He meets them as a gentleman meets ladies and gentlemen, and his business is to give and receive what pleasure he can. It is an essential of good manners that they should always be maintained. I do not say that we can always be quite the same. Moods and feelings come and go, even in the strongest. One day you are well and bright, another day you are ill and in pain. It is perhaps impossible to be just the same in one condition as in another, and I fancy for most of us the safe rule in days of mental or physical suffering is to say as little as possible, and to keep as much as may be out of other people's way. Still, we can do our best. We should try to be constant in our ways. If we have taken what we think reasonable offense at the doings of a friend, we ought not to show it by an icy manner. It is our business to explain to our friend where he has apparently come short, and to hear what he says about it. In all probability with his explanation the misunderstanding will pass like a summer cloud.

Young people are often gloriously insolent in the way they talk about age. They will refer to a man of sixty as an old man when there are men and women in the room well over sixty, but unwilling to admit they are old. There is a pleasant sense of safety in the company of some people. You know they will not say anything to fret and chafe you. In the company of other people you are sure to receive a wound. No wonder if you shun that company.—British Weekly.

Do You Want to Make a Safe Investment?

Then it would be well for you to buy one or more Live Oak lots in Gulfport, Miss., with riparian rights. Prices and terms submitted on application to

GEO. L. CARLEY, Gulfport, Miss.

More money was given for benevolent purposes in America in 1909 than in any preceding year. The total sum contributed amounted to more than \$150,000,000, about half of which was distributed as gifts and the other half as bequests. It was divided among the various causes as follows: To charity, \$47,000,000; to education, \$47,000,000; to religious institutions, \$23,000,000; to art museums, galleries and public improvements, \$1,000,000; to libraries, \$3,000,000. It is now scarcely considered respectable for a man of means to die in the North without making some philanthropic bequest. Yet, strange to say, Mississippi, one of the most progressive of the Southern States, has in her Constitution a clause which forbids the bequeathing of property to any religious or eleemosynary institution. Such a provision is an anachronism, and ought to be stricken out.

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ROBERT A. MEEK, Editor.

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NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murray, Rev. W. W. Woollard, Rev. H. S. Spragins.

THE VANDERBILT QUESTION.

The issue concerning Vanderbilt University has been squarely joined, and will be fought to a finish. Stripped of all complications, the question, as we see it, amounts virtually to this: Shall the institution be under Methodist auspices, or shall it be owned and governed by the Methodist Church? For reasons unnecessary to mention, we take a stand in the controversy with great reluctance. But in a matter of such vital importance, neutrality is a thing impossible. Every man owes it to the Church and the cause of Christ to advocate bravely and openly what he conceives to be right. Personalities should not be indulged in, or motives impeached, but the principles involved should be discussed without fear or favor.

It may be possible that a larger and more influential university could be built up under denominational auspices than under denominational control. It is quite probable that such a policy would bring more generous donations from the millionaires of the North, and pile up more rapidly a munificent endowment. It is said that nearly all of the greater so-called church schools, such as Princeton, Harvard, and Yale, are denominational only in name, and that no educational institution of national influence has ever been developed under the complete control of a single church.

All this may or may not be true. We have no present inclination to discuss the subject. We will say, however, in passing, that we consider it very doubtful whether the large institutions, with their millions of endowment and thousands of pupils, are doing more for the nation and civilization than the smaller colleges, where the teachers come into closer contact with the pupils. The test of any institution of learning is the men it makes, and, judged by that standard, the small college need not shrink from comparison with the larger.

But be that as it may, so far as Vanderbilt University is concerned, the question of policy is not an open one. That has already been determined. Admitting an undenominational management to be desirable, it can not now be had without the repudiation of obligations the most sacred and binding. Vanderbilt is a Methodist institution. Its very charter so proves. It was born of a movement inaugurated by Methodist preachers in Methodist Conferences. Its cradle was rocked in infancy by Methodist hands, and the constituency which has made it the foremost institution in the South is a Methodist constituency. Not until Mr. Carnegie's millions began to wrench church schools from their denominational moorings was it ever remotely suggested that Vanderbilt University is not under the complete control of the Methodist Church.

But arguing for a moment the desirableness of a policy less denominational, it is pertinent to ask, if the grip of the Church may now be weakened somewhat, why may it not later be further weakened? And why may it not finally be thrown entirely off? And suppose, with the hold

of the Church less firm, things undesirable from a Methodist point of view should be introduced into the institution. How are we to help ourselves? Could we depend upon a board of trustees, largely independent, and perhaps many of whom hold membership in other communions, properly to reflect the views and sentiments of our people?

No, no; the Methodist Church cannot afford to yield one inch in the present contest. But at the General Conference she should assert her complete ownership, and take entirely into her hands the election of the trustees. A mere confirmatory right is not enough. She should also have the initiatory right, that she may place on the board whom she pleases.

We have heard it said that this is a fictitious issue—that all believe the Church owns Vanderbilt University and has the power to constitute the trustees—that there is no division of sentiments on these points. We think those who hold this view are mistaken; but if they are not, since the question has been raised, it will not hurt to re-affirm the complete ownership of the Church and claim a conceded right. Indeed, this is the only thing which will allay the feeling of apprehension that exists among many Methodists of the South, and stop the unhappy agitation which now extends throughout the Connection.

LAYMEN'S MEETINGS.

Three Laymen's Meetings are soon to be held within the patronizing territory of the Christian Advocate, viz: Jackson, Miss., February 8-10; New Orleans, February 12-15, and Shreveport, February 16-17. Thorough preparation is being made for each of these gatherings, and they promise to be of unusual interest. Many eminent speakers will be present, and the programs will be of an exceptionally high order. It is hoped that the pastors and lay leaders in Mississippi and Louisiana will lend a diligent hand in making these meetings a success. Nothing proper should be left undone to secure a large attendance. Such occasions impart information, kindle enthusiasm, and increase the working forces of the kingdom.

AN INTERESTING DISCUSSION.

We desire to call special attention to the able editorial, entitled "The Menace of the Carnegie Fund," which appears elsewhere in this issue. It is the product of the pen of the editor of The Central Christian Advocate, of Kansas City, and is a vigorous handling of a live question, one which we fear is destined to become more prominent with the passing years. Mr. Carnegie's discrimination against church schools will, no doubt, be felt more appreciably as time goes on, and it will become increasingly difficult for them to hold their own in competition with subsidized State institutions.

But, after all, it may prove best for our religious institutions to be shut off from Mr. Carnegie's benefactions. They may have less means, but they will have independence, and that is better than money. It has long been charged that many of the pastors of wealthy city churches are under such obligation to the rich in their congregations, that they dare not speak their honest sentiments from the pulpit. May not professors of sociology and political economy, who are soon to retire upon pensions supplied by millionaires, feel some restraint in teaching principles of which their wealthy benefactors would not approve? At any rate, the place of the question is worthy of consideration.

THE GENERAL CONFERENCE.

The General Conference, which will convene at Asheville, N. C., early in May, will be composed of representatives from all of the Annual Conferences of the Methodist Episcopal Church, South. Not only those in the United States, but also those in foreign lands will send delegates.

This is the one law-making body of the Church, and every part of it is accorded the right of representation. The apportionment of representatives is equitable, and the smallest conference is not left without a voice and vote. Southern Methodism is democratic in her great legislative assembly, if nowhere else.

The membership is composed of an equal number of clerical and lay representatives. The laymen may, if they wish, sit as a distinct body, and no legislation can be enacted which does not carry a majority of their votes. Thus it will be seen that no law can be written in the Discipline which does not command the sanction of the people of the Church. In view of these facts, how utterly without foundation is the charge that the membership at large have no voice in the government of Southern Methodism!

The personnel of a General Conference is usually of a very high order. It brings together many of the most widely known men in the South, and in the scholarship, eloquence, and general legislative ability of those composing it, it would not compare unfavorably with the American Congress or British Parliament.

Many have written of the approaching session of the General Conference as if they expect its assembling to mark almost a crisis in the history of the Church. We do not entertain any such view. True, the waves of radicalism for some months have been dashing high, but we do not doubt that at Asheville the voice of conservatism will bid them to be still, and that they will obey. So far as our observation has extended, but little of the suggested legislation is new. A vast deal has been written concerning the presiding eldership, but scarcely anything has been said that has not over and over again found utterance at former periods. The episcopacy has come in for a share of attention, but no new light has been thrown on the subject. The time limit is again under discussion, but by no means for the first time in the history of American Methodism. Dr. Winton, whether wisely or unwisely, has opened wide the columns of the General Organ to all who wish to suggest changes in our doctrines, ritual, and polity, but most of what we have thus far had has been merely the threshing over of old and discarded straw.

Indeed, as it appears to us, only two questions of unusual importance, which have not before been confronted, are certain to come up at Asheville. One is that which involves the ownership and government of Vanderbilt University, and the other is the memorial from the women of the Church, asking that they be accorded all the rights and privileges of laymen. Nor do we see any reason for taking fright over the fact that five or six Bishops may have to be elected, and proposing extraordinary methods of choosing them. The Church, when much smaller than it is now, has chosen four at one time and made no mistake. Why then should it be considered unusually perilous to elect a slightly larger number at the present time, when our membership is 1,700,000 strong? Our conception of what a Methodist Bishop should be is a lofty one, but we entertain no sort of doubt that among our many distinguished pastors, educators and connectional men may be found as many who would wear the episcopal robes worthily, as the Church may conclude are needed.

We sincerely hope that our people generally will not be disturbed by the agitation going on in the press. This display of radicalism comes with quadrennial regularity. Revolutionary spirits are always turbulent. A few can make the noise of a host. The great working masses of the Church are too busy to engage in needless disputation. But we doubt not that they will be heard from in no uncertain tones at Asheville. We do not believe that Southern Methodism is ready to abandon a single salient feature of the doctrines and polity under which she has forged her way forward, and written her brilliant history.

DO NOT NEGLECT IT.

President George L. Harrell, of Mansfield College, and J. C. Yarbrough, Secretary of the Board of Trustees, have informed us that the observance of Mansfield College Day was not as general throughout the State as it had been hoped it would be. They urgently request that those who did not observe the day last Sunday, do so next Sunday. This is a matter of unusual importance, and we trust that their suggestion will be carried out without exception. By every token, Mansfield College should be given relief in this hour of need, and every congregation in Louisiana should count it a privilege to contribute to a cause so meritorious. The Methodist Episcopal Church is industriously at work in this territory and Southern Methodism must be up and doing. Our colleges must be strengthened, if we are to measure up to our opportunities. Let them lie our safety and our hope. Let no pastor fail to do his part in this important campaign.

PERSONAL.

Rev. J. W. Chisholm, of Decatur, Miss., has recently been sorely afflicted in his home. His wife has been critically ill, and at the time he wrote, was still not out of danger. He earnestly desires the prayer of the brethren in this hour of need and trial.

We are not surprised to be informed that Rev. W. C. Gale, of Rosedale, Miss., is pleased with his charge at Rosedale, Miss. He serves a choice and high-minded people. We acknowledge our indebtedness to him for a list of subscribers, and his kindly words and good wishes.

We acknowledge the reception of a copy of the *Okolona Methodist*, a neat little monthly issued by Rev. R. A. Clark, in the interest of his congregation. It is a creditable publication, wide-awake and newsy, and doubtless renders the pastor valuable assistance in his work.

A card from Rev. J. A. Randolph, of the North Mississippi Conference, who is now a chaplain in the United States Army, informs us that he has left Montana for Manila, in the Philippine Islands. Through the *Advocate*, he desires to say good-bye to the many friends left behind.

Rev. C. V. Brethaupt, of Houma, La., writes under the date of Jan. 3: "We had our first service in our rebuilt church at Bourg (which was blown away by the storm) yesterday, and had a large congregation. The outlook for the year is very bright in this part of the French Mission field."

Rev. W. L. Duren has begun his work with encouraging prospects at Tupelo, Miss. He has a fine opportunity in that inviting field, and we doubt not that he will give a good account of himself. We extend our thanks to him for a club of nine subscribers, sent from Clarksdale, his old charge.

We were pleased to receive a note from our long-time friend, Rev. R. T. Nolen, a few days since. "No one feels a greater interest in the *Advocate* than he, and no one does more to extend its circulation. We wish him a happy New Year and abounding success in his work for the Master."

Rev. A. J. Coburn, of Farmerville, La., has been hindered in his work by sickness, and preached for the first time in his new charge on Jan. 2. He has been alive to the interests of the *Advocate*, however, and forwarded a list of twelve subscribers. We wish him large success in his pastorate.

The largest club of subscribers (forty) which the *Advocate* has recently received has come from Rev. W. T. Woodward, of Haynesville, La. We assure him that we appreciate what he has done, and we pray that he may be equally as successful in caring for all of the other interests of the Church.

In a communication, just received, Dr. Murrain, President of Millsaps College, says: "Everything is moving on satisfactorily in our college work. The boys are back after the holidays, and are busy getting ready for the semi-annual examination. Our second term will begin Jan. 31, and that will be a favorable time for new students to enter."

We are informed that two new churches will soon be erected within the bounds of the Bossier City charge: one at Bossier City, and the other, by the Queensborough congregation, at Shreveport. These buildings will be on modern plans, with adequate Sunday school facilities. We congratulate the energetic pastor on these forward movements.

The many friends of Dr. Richard Wilkinson in Louisiana and Mississippi will be pleased to hear of his good fortune in having had presented to him as a Christmas present by one of his friends in Augusta, Ga., a handsome \$1500 automobile. Dr. Wilkinson has been returned to the Saint James Church in that city, where he is preaching to large congregations and having a most successful pastorate.

Rev. Ivy Yoak, of Inez, Ky., writes us of the marriage of Rev. C. T. Barton, of Corinth, Miss., and Miss Hazel Dempsey, of Inez, Ky., which occurred at the latter place on Dec. 25, 1909. The groom is a member of the North Mississippi Conference, and a very promising young minister. The bride is a young lady of many accomplishments, and the daughter of a prominent Kentucky business man.

Rev. W. T. Griffin, in charge of the Sailors' Rest and Gulf Coast Mission, is just back from Nashville, where he attended lectures at the Missionary Training School, and met the Executive Committee of the Joint Commission on Home Mission work. To that Committee he submitted a report of his work at Gulfport, which is highly gratifying, and a summary of which will appear in the next issue of the *Advocate*.

The big guns are still in action, but the seat of battle has been shifted from St. Louis to Dallas. In the last issue of the *Texas Christian Advocate*, Dr. Winton and Bishop Hoss are hard at it over the Vanderbilt question. The Bishop fights on the defensive, but, like General Joseph E. Johnston, when he does face an opponent, it is to destroy him. A more brilliant piece of writing than his last reply to Dr. Winton, we have nowhere seen.

On Christmas evening, at 7 p.m., at the residence of the bride's sister, Mrs. L. S. Clarke, Mr. Joseph O. Carson, a prominent educator from Missouri, and Miss Nellie K. Lyons, daughter of the late Dr. J. F. Lyons and Mrs. Frances A. Lyons, were united in holy wedlock, the Rev. J. A. Rice, D.D., officiating. Mr. and Mrs. Carson left at once for Lake Charles, La., where they will reside. Mr. Carson is professor of mathematics in the Lake Charles High School.

Rev. A. Inman Townsley, pastor of the Second Methodist Church, has issued a handsome folder extending New Year's greeting to the members of his congregation, and announcing the programme of his services for the month of January. His general theme will be: "Jesus and Our Inner Life," and the subjects of the discourses grouped under that head are well chosen and appropriate. Work so admirably planned can hardly fail to be productive of great good.

The parsonage at Long Beach, Miss., was burned on Tuesday night, the 4th inst. The press dispatches state that there was \$1,500 insurance on the house and \$200 on the furniture. The pastor, however, lost everything, he and his family barely escaping with their lives. Elsewhere is published a communication from Rev. W. B. Jones, the presiding elder of the district, asking assistance in supplying Brother Alford with

necessary books. We hope that his appeal will meet with a prompt and generous response.

Rev. J. A. Bowen was appointed one of the Conference missionary evangelists at the recent session of the North Alabama Conference. His host of friends in Mississippi will be glad to know that he is to devote himself to evangelistic work, for which he is so admirably qualified. He has few equals as a revivalist, and will no doubt exert a wide influence in the new sphere of service to which he has been assigned. Persons desiring to communicate with Brother Bowen may address him either at Leesburg, Ala., or at Birmingham, in care of the *Alabama Christian Advocate*. Later in the year, Birmingham will be the place of his residence.

From the Port Gibson *Reveille* we clip the following: "The celebration of the 20th anniversary of the marriage of Rev. and Mrs. G. H. Galloway, on the 17th ult., was an enjoyable affair. There were about fifty guests present to wish the happy couple many more years of wedded life. After a short informal reception and words of congratulation, the guests were served with refreshments by a number of young ladies. The evergreen decorations were very pretty, and the gifts of china were numerous and handsome. The *Advocate* heartily joins in felicitations to Brother and Sister Galloway, and wishes them a long life of unalloyed happiness."

Mr. Marion Lawrance, General Secretary of the International Sunday School Association, after an extended visit to Cuba with Secretary T. V. Elzey, of the Louisiana State Sunday School Association; Prof. Walter Miller, of Tulane University, and Mr. H. L. Baker, of Plattenville, La., reached the city last Saturday, and remained over Sunday. Saturday evening Mr. Lawrance was given a luncheon at the Christian Woman's Exchange, after which he proceeded to St. Paul's Episcopal Church, where he addressed a gathering of Sunday School workers. On Sunday, at 11 o'clock, he delivered an address at the Parker Memorial Methodist Church and installed the officers of its Sabbath School; and on Sunday afternoon spoke to a great audience at the First Presbyterian Church. Mr. Lawrance is one of the foremost Sunday School workers in the world, and it is needless to say that he made a profound impression upon all who heard him. Particularly interesting was his discussion of the condition of the work in Cuba, where, he said, there are 8,000 Sunday School scholars, and the interest is steadily increasing. Among other things, he announced that the Louisiana State Sunday School Association has pledged itself to raise \$1,000 a year for three years to place a general secretary in charge of the Cuban work. From New Orleans, Mr. Lawrance went to Alexandria, and thence to Shreveport.

A GOOD WOMAN ASCENDED.

Dear Brother Meek: On the afternoon of January 5, we buried our mother, Mrs. M. E. Holliday, in the family cemetery near Canton, Miss. For nearly forty years she had been an intelligent reader of the *Advocate*. Her life has been a benediction to many. A great and good woman has left us. We mourn not as those without hope. T. B. HOLLOWAYS.

We deeply sympathize with Dr. Holloman and the other members of the family in the loss of their mother, and pray that God may comfort and sustain them. We trust that a memoir will be furnished the *Advocate* for publication in the near future.

W. L. ELLIS, Prop.

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Epworth League

By Rev. H. Whitehead.

TOPIC FOR JANUARY 16, 1910.

HOW TO HEAR GOD'S VOICE.

Acts xxiii:17; John viii:43, 47; Rev. i:10.

We have no question that God spoke to men of old, and that hearing these men wrote for us the oracles of God. We doubt not that Abraham and Isaac and Jacob responded to the call of God, and that their lives bore testimony to the message which they had received. We, who believe the Bible, are sure that Paul and John both heard the voice of their ascended Lord. But into the heart comes the question, does God still speak to men? And if so, how may we come to hear his voice and know that we are being led of God?

While we believe that the special revelation to mankind was closed in the Bible, and that it contains all that men need to know for salvation, we do believe that God is still speaking to his children, and that through the Holy Spirit he will speak to any heart that comes to him aright. The Spirit testifies to personal salvation, throws light upon the Scriptures, admonishes men of duties to be performed, and administers the affairs of the kingdom of Christ. To cover the field of the operations of the Spirit and his revelations to man, would be to canvass the whole history of the Church and to enter the secret experiences of all the children of God.

But if you were to spend all your days reading books, and listening to testimonies, naught would clear away your difficulties except the touch of the Spirit upon your own heart, and the path of approach to God may be suggested by a few experiences as shown in the Bible. When Paul saw Christ in the Temple (Acts xxii:17), he was in the house of God and in prayer. All through the lives of earnest Christians run the experiences, when, in the house of God, the soul saw its vision, and duty became a pleasure, and sorrow's bonds were loosened, and the pathways of service became plain. Of old, when the Lord planned the tabernacle, and the mercy-seat upon the Ark of the Covenant, he promised "And there will I meet with thee." (Exod. xxv:22). The Publican who really prayed in the Temple went down to his house justified. To the Christian Church the command went forth that we should not forsake the assembling of ourselves together. And through all the ages God has been meeting his people in the house of prayer.

When John received the wonderful vision on Patmos he was in the Spirit on the Lord's Day. The rush and turmoil of life tend to make men oblivious of the things of God. The man who stops life's tasks to keep the Sabbath holy will find that its seasons bring him to the point where he may hear the things of God. With John, we may be brought face to face with the glory of our Lord. The more truly the day that belongs to your Lord is kept by the help of his Spirit, the more truly will it be to you a day of communion with your Lord.

But there is more than being in church, or in keeping the Sabbath, or in finding a place of secret prayer; the heart must be open to God. The Master repeatedly exhorts: "He that hath ears to hear, let him hear." There may be a dozen groups of people in a large room, and many persons talking at the same time. You will only hear the one to whom you give attention. The soul must be open for the Spirit to speak to it. We must not only come with our messages and our petitions, we must wait on God, and hear what the Spirit hath to say to us.

Then, as the Spirit never contradicts himself, that we may be doubly sure that God speaks to us, also hear what the Spirit saith to the Church, and compare our heart experiences with the word of God, and as the spiritual life grows it will increase the spiritual heritages of the soul and the sense of the reality of divine things.

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CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.

The World's Missionary Conference, Edinburgh, Scotland, June 11-21.

Layman's Missionary Movement.

National campaign of Laymen, Jackson, Miss., Feb. 8-10; Shreveport, La., Feb. 16-17; New Orleans, La., Feb. 12-15.

National Convention, Laymen, Washington, D. C.

Layman's Missionary Conference for Methodist Episcopal Church, South, Dallas, Tex., Feb. 19-22.

Sunday School.

Convention for Louisiana of International Association, New Orleans, Mar. 15-17.

World's Sunday School Convention, Washington, D. C., May 19-24.

If we wish to keep a straight course in our voyage of life, we must carry with us a compass, a chart, an anchor, and a pilot. The compass is the Bible, the chart is the Church's teaching, the anchor is faith in God, and the pilot is Christ—Selected.

We learn only by experience.—Hazlet.

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Sunday School

By W. B. Campbell.

LESSON FOR JAN. 16, 1910.

THE BEGINNING OF THE GALILEAN MINISTRY.

Matthew iv, 12-25.

Golden Text.—The people that sat in darkness saw a great light.—Matt. iv, 16.

Levi gives his written testimony of Christ's ministry as beginning in Galilee, where already Jesus had done many mighty works, and had already set forth a principle of gospel preaching on which the whole Christian doctrine rests, that of the birth of the Spirit. It appears that this apostle only wrote of the things happening and bearing on the time of his own call to the apostleship.

Before preaching the gospel of the kingdom in Galilee, Jesus had acted on the truth that he afterwards set forth, and that was that "A prophet hath no honor in his own country." It is true that he had been in Cana and there performed a wonderful miracle, but that work would only teach a power like that of Elisha or Elijah, for it was as he told his mother, his hour was not yet come. It was in another country, in Judea and Jerusalem, that he confined himself to work that testified of his divinity. So, after leaving Cana, and spending a short time in Capernaum, he went to Jerusalem for the Jews' passover was at hand, and his first act there was cleansing his father's house from being an house of merchandise. On a night of one of these days in the city, Nicodemus came to Jesus, and in the discourse to that Pharisee, there was set forth the great need of regeneration. God's love to man, the state of condemnation of unbelievers and salvation through faith, doctrines never taught until taught by him that came down from heaven.

He then left Jerusalem, for he knew that the Pharisees had heard of how he increased and John the Baptist decreased. He went to Galilee, and his way was through Samaria, where he sowed a seed that brought an abundant harvest. Arriving in Galilee, he made his second visit to Cana, and while there he performed a second miracle, healing the nobleman's son, unlike the first miracle, for now he began to teach faith in his word and power.

His next preaching was in the synagogue at Nazareth, where he taught the fulfillment of Isaiah lxi, 1, 2, in himself, and where he was not accepted by the people of his native town, but suffered persecution near unto death. The sorrow caused by this was added to, for he heard that John the Baptist had been put in prison. No more would he dwell in Nazareth; he came there to his own, and his own received him not. Capernaum hereafter would be his home in Galilee, for there lived Simon and Andrew, and James and John, friends that he knew would never forsake him. Not only in Capernaum, but in all the country round about, the land of Zabulon and Naphthaliim, were people sitting in darkness, and even in the region and shadows of death. He was the great light to shine upon them and to them he began to say "Repent, for the kingdom of heaven is at hand." The light shined but the people would not see. For Jesus afterwards said of them and of Bethsaida and of Chorazin, that if the mighty works were done in Sodom that had been done in Galilee, repentance would have saved that doomed city. At this time Jesus was alone in his work, the four that had been called to discipleship when John had been preaching at Bethsaida, had gone home and had resumed their work as fishermen. One day not long after he came to Capernaum, Jesus was walking by the seaside, and seeing Peter and Andrew, and James and John, gave as to call forth favorable editorial them their second and final call, not content from the newspapers.

only to discipleship, but to what he intended to be, apostleship. You are laboring to catch fish now and are skilled in your work, but come and follow me, learn of me and I will make you more skillful in catching men. They had heard the Master speak and they were in a manner familiar with his figures of speech, so at once they left ship, nets, and two of them left their father and came and ever afterwards, during the time of Jesus' earthly life, they followed, learning of the work for which they had been called.

Their work began at home among people they had known all their lives, for throughout all Galilee Jesus went and they followed him. With every Christian a beginning is made at home. Even in the dwelling, for if a man is not religious at home he can not teach religion away from home. In their own synagogues Jesus taught from the Scripture of the Prophets and the fulfillment in the gospel of the kingdom. Not only ministering to their spiritual needs, but healing their bodily infirmities. He healed the sick and fed the hungry, and then gave them the gospel.

Jesus preached by his actions; he went about doing good.

The master did not command Andrew and Peter, and James and John to go, but he called to them to follow. He went before through all Galilee, and he not only preached the gospel, but he healed the sick and cast out devils, the fame of him that reached all Syria was that of a great physician come to relieve suffering, and the Syrians came to him bringing their afflicted ones and he healed them, everyone. He then had a claim upon them when he told them of the cure for a sin-ridden soul, they harkened to his words.

Why should not this "common people" this part of the masses, hear and accept his doctrine? He went about them as one of them, doing the work himself, and there was no suggesting any superiority as regards social station. He was the first great Christian socialist, and his doctrine of the brotherhood of man was in hand with his gospel of salvation. This truth is the message of the church to the restless multitude who call "Peace, Peace," when there is no Peace away from the Prince of Peace. The study of plans and theories is good, but personal work is better, for Jesus has shown how it succeeds. Sending a doctor to a sick man who is too poor to pay for such service, or sending a ham and a bushel of potatoes to a hungry family will open a way to tell of God's great love for the poor and lowly. Such work cometh not from those of soft raiment in king's houses, but from him who was not like the foxes that had holes, and the birds of the air that had nests. The first choice of apostles was made from among fishermen, for the work in hand needed only a preparation of heart, and they were to learn that from following the Master. People of today are sitting in darkness, but they require not the glare of a scholarly search-light, rather let your light be given from the humble candle on a candlestick, for "it giveth light unto all that are in the house."

EFFECT OF OPIUM AND COCAINE.

When improperly used, opium and cocaine are two of the most powerful life-destroying drugs in the world. But even worse is the slavery these drugs make of those who acquire the habit of using them, first in small and subsequently in gradually increased doses. It is practically impossible for anyone, even with an iron will, to break such bondage. There is a man over in Alabama, Ga., however—Dr. B. M. Woolley—who for over thirty years has made a business of curing opium and cocaine habits. Unlike many specialists he treats these habits as diseases and claims that in most cases the sufferers are not directly responsible for their conditions. His success in effecting cures is something phenomenal—so remarkable, in fact, that he has been called forth favorably editorially from the newspapers.

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DISTRICT MISSIONARY INSTITUTE

A missionary institute and the District Stewards' meeting for the Winona District will be held at Greenwood, Miss., Jan. 27 and 28. We expect the occasion to be a profitable one, and hope for a large attendance.

E. S. LEWIS, P. E.

Winona, Miss., Jan. 6, 1910.

NOTICE.

Greenville District.

Will all those who expect to attend the district stewards' meeting and preachers' meeting at Cleveland, Jan. 20 and 21, please let me know when they expect to arrive? Oblige your brother,

W. S. SHIPMAN.

Cleveland, Miss., Jan. 8, 1910.

NOTICE.

To the Preachers of the Brookhaven District, Mississippi Conference.

My Dear Brethren: Our Missionary Institute, provided for in paragraph 362 of the book of Discipline, will be held in Centenary Church, McComb City, Jan. 27 and 28. A suitable program has been prepared for the occasion. I desire that every pastor in the district be at this meeting, so that we may plan for co-operation and successful work during the year. With best wishes and prayer for abundant success in the work, I am yours faithfully,

J. T. LEGGETT.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Okolona Ct., at Tranquil... Jan. 15, 16
Okolona... Jan. 16, 17
Palestine, at Algoma... Jan. 22, 23
Houston... Jan. 23, 24
Pontotoc, at Pontotoc... Jan. 29, 30
Montpelier, at Mantee... Jan. 30, 31
Pittsboro, at Pittsboro... Feb. 5, 6
V. and Calhoun City, at Calhoun City... Feb. 6, 7
Nettleton Ct., at Carolina... Feb. 12, 13
Amory and Nettleton, at Nettleton... Feb. 13, 14
Smithville, at Antioch... Feb. 19, 20
Fulton, at New Salem... Feb. 20, 21
Houlka, at W. Chapel... Feb. 26, 27
Derma, at Thorn... Feb. 27, 28
Buena Vista, at Ebenezer... Mch. 1, 2
Prairie, at Strongs... Mch. 4, 5
Tremont, at Tremont... Mch. 9
Greenwood Springs, at Pleasant Grove... Mch. 12, 13
JAMES H. FELTS, P. E.

WINONA DIST.—FIRST ROUND.

Kilmichael, at K... Jan. 15, 16
Carrollton... 7 p. m. Jan. 16
Mars Hill, at Hopewell... Jan. 22, 23
Temnolen, at Lebanon, (Monday)... Jan. 24
Schlater, at Schlater... Jan. 29, 30
Winona Ct., at N. H... Feb. 5, 6
Webb, at W... Sat... Feb. 12
Tutwiler, at Tutwiler... Feb. 13, 14
Minter City... Feb. 20
Lambert, at Rome... Feb. 26, 27
Inverness, at Inverness... Mar. 5, 6
Indianola, at In... 7 p. m. Mar. 6
Eupora, at Eupora... Mar. 13
Slate Springs, Tues... Mar. 15
North Carrollton, at N. C... Mar. 12, 13
E. S. LEWIS, P. E.

SARDIS DIST.—FIRST ROUND.

Cockrum, at Palestine... Jan. 15, 16
Wall Hill, at W. H... Jan. 18
Tyro, at Mt. Vernon... Jan. 19
Eureka, at Pisgah... Jan. 22, 23
Longtown, at Longtown... Jan. 29, 30
Pleasant Hill, at P. H... Feb. 5, 6
Senatobia Station... Feb. 12, 13
Hernando and Hinds, at Hernando... Feb. 13, 14
Olive Branch, at M. W... Feb. 19, 20
Mt. Pleasant, at M. P... Feb. 22
Batesville Station... Feb. 27, 28
Crenshaw, at Masterdon... Mar. 5, 6
Enid, at Tillatoba... Mar. 12, 13

Courtland, at Pope... Mar. 13, 14
Arkabutla, at H. C... Mar. 19, 20
W. M. YOUNG, P. E.

Corinth Dist.—First Round.

Corinth Ct., at Marvin... Jan. 15
South Side, at S. S... Jan. 15, 16
Corinth, First Ch, F. Ch... Jan. 16, 17
Hatchie Ct., at Mt. Carmel... Jan. 21
Dry Run Ct., at Pauls Chp... Jan. 20
Kossuth Circuit, at Wesley Chapel... Jan. 22, 23
Rienzi Ct., R... Jan. 23, 24
Belden Ct., at Beiden... Jan. 28
New Albany Circuit, at Glenfield... Jan. 29
New Albany Sta., at N. A... Jan. 29, 30
Myrtle Ct., at Myrtle... Jan. 30, 31
Rainey, Ct., at Black Jack... Feb. 4
Jonesboro Ct., at Camp Ground... Feb. 5, 6
Dumas and N. H., at Wiers Chapel... Feb. 12
Ripley and B. M., at Blue Mountain... Feb. 13, 14
Mooreville Ct., at Allens Chapel... Feb. 17
Mantachie Ct., at O. Grove... Feb. 18
Marietta Ct., at Gilmores Chapel... Feb. 19, 20
B. P. JACO, P. E.

Oxford Dist.—First Round.

Potts Camp, at P. C... Jan. 14
Red Banks, at R. B... Jan. 15, 16
Holly Springs... Jan. 17
Coffeeville, at Coffeeville... Jan. 21
Paris, at Paris... Jan. 22, 23
Water Valley Circuit, at Taylor... Jan. 23, 24
Holly Springs Circuit, at Lamar... Jan. 26
Waterford, at Waterford... Jan. 29
Oxford... Jan. 30, 31
Grenada Ct., at S. H... Feb. 5, 6
Grenada... Feb. 6, 7
Charleston, at Oakland... Feb. 13, 14
Randolph, at Hunter's... Feb. 19, 20
Ashland, at Liberty... Feb. 26, 27
Lafayette, at Midway... Mar. 5, 6
Toccoa, at Lafayette Springs... Mar. 6, 7
J. E. CUNNINGHAM, P. E.

Greenville Dist.—First Round.

Cleveland... Jan. 15, 16
Cleveland Mission, at Shipman's... Jan. 16, 17
Leland... Jan. 23, 24
Clarksdale... Jan. 29, 30
Lula and Lyon, at Lula... Jan. 30, 31
Jonestown... Feb. 5, 6
Coahoma, at Coahoma... Feb. 6, 7
Tunica, at Tunica... Feb. 7, 8
Lake Cormorant, at L. C... Feb. 8, 9
Rosedale... Feb. 12, 13
Gunnison... Feb. 13, 14
Hillhouse... Feb. 19, 20
Friar's Point... Feb. 20, 21
Shaw... Feb. 27, 28

District Steward's Meeting, Jan. 20, 21; both at Cleveland.

W. W. WOOLLARD, P. E.

MISSISSIPPI CONFERENCE.

Columbus Dist.—First Round.

Cedar Bluff... Jan. 15, 16
Mathiston... Jan. 16, 17
Shuqualak... Jan. 22, 23
Sturgis... Jan. 29, 30
Starkville Circuit... Feb. 5, 6
Mayhew... Feb. 6, 7
Winstonville... Feb. 12, 13
Hebron... Feb. 19, 20
Columbus Circuit... Feb. 26, 27
J. E. THOMAS, P. E.

NEWTON DIST.—FIRST ROUND.

Bay Springs, at B. S... Fri. Jan. 14
Raleigh, at R... Jan. 15, 16
Walnut G, at W. G. Thurs... Jan. 20
Carthage, at Rocky Point... Jan. 22, 23
Laurel, First Church... Jan. 29, 30
Laurel, Sixth St... Jan. 29, 30
Laurel, Kingston... Jan. 31
Hillsboro, at Hillsboro... Feb. 5, 6
Forest, at Forest... Feb. 6, 7
Shiloh, at Shiloh... Fri. Feb. 12, 13
Newton... Feb. 19, 20
Montrose... Wed. Feb. 23
Trenton, at Trenton... Feb. 25, 26
Rose Hill, at R. H... Fri. Mar. 3
Chunkey, at Chunkey... Mar. 4, 5
Hickory, at H. Mon... Mar. 6
Decatur, at Union... Mar. 11, 12
T. J. NEIL, P. E.

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Scooba, at Scooba... Jan. 18
Matherville, at Poplar Springs... Jan. 22, 23
Shubuta and Quitman, at Shubuta... Jan. 25
Buckatunna, at B... Jan. 28
Wayne Mission, at Fedora... Jan. 29, 30
Waynesboro... Jan. 31
East Clark, at Mannassa... Feb. 5, 6
Enterprise and Stonewall, at Enterprise... Feb. 8
North Kemper, at Mellen... Feb. 12, 13
DeKalb, at DeKalb... Feb. 14
Meridian, 5th St. a. m... Feb. 20
Meridian, Central p. m... Feb. 20
Porterville, at P... Feb. 26, 27
Meridian, East E., a. m... Mar. 6
Vinnville, at Pleasant Hill... Mar. 12, 13
W. H. LEWIS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica, at Utica... Jan. 15, 16
Bolton, at Bolton... Jan. 22, 23
Vicksburg, at W. St... Jan. 29, 30
Rocky Springs, at R. S... Feb. 5, 6
Sartaria, at Sartaria... Feb. 10
Silver City, at Midnight... Feb. 12, 13
Rolling Fork, at R. F... Feb. 19, 20
Anguilla, at Anguilla... Feb. 20, 21
Mayersville, at Filders... Feb. 26, 27
Harriston, at H... Mar. 5, 6
Hermanville, at H... Mar. 12, 13
Edwards, at Edwards... Mar. 19, 20
Oak Ridge, at Oak Ridge... Mar. 26, 27
G. H. GALLOWAY, P. E.

NATCHEZ DIST.—FIRST ROUND.

Hamburg, at Roxie... Jan. 15, 16
Woodville... Jan. 22, 23
Woodville Ct., at W... Jan. 22
Washington, at W... Jan. 29
Natchez, Pearl St... Jan. 29, 30
Natchez, Jefferson St... Jan. 30, 31
Centerville... Feb. 2
Fayette... Feb. 5, 6
Liberty, at Liberty... Feb. 12, 13
Nebo, at Providence... Feb. 19, 20
Homochitto, at Mt. Olive... Feb. 26, 27
Scotland, at Bethesda... Mar. 5, 6
Adams, at Adams... Mar. 12, 13
Bayou Pierre, at P. Ridge... Mar. 19, 20
Barlow, at Barlow... Mar. 21
Wilkinson, at Hopewell... Mar. 26, 27
H. W. FEATHERSTUN, P. E.

Brookhaven Dist.—First Round.

Crystal Springs... Jan. 16, 17
Gallman, at Bethesda... Jan. 22, 23

Hazlehurst... Jan. 23, 24
Osyka, at Osyka... Jan. 29, 30
North Wesson, at N. W... Feb. 5, 6
Wesson... Feb. 6, 7
Pearlhaven, at Mallilan... Feb. 12, 13
Brookhaven... Feb. 13, 14
Silver Creek, at S. C... Feb. 19, 20
Topisaw, at Topisaw... Feb. 26, 27
Bogue Chitto and Norfield, at Bogue Chitto... Mar. 2
Tyertown, at Tyertown... Mar. 5, 6
Buford, at Summers Chp... Mar. 12, 13
Monticello, at Monticello... Mar. 19, 20
Prentiss, at Prentiss... Mar. 26, 27
J. T. LEGGETT, P. E.

AN ENTERPRISING NEWSPAPER.

The Daily News, of Jackson, Miss., is an enterprising newspaper. This paper reaches all of its subscribers within seventy-five miles of Jackson by 6 p.m. on the day of its issue. The News is furnishing its readers with the full proceedings of the Legislature, now in session. The manager of this wide-awake journal is offering to send the paper, containing the proceedings (seven papers a week) to subscribers, as long as the Legislature is in session, for \$1.25. Address the Daily News, Jackson, Miss.

The human heart needs fellowship more than anything else—fellowship which is elevated and enduring, stronger and purer than itself, and centered in that which death cannot change. All its springs are in God. Without him life is a failure and all beyond is blank.—H. Van Dyke.

Let your spiritual life be formed by your duties and by the actions which are called forth by circumstances. Do not take overmuch thought for the morrow. Be altogether at rest in loving, holy confidence.—Francis de Sales.

Earth grows into heaven as we come to live and breathe in the atmosphere of the Incarnation. Jesus makes heaven wherever he is.—F. W. Faber.

PREACHERS' MEETING.

The first session of the New Orleans Preachers' Meeting for 1910 was held on Monday morning in the pastor's study of the First Methodist Church. Present: Rice, Holmes, Werlein, Atkinson, Foster, Sutton, Townsley, Sims, Parker, Carley, Lutz. Visitors present: W. G. Harbin and D. P. Haggard.

The following officers were elected: Dr. F. N. Parker, president; Dr. J. A. Rice, vice president; A. S. Lutz, secretary and treasurer.

Dr. S. H. Werlein, Rev. John F. Foster and Rev. W. W. Holmes were appointed on the program committee.

The report on Mansfield special was as follows: Rayne, \$174; Feliciana, \$10; Carrollton, \$8.50; Second Church, \$15; Parker Memorial, \$3.25; Columbia, \$1.

Rev. W. G. Harbin gave a short report of the revival services now in progress at Mary Werlein Mission, in which there have been a large number of conversions.

Dr. S. H. Werlein was given a cordial welcome back to the city. He gave a brief account of his itinerant life since 1888, when he left New Orleans to go to St. Louis. He has been in many cities and Conferences, but through the providence of God, believes he is now in Louisiana to stay. He said he feels at home here, and will put in the best work of his life for God and Methodism, and try to make our Church keep pace with the city in its onward progress.

Brother Haggard, of the First Church, Memphis, Tenn., gave a word of greeting to the brethren.

The preachers expressed their appreciation upon the return of Dr. F. N. Parker as presiding elder for the fourth year. Dr. Parker responded with a short address, in which he referred to the fact that Dr. Werlein was his pastor when the Quarterly Conference gave him license to preach. He admonished the preachers that a great work can be accomplished with our Gospel, and urged that we preach on the consciousness of sins forgiven. The essence of the Gospel is forgiveness. We were told to adapt our methods of work to the times, and with this message we cannot help but conquer. Our Church now is doing more for people than ever before.

The Travelers' Aid was highly commended by the preachers as deserving the support of all our people.

The program committee appointed Rev. N. E. Joyner to discuss, on next Monday, "The Advisability of Holding a Mass Meeting to Celebrate the Centennial of New Orleans Methodism."

ALBERT S. LUTZ, Sec'y.

A HELPFUL BOOK.

Orders are already beginning to come in for "Modes of the Heavenly Life," by Rev. Walter G. Harbin. This book is now in the hands of the printer and will soon be on the market. It will be handsomely bound in cloth, and illustrated with a half-tone of the author. The introduction is by Rev. R. A. Meek, editor of the Advocate. The first one hundred volumes will constitute a special autograph edition signed by the author. The book contains Brother Harbin's strongest sermons on the work of the Holy Spirit, and is full of help for the Christian life.

The price of the book will be 75 cents, postpaid. Orders may be sent to C. O. Chalmers, publisher, 512 Camp street, New Orleans, La.

The Christian Guardian has this to say: "Mr. John R. Mott is the greatest missionary leader of the world, and he is a Methodist. His denominational affiliation is not generally recognized, because the occasions which command his presence and his addresses are usually of large and international character. During his recent visit to Toronto, however, the Methodist co-operating committee of the Laymen's Movement, tendered Mr. Mott a luncheon in the National Club, at which he gave a masterly

address on China. In his address Mr. Mott took occasion to say that in his judgment there was no city in America where Methodism is relatively so strong from every standpoint as in the city of Toronto."

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Natchitoches	Jan. 16, 17
Provincial	Jan. 20
Boycé and LeCompte, at	
Boycé	Jan. 23, 24
Jena and Harrisonburg	
Jena	Jan. 29, 30
Trout	Jan. 30, 31
Edon	Jan. 30, 31
Pollock, at Standard	Feb. 6, 7
Melville	Feb. 10
Colfax	Feb. 13, 14
Columbia	Feb. 18
Bunkie, at Bunkie	Feb. 20, 21
Ville Platte, at Chicot	Feb. 25
Orleans	Feb. 27, 28

PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Ruston	Jan. 16
Pinville, at B	Jan. 22, 23
Vernon, at Oak Ridge	Jan. 29, 30
Jonesboro, at L	Feb. 5, 6
Winfield	Feb. 6
Simsboro, at S	Feb. 12, 13
Engelgold, at R	Feb. 19
Gibbsland, at G	Feb. 20, 21
Bernice, at Bernice	Feb. 26, 27
Houghton, at H	Mar. 5, 6
Lanesville, at L	Mar. 6, 7
Lisbon, at Lisbon	Mar. 12, 13
Cotton Valley, at C	Mar. 18
Menden	Mar. 19, 20

R. W. TICKER, P. E.

New Orleans Dist.—First Round.

Louisiana Avenue	a.m. Jan. 16
Algiers	p.m. Jan. 16
Donaldsonville at D'ville	Jan. 23
Slidell, at Slidell	Jan. 30
Plaquemine	Feb. 6
Covington, at C	Feb. 13
Carrollton	a.m. Feb. 20
Felicity	p.m. Feb. 20
Second Church	a.m. Feb. 27
First Church	p.m. Feb. 27
Rayne Memorial	Mch. 6

The District Stewards are requested to meet in the pastor's office of First Church Monday, Jan. 24, 1910, at 7:45 p.m.

F. N. PARKER, P. E.

Lafayette Dist.—First Round.

Gueydan, at G	Jan. 15, 16
Eunice, at Iota	Jan. 16, 17
Jeanerette	Jan. 22, 23
New Iberia	Jan. 23, 24
Houma, at Houma	Jan. 28
Patterson	Jan. 29, 30
Morgan City	Jan. 30, 31
Lafayette	Feb. 2
Franklin	Feb. 5, 6
Jennings	Feb. 6, 7
French Mission, at St.	
Martinsville	Feb. 9
Bell City, at Hayes	Feb. 12, 13
Lake Arthur	Feb. 13, 14
Prudhomme, at Branch	Feb. 19, 20
Rayne	Feb. 20, 21
Lake Charles	Feb. 26, 27
Sulphur, at Sulphur	Feb. 27, 28

J. E. DENSON, P. E.

Shreveport Dist.—First Round.

Keatchie, at Keatchie	Jan. 15, 16
Nel Memorial	Jan. 16, 17
Texas Avenue	Jan. 19
Bossier City	Jan. 20
Grand Cane, at G. C.	Jan. 22, 23
Shreveport, First Ch	Jan. 23, 24
Leesville	Feb. 27, 28
Fullerton, at Fullerton	Jan. 29, 30
Oak Dale, at Pitkin	Feb. 5, 6
Merryville, at Longville	Feb. 7, 8
Many, at Many	Feb. 19, 20
De Ridder	Feb. 12, 13
Bon Ami, at Carson	Feb. 13, 14
Zwolle, at Zwolle	Feb. 20, 21
Hornbeck, at Hornbeck	Feb. 25, 26
Louisville	Feb. 27, 28
La Chute, at L. C.	Mar. 5, 6
Pleasant Hill	Mar. 12, 13
Pelican, at Pelican	Mar. 19, 20
Mansfield	Mar. 26, 27
Greenwood, at Kingston	Mar. 27, 28
Mooringsport	Mar. 29, 30
Ida, at Ida	Apr. 2, 3

T. J. WARLICK, P. E.

Baton Rouge Dist.—First Round.

St. Helena, at Day's	Jan. 15, 16
Kenwood	Jan. 16, 17
Hanmond	Jan. 18
Den Sp., at D. S.	Jan. 19
Baker, at Baker	Jan. 22, 23
Zachar, at Slaughter	Jan. 23, 24
Franklinton, at F.	Jan. 29, 30
Bogalusa	Jan. 30, 31
Ma. Hermon, at Hackley	Feb. 5, 6
Tickfaw, at Tickfaw	Feb. 12, 13
Ponchartroula, at P.	Feb. 13, 14
Pt. Vincent, at Pt. V.	Feb. 16
New Roads, at N. R.	Feb. 18
St. Francisville, at St. F.	Feb. 19, 20
E. Feliciana, at Oak G.	Feb. 23
Pine Grove, at P. G.	Feb. 26, 27
Anline City	Feb. 27, 28
Baton Rouge, First Ch.	Mar. 5, 6
Baton Rouge, Second Ch.	Mar. 6, 7

C. C. MILLER, P. E.

Monroe Dist.—First Round.

Bonita	Jan. 15, 16
Mangham	Jan. 22, 23
Winnsboro	Jan. 29, 30
Gilbert	Jan. 30
Rayville	Feb. 5, 6
Ferriday	Feb. 6
Lake Providence	Feb. 13, 14
Tallulah	Feb. 19, 20
Waterproof	Feb. 20
Brookland, at Franton	Feb. 26
Eros	Feb. 27
Mer Rouge	Mar. 5, 6
Florid, at Oak Grove	Mar. 12, 13
Downsville	Mar. 19, 20

District Stewards will meet in the Methodist Church at Rayville, Jan. 29, at 11 a. m.

S. S. KEENER, P. E.

Jackson Daily News

During Session

Legislature

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If you want God to hear your prayer when you're on your knees you've got to love him when you're on your feet.—Gypsy Smith.

USEFUL INFORMATION FOR HOUSEKEEPERS.

The Manufacture of Gelatine.

Since the advent of the Pure Food Law, housekeepers are more than ever interested in what things to eat are made of. So many housekeepers have asked the question, "How is gelatine made?" that we are going to answer it briefly here.

The best gelatine is made of selected calf bones, such as you personally would use in your own home for making soups. This raw material comes from the plains of India and South America, and not from American packing plants, as many suppose, and it has been guaranteed by government inspection. This raw material is washed in pure artesian well water, then kept submerged in pure lime water until ready to cook.

In the kettles the gelatine stock is covered with distilled water and cooked for hours at a low temperature. The liquor is then strained, filtered and clarified, after which it is cooled (jellied) under water; this to keep it from any impurities in the air. The jelly-like substance is then dried out into clear sheets, under extreme heat, in specially prepared rooms. Finally it is ground to powder and packed by machinery into the sealed packages which you buy from your grocer.

This, very briefly, is how Boston Crystal Gelatine is made. Pure gelatine is absolutely free from any taste or odor. It may interest you

housekeepers to know that in the Crystal plant all employees wear white duck suits, which are changed every day; the manufacturers maintaining their own laundry for this purpose. It is gratifying to remember that Boston Crystal Gelatine is not touched by human hands in the making.

Attention was first called to gelatine as an article of food in 1789, at the time of the first French Revolution. In the struggle to provide a cheap and useful food for the soldiers and people, gelatine was adopted as containing the most nitrogen of any food at a similar cost. While it is not practical as a steady diet for people under severe strain, its popularity remained undiminished with the coming of peace, and the use of gelatine has increased steadily for over one hundred years.

France has naturally taken the lead in the manufacture of gelatine, though the United States consumers more than any other country in the world. It is generally conceded, too, that with our improved scientific methods we make the purest and best gelatine.

Pure gelatine is very nutritious, and Boston Crystal Gelatine is especially so. A pan of gelatine liquor weighing forty pounds is concentrated into two and one half pounds. Furthermore, in order that its unusual strength may be preserved, it is packed in air-tight, moisture-proof packages.

The housewife can make a calf's foot jelly at home by boiling a soup bone, but she cannot obtain the same result as the manufacturer, who not only brings a life time of experience into the problem, but the chemist and his laboratory as well. One ounce of Boston Crystal Gelatine will make two full quarts of jelly.

While gelatine may be used to advantage in making ice cream, marshmallows, etc., it is primarily a dainty dessert and is coming more and more into favor each year in all sections of the country.

Boston Crystal Gelatine sets very quickly and makes a clear, transparent, tender jelly, which can be mixed with milk or cream without curdling. By "tender" we mean a jelly which will rapidly dissolve in the mouth. Some kinds are not tender in this sense. You have to almost chew them as you would a gum drop. Some kinds are undesirable, as they show poor material, faulty manufacture, or both. In our next article we shall give some valuable information as to the various uses of pure gelatine. Crystal Gelatine Company, Boston, Mass.

Unbelief is not only a great sin in itself, but is the great parent of every sin.—Selected.

DOES IT REALLY GROW HAIR? Bald Heads Everywhere Proclaim the Success of Specialist's Discovery.

If the word of thousands of people who have had a free supply of the wonderful hair treatment which is being distributed by William Charles Keene, president of the Lorrimer Institute, is any evidence, there is ample promise that bald heads may eventually become a rare sight. The results from the use of this remedy are truly wonderful. Mr. Keene says that all applications for free trial outfit will be filled by prepaid mail from Branch 433, Lorrimer Institute, Baltimore, Md.

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A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—**Wine of Cardui**. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.

At all druggists in \$1.00 bottles.

CONCERNING THE CENSUS.

Census Director Durand stated to-day that, as a result of his conferences with the supervisors of census throughout the country he finds that in many sections, especially in the larger cities, there have not been as yet sufficient applications for the positions of enumerators. It looks, he thinks, as if the country is so prosperous that people are not as anxious to get these responsible places as had been expected.

The scarcity is giving the Director some concern, as only a few weeks remain before the date for closing the consideration of applications. It will be impossible generally to extend the application time limit, as to examine the "test" papers, with the necessary care to insure the designation of qualified persons, will consume every moment of the time allowed for this phase of the work of selecting the enumerators, leaving nothing for an extension of the date for shutting down on applications.

The Director therefore urges all persons desiring places as enumerators to make application as quickly as possible, and he hopes that, in order to help get a perfect census, public-spirited and energetic people throughout the country will offer themselves for these positions, even though they may not care for them from the standpoint of the pay involved. He also trusts that employers will deem it their duty to give leave of absence to their employees who may desire to act as enumerators. Some slight sacrifice of this sort will be amply repaid by the improved quality of the census returns. Continuing, the Director said:

"Although the actual work of taking the census will not begin until April 15, it is essential that those who wish to act as enumerators should apply immediately. Except under unusual circumstances, no application received after Jan. 25, will be considered. About 68,000 enumerators will be required. Each will work in his own locality. Any competent person is entitled to apply for this position, and will be fairly considered for appointment. There is a census supervisor in each Congressional District, and persons should apply to the one in whose district they reside. His name and address may easily be learned by enquiring.

THE SECRET OF HIS SUCCESS.

Marshall Field, the great Chicago merchant, died two or three years ago after having amassed a colossal fortune. The key to his success is given below in his own words:

"I made it a point that all goods should be exactly what they were represented to be. It was a rule of the house that an exact scrutiny of the equality of all the goods purchased should be maintained; and that nothing was to induce the house to place upon the market any line of goods at a shade of variation from their real value. Every article sold must be regarded as warranted, and every purchaser must be enabled to feel secure."—Marshall Field.

WINE OF CARDUI Cures Sick Headache. Also Nervous Headache, Traveler's Headache and aches from Stomach Troubles or Female troubles. It is liquid—effects immediately. Sold by druggists.

THE FEEBLE-MINDED.

The condition commonly known as feeble-mindedness is one which demands special treatment under a medical specialist and special training at the hands of teachers who have devoted their lives to this particular field of pedagogy. It is impossible to obtain at home the care and training demanded by such cases. It is a sad commentary on our civilization that the majority of feeble-minded children are being allowed to grow up without the scientific care which would develop them into useful citizens.

The Stewart Home and School, Farmdale, Ky., Dr. John P. Stewart, Superintendent, is doing a noble work for this unfortunate class. It is a pity that every feeble-minded child in the South cannot enjoy the blessing of the training and care afforded by this home and school. Interested parties would do well to write Dr. Stewart.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Second Methodist Church, 253, Durand, near Lafayette Ave.; Rev. A. L. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Comptongue St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1619 St. Mary St.; phone, Jackson 144.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Laverne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein; Rev. H. Whitehead, pastor; residence, 1619 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739, St. Mark's Hall, Hamlock 1458.

Rev. John T. Sawyer, D.D., residence, 2380 Valence Street; Phone Uptown 879.

R. F. Harrell, Secretary Y. M. C. A., 815 St. Charles.

DON'T BE WITHOUT WATER.

There is no need of the property holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders' line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co. for a detailed explanation.

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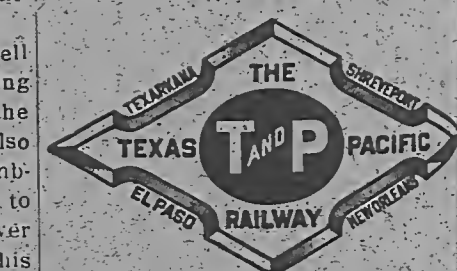
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THE LOWER LIGHTS.

"I don't believe I'll go to church to-day," said Ruth, one Sunday morning, at the breakfast table. "Some how I don't feel like it and nobody will ever know the difference, whether I'm there or not."

"My dear," said Aunt Margaret, "I've often heard you singing. Let the lower lights be burning. I wonder if you know the story that suggested it."

"No," answered Ruth. "I never so much as heard that there was one."

"Some years ago, a steamer in a terrific gale was trying to make the harbor at Cleveland, Ohio. There were two lights at the entrance of the harbor, one the upper light on the bluff's off the shore, the other the lower light on a bar at the other side of the entrance. The pilot reared out anxiously to catch a glimpse of the friendly lights, and presently caught sight of the upper one. But that alone was not sufficient, he must also see the other to know just where to go. But for some reason it was not lighted on time. Beaten by wind and wave, the steamer staggered on as fast she could while the hearts of all on board trembled with fear. If she missed the entrance, there was little hope of her escaping the rocks. Suddenly the lower light appeared, but alas, it was too late—the steamer had missed the entrance, and in the attempt to turn about, went down with all on board."

"I suppose," said Ruth, with a little laugh, "you mean that even if I am the most insignificant member of our church, and sit in the very back seat, it is my duty to be there in my place."

"You remember George Eliot's poem of the violin-maker, who said if he did not make the very best violin possible for him to make, God would miss the music? If we are not each one of us faithfully doing our duty, be it small or great, there is silence or discord where there might have been music. More than that, our lives are bound together—we must needs lift up those about us or drag them down. We are bidden to sow our seed at all times, for we know not whether shall prosper, either this or that, or whether both shall be alike good. The cobbler, as I once heard a minister say, could not paint a picture, but he could tell a tale that the shoe-tie was not right, and so might help towards making the beautiful picture perfect."

"O, Auntie," exclaimed Ruth, "why did I say anything? I might have known you would not let me stay at home in peace. Still, I will try to keep my wee little lower light burning as brightly as possible hereafter."—Zion's Herald.

President Woodrow Wilson, of Princeton University, on preaching: "I have heard a great deal of preaching, and I have heard most of it with respect, but I have heard a great deal of it with disappointment, because I have felt that it had nothing to do with me. So many preachers whom I hear use the gospel in order to expound some of the difficulties of modern thought, but only now and again does a minister direct upon me personally the raking fire of examination—which consists in taking out of the Scriptures individual, concrete

examples of men situated as I am—putting myself to be situated—and search me with the questions: 'How are you individually measuring up to the standards which in holy writ we know were exacted of this man?'

It is a good policy to leave a few things unsaid.—Exchange.

Sold on Guarantee.

Royaline Oil, the great invention made by the Royaline Medicine Co. of New Orleans, La., has been on the market for sixteen years and is an acknowledged remedy for pains, rheumatism, inflammations and every other kind of distress to which flesh is heir. You can cure your horse and cow with it as well as yourself. You ought to keep a bottle of it in the house all the time.

THE GREATEST DISCOVERY.

Perhaps you have read of the discovery of the great scientist, Lord Kelvin, of England, the man who made so many discoveries, and whose scientific learning was used in the construction of the Atlantic cable. Not long before his death, some one came to him and asked him this question: 'Lord Kelvin, what do you consider the greatest discovery you ever made?'

What do you suppose was the great and learned man's reply? You would imagine he would mention one of his

scientific discoveries in electricity or no. This was his answer: 'My greatest discovery is this, that Christ Jesus came into the world to save sinners, of whom I am chief.' Was not that a noble response? Selected perhaps the greatest hero is the man who does his best and signally fails, yet is not embittered by his failure. A life here in which you fail of every end you seek, yet which disciplines you for a better life, is assuredly not a failure.—Kings Mess.

The way of faith is never harder than our hearts.—Exchange.

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NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, JANUARY 20, 1910.

C. O. CHALMERS, Publisher.

VOL. 57—No. 3.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2815.

Editorial.

One of the rarest virtues is humility. The counterfeit of it abounds, but the genuine article is very scarce. It is one of the last and richest fruits of the Holy Spirit.

The Church has in her hands no mightier power than the ministry of intercession. The early disciples counted it their main reliance, and by means of it they accomplished the apparently impossible. Less manipulation and more recourse to prayer would improve the Christianity of our day.

"Obedience is better than sacrifice." Attempted worship by one in whose heart and life Satan is regnant is offensive to God. Only the soul that aspires to do the divine will can render acceptable praise. Chanting anthems and oratorios cannot take the place of the harder lesson of "ceasing to do evil and learning to do well."

"It doth not yet appear what we shall be." Man in this world is not made, but is in process of making. We see him only in his beginning. As the great Brighton preacher said: "Once in the world's history was born a Man." If we could comprehend what the humanity of Jesus embraced, we would know what man is finally to become. But with the present reach of our powers, that is impossible. So not until the curtain of eternity lifts may we see man full-orbed and complete.

Christianity is the religion of the forward glance. Its future is ever brightening; its best things are always yet to come. We see this beautifully illustrated in the life of the Apostle Paul. He revelled not in the heroic memories of the past, but his face was ever forward—he was always "reaching forth to the things before." Even when he stood at life's tragic close, what most engaged him was not the retrospect—not the good fight fought, the finished course, and the faith kept, but it was the vision of the awaiting crown.

It is sometimes said that if one is truly born into the divine kingdom, he need not concern himself about his growth in grace; that that will go naturally on; that just as the tiny twig in the course of time develops into the stalwart oak, so the babe in Christ will in the course of years become a mature and well-rounded Christian. Such teaching is erroneous and calculated to do harm. It arises, doubtless, from carrying too far an analogy taken from the physical world. As Bishop Keener has strikingly observed in one of his brilliant essays, "The natural realm is a realm of one will; the moral realm is a realm of two wills." Character is a joint product—in part God-made, and in part man-made. The Heavenly Father holds out a helping hand to all who would ascend the mount of holiness; but unless we ourselves climb, never shall we reach its glorious summit.

SOME REFLECTIONS ON SUFFERING

It was the bard of Avon who said, "Sweet are the uses of adversity." It was a greater than he who long before said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." It was a greater still, the Lord of all, who said, "Blessed are they that mourn." And again, "Ye shall be sorrowful, but your sorrow shall be turned into joy."

Suffering is the common lot of all. It touches every inhabitant of the planet. It spares neither pauper, nor millionaire; neither peasant, nor prince; neither the ignorant, nor the man of learning. Its regnancy is everywhere and over all. Absolutely none escape. Nor is it easy, when in the grip of suffering or sorrow, to take the philosophic view and acquiesce in the utterances of the great ones quoted above. On the contrary, we often despair and cry out under the hand of affliction or bereavement. And, not infrequently, we see people whose lives and characters have long been exemplary, exhibiting a spirit of rebellion when death has invaded the home and claimed a loved one.

So it is well, since sooner or later we must all confront it, to look at this question when the eye is undimmed by tears and we have a clearer vision. The philosophy of suffering, we cannot understand in the present life. "Now we see through a glass, darkly." We have but fragments of truth; we know the whole of scarcely anything. All the nobler doctrines of Christianity, in their full significance, are beyond the grasp of finite intelligence. The trinity, the fall, the incarnation, the resurrection, the judgment and the life beyond—who can understand them? As Dr. B. M. Palmer, with characteristic eloquence, has said, "The truths of revelation are necessarily transcendental. They raise their heights above the stars, and lose themselves in the vastness of the eternal and divine, and the shadows which they cast upon earth are deeper and darker than reason's flickering ray shall ever illumine."

But while we may not here understand the full significance of suffering or the reason for its existence, there are some reflections concerning it which should benefit us and give us anchorage in the coming storms of life.

In the first place, through suffering we have a knowledge of God which otherwise we could not have had. The physical universe discloses only one class of the divine attributes. It shows the unity, the power, the wisdom, and glory of God; but gives little, if any, glimpse of his moral nature. In all inanimate creation, there is no tongue to tell of the patience, the forbearance, the mercy, and the infinite love of God. These are revealed only in that wonderful scheme of redemption, which began with the promise of the incarnation and culminated in the crucifixion. Not until we see the straying son, do we catch the vision of the seeking Father. It took the Man of Sorrows, the suffering, dying Christ, to

show us the rather heart of God and our kinship to the divine.

But suffering has not only brought us knowledge, but it also aids in effecting human salvation. It is a powerful check to sinful indulgence. Most evil practices are attended by painful discomfort. The man who gets drunk at night must pay the penalty the next morning. Loathsome diseases warn the libertine to desist from his sinful course. The man who treads the downward way must do it with pierced and bleeding feet. In it, suffering stands with uplifted whip, severe and keen, to beat him back and start him up the way that leads to God. And, furthermore, suffering aids in the making of the saint. It makes him see the vanity of earthly things and the importance of striving for spiritual attainments. It enriches his experience, broadens his sympathies, refines his sentiments, makes him hunger for the divine companionship, and think of the heavenly home. The holiest Christians are those who have had much sorrow. It is in the school of suffering that we learn most of our Lord and grow to be most like him.

And in addition to blessing man, suffering makes him a blessing. It has given to Christendom many of its mightiest toilers. It was the death of little Florence Crittenden that made her father a flaming evangelist and opened the door of hope to so many fallen women in our cities. It was the decease of Leland Standford, Jr., that erected that great seat of learning which bears his name on the Pacific slope. It was "the white plague" ravaging a frail and fading form that gave to humanity that priceless hymn, "Abide with me." No one can tell what the world owes to Paul's "thorn in the flesh." John's banishment brought that vision of the celestial city which lights the darkest hour and buoys up with hope the millions marching to the tomb. So let us endeavor to endure our suffering with patience and resignation. It is not pleasant to bear, but, under present conditions, it is good for us and for humanity. The way of suffering is the way to perfection. It is the path the Savior trod, and also that white-robed host, "nearest the throne," which no man can number.

China has on the iron boots of modern progress," says a newspaper man in describing the situation in the Oriental Empire. She has 4,000 miles of railway in operation and 5,000 in process of construction. Marvelous, indeed, for "the sleeping giant," which for so long resisted all the innovations of Western enterprise; but it is scarcely a decent beginning when her needs are considered. We have in the United States, approximately, 230,000 miles of railroad, and China's territory is larger than ours. Considering not only her area, but also the density of her population, it is estimated that it would take a million miles of railway to give her adequate service. But having made a start, China will move forward. The uplifting power of the gospel will yet make of her a mighty nation.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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CHRIST AND LIFE.

BY REV. W. L. WATKINSON.

For all things are yours * * * life * * * is yours; and ye are Christ's; and Christ is God's.—1 Cor. iii, 21-23.

"Life is yours," that is, whatever pertains to the inner-consciousness, and whatever in the external world has to do with the development and rejoicing of that consciousness, is part of our great human inheritance. Whatever that great word "life" means of consciousness, joy, energy, liberty, diffusiveness, growth, hope, is ours in Christ.

I. We maintain that life is ours as against the Fatalist. The fatalist, a great figure in the modern world as he was in the ancient, teaches that we are subjects and slaves of time and place, of organization and circumstance. He confidently affirms that we are in bondage to the exterior universe, that we move only in the blind movement of the world of things and forces about us. We serve the external world; the individual exists for the sake of the type, for the sake of the nation, for the sake of the race, and when he has served the social or the scientific end he drops into the limbo of darkness and nothingness. Our personal life is sacrificed to the exigencies of nature and humanity; just as the Egyptian tyrant made slaves of the Israelites, and compelled them to build the pyramids, so we are simply tools in the hands of necessity, building strange structures which at last are sepulchres. Now, in opposition to this, the apostle declares that "Life is ours"—that is, everything which comes within the designation and scope of life, whatever of circumstance, opportunity, excitement, duty, pleasure, fellowship, are for our enrichment and perfecting. All is to serve us in the fullest and highest sense—to bring our nature to a glorious completeness, to secure us a blessed satisfaction. All things are for our sake—work, leisure, friendship, wealth, want, health, sickness, joy, sorrow, all the ten thousand variegated things, relationships, movements, experiences of the changing years. Life is our servant, a servant with a hundred hands, enriching us with measureless gifts and blessings.

But life thus becomes ours only as we live in the power of Christ's truth and grace. Christ liberates us from the bondage of the outside world; this is included in the glorious liberty wherewith Christ makes free. He teaches us that the whole world of circumstance is for the discipline and the enrichment of the redeemed, and he gives us that organic vitality and force by virtue of which we constrain circumstance to the building up of character. Science is man asserting his liberty as against Nature, not surrendering to storm and flood and fire, but subordinating the elements to his personal convenience and aggrandizement. History is man asserting his liberty as against the despotism of climate, situation and material fortune, as against the brute force of society, and in the sovereignty of the soul subordinating whatever happens to the glory and enjoyment of the nation and the race. And so,

Christian life is man asserting his personal liberty as against hereditary influences and current circumstances, and using these in such a way that they build up his character in the full power and beauty of righteousness. Man apart from Christ is too often the manifest creature of circumstance, altogether taking his shape and color from them, and that not the best shape and color—success inflates him; failure crushes him; plenty makes him proud and selfish; want makes him servile; leisure makes him slothful; pressure, fretful and complaining; health makes him shallow; sickness, bitter; darkness makes him blind; and sorrow hinders him a butterfly. But in the knowledge and strength of Christ we are freed from the bondage of circumstance, life becomes ours, and we use the manifold events and circumstances of the outer world towards the attainment of that ideal moral perfection which is the mark of the prize of our high-calling. Amid the multiplied and complicated changes of the outer life we select and reject, accept and resist, suppress and encourage, fight and fly, act or wait so that each day, each hour works in us a deeper inner order and spirit. The grand service of Jesus Christ to us in this matter is, he instructs us how to use the outer life for the inner life, and he so strengthens us that we constantly subordinate the outer life to the training and perfection of that inner life. "Life is yours." You are not the poor vassals of outside forces, you are not sacrificed to the type, you are not insignificant as the coral worm which builds the reef and perishes in the depths; you are free to use the world, and to be served by it in the very largest and grandest sense. The bee does not find honey in every flower, nor the diver a gem in every shell, but in Christ all things are yours, and every emotion within, every action and circumstance without shall strengthen and refine.

II. We maintain that life is ours as against the Pessimist. The pessimist holds that life is not ours at all, it is our foe, our bitter, unrelenting foe—to live is a misfortune; a curse, a woe. Many of our philosophers boldly maintain this view. Life is fundamentally vain and vicious, and it is the curse that makes all other curses possible. In their view it is little matter whether you are rich or poor; life is weeping; the rich man wipes his eyes with a silk handkerchief, the poor man with a cotton handkerchief, and it doesn't much matter. It is little matter in what you spend your life, for at last life is nothing "but buttoning and unbuttoning." It is little matter whether you are wise or ignorant, perhaps it is better to be ignorant, since he who increaseth knowledge increaseth sorrow. And many secularists who have not adopted pessimism as a creed have been practical pessimists—they have felt life to be only emptiness, weariness, and despair. Froude writes of Carlyle, "Every day he told me he was weary of life, and spoke wistfully of the old Roman method. Increasing weakness only partly tamed him into patience, or reconciled him to an existence which, even at its best, he had more despised than valued." John S. Mill—speaking of his father, James Mill—writes: "He thought human life a poor thing, at best, after the freshness of youth and of unsatisfied curiosity had gone by. This was a topic on which he did not often speak—especially, it may be supposed, in the presence of young persons; but when he did, it was with an air of settled and profound conviction. He would sometimes say that if life were made what it might be, by good government and good education, it would be worth having; but he never spoke with anything like enthusiasm even of that possibility."

Now, in opposition to this, the text declares that in Christ, "Life is ours." The New Testament everywhere holds human life as a precious thing. Christ says in regard to one man that it would have been better if he had never been born, but he never says this in regard to man as such. He assumed life to be a priceless boon to be carefully watched and nourished and developed to glorious issues. And this was the view of the apostle—they all accept life with gratitude, they never dream of letting it go. According to

John, man was born to be born, for he has an abiding and perfect satisfaction. Not that a Christian takes pleasure in the satisfaction in human life. The fact of seeing a man born assured his confidence that the world was made to it were the songs of life fighting and the life of the leaves, and there is a deep, not easy-going optimism which speaks of this world in a similar fashion. But Christianity never makes this mistake—it fully recognizes all the difficulty, suffering and woe of human life. Yet in life of a growing and waiting creature, it maintains that life is the crowning benediction, to be prized by us all, to be held fast with gratitude and wonder and hope. And living in Christ we prove that life is a blessing. Christ makes man to rejoice in life by discovering a great purpose within. The bees have a great urgent purpose, the birds, the butterflies, that consuming purpose makes their life an ecstasy, and if we are to enjoy life we must have a distinct and definite end to live for. Christ discovers that purpose, the grand end of life is the perfection of our immortal spirit, through the love of God and the keeping of his commandments. Here is something to live for. Christ makes men to rejoice in life by putting a great strength into it. "I can do all things through Christ, who strengtheneth me." Christ makes men to rejoice in life by putting a great love into it. The great curse of life is egotism, selfishness. If our pessimists would only leave their selfish moorings and lay themselves out to help and bless all who are about them as opportunity might serve, it would soon change their philosophy. There is nothing like noble, disinterested work on behalf of suffering humanity to cure morbid brains and fill a man's life with the sense of health and joy and hope. Christ makes men to rejoice in life by putting a great hope into it. For which cause we faint not? My brother, you who are weary of life, feeling it utterly mysterious and impenetrably sad, draw near to Christ. He has the secret of living. As the living Father has sent me, and I live by the Father, so he that eateth me, even he shall live by me. Assimilate Christ, drink in his spirit, live upon his great truths, join in his grand work of mercy and help, and you shall rejoice with our poet—

"No more forsaken and forlorn.

I bless the day that I was born."

III. We maintain that life is ours as against the Sensualist. There is an idea that life belongs to the man who lives to the end of self-indulgence—what eats, drinks, and is merry. To see the world of animal indulgence is spoken of as "seeing life." One following a course of license is said to be "fond of life." Such life is called "fast life," "gay life." I can imagine the man of worldly animal indulgence addressing the Christian: "Surely you have some advantage now, you have also great expectations beyond, but surely this life here and now is ours." This, brethren, we altogether deny. Life here and now, ours—it is our inheritance who walk not after the flesh, but after the Spirit. A man who merely lives on the carnal side misses the real depth and fullness of life. You may say that the Greenlanders are alive, and that they enjoy life. He grumbles in his dark hut, lies with his dogs, eats his blubber, drinks his oil, smokes his pipe, sleeps and leaps again. This is life, but what a different thing from the life teeming with sensibility, that knows books, gardens, science, art, the manifold excitements and pleasures of civilized life! And the spiritual life of man goes still beyond. He has faculties that bring the unseen and eternal within the range of his vision. He has spiritual imagination enabling him to know and exult in the infinitely true and beautiful. We are full of yearnings for the unknown, of aspirations and yearnings for the divine. Now, the man who knows not this life, knows not the true life of man—living for meat and drink and raiment, he is dead while he liveth. He is as really out of life in the noblest sense as the coarse Greenlanders. To be carnally minded is death—the death even now of the finer faculties of the living soul.

Christ enables us to realize life in all its ful-

ness. The life of the senses is ours in Christ. He is "the Lord of the body," and as we live to him the sensational life becomes ours. The very restraint and moderation which the Christian creed imposes on all material enjoyment only puts us in fuller possession of that enjoyment. We lose our life to find it. Christ leaves us free to expatiate through the whole intellectual world. And most of all, he brings out that divine nature of ours, in which we most truly and gloriously live. He who is most alive to-day, is he whose action is directed by the highest considerations, whose breast is warmest with love, who is full of holy thought, whose heart throbs true to God, whose pulse beats quick and true to man, whose hands are full of gracious work, whose faith and hope, seizing on the glorious future, fill the present moment with power and rapture—this is truly to live, and such is the life of him whose life is hid with Christ in God. Man is full of great capabilities and possibilities, and Christ has a wonderful power of ascertaining these, evoking these, fulfilling these. As the summer shines on the landscape, and brings green leaves out of the barren stems, full flowers from the sleeping bulbs, singing birds from the silent woods, a world of sweet smells and bright colors and rich music, so Christ acts upon human nature, realizing its instincts, its faculties, its powers, making it to blossom as the rose, to stretch its wings like the eagle, to thrill with joyous feeling as the harp with many strings. Our modern poet tells that "more life and fuller" is what we most need. Surely, we find this in Christ. He came that we might have life, and that we might have it more abundantly, and he who lives in Christ and by Christ feels in the pleasure of the senses, in the glow of the feelings, in the vision of the intellect, in the rapture of the spirit, that life is his. As the New Version puts it, they who live in Christ and live for eternity "lay hold on the life which is life indeed."

IV. We maintain that life is ours against the ascetic. The ascetic is the man within the church who denies to the Christian the pleasures of life; he considers that the more meagre, starved, and sad our life is, the safer and better it is, and the nearer to the true ideal. A gentleman in Manchester told me that he was brought up in Scotland and that when he was a boy he dare not attempt to sing his little joyous hymn on a Sunday; if his friends had heard him he would very likely have been chastised, and as he felt he must sing somewhere, he went into the fields and hills to sing where the birds sang and the brooks made music. The good people felt that anything like joy and gladness was foreign to the sacred day. This is a mistake we often make, and look suspiciously on mirth and holiday. Brethren, let us remember that in Christ "life is ours"—all good things, all bright things, all glad things.

And life shall be ever brighter with us to the perfect day. Amiel spoke of human life as "an apprenticeship to a progressive renunciation." There is a truth undoubtedly in this special view. We are constantly putting off something. As the years go, one renunciation follows another, we are compelled to renounce gifts, pleasures, prospects very dear to us for many reasons, until at last we are bare indeed and altogether disillusioned. But the whole truth is not in this statement. True life implies constant renunciation, but it implies also constant acquisition. We do not so much put away joy and gladness, as we keep changing one joy for a higher, one glory for a fuller, one gift for a more excellent gift. Christ expressed the whole truth when he said, "he that loseth his life shall find it." Christian life often involves self-denial, but every act of renunciation is followed by the acquisition of a strength and treasure, a beauty and blessedness, altogether more deep and precious. He who lives in Christ knows a life full and glad and incorruptible. Oh, brethren! many have old, withered hearts, who have not old faces. The crowfeet, the wrinkles, the dim eyes, the tear tracks, the scars, the stains are within, and such men and women have little freshness or joyfulness in life. Christ can make us all young, and fill our branches with the

dew of youth. "He asked life of thee, and thou gavest it him, even length of days forever and ever."

REPORT OF THE BOARD OF CHURCH EXTENSION.

To the Bishops and Members of the Mississippi Annual Conference:

Dear Brethren—We, your Board of Church Extension, submit the following report:

We have had under our consideration a communication from Dr. W. F. McMurry, the secretary of the General Board, which shows that much progress has been made during the fiscal year 1908-9.

The receipts on the 20th assessment were \$148,032.48, an increase of \$27,624.56 over the receipts of last year, and the increase in the Loan Fund Capital was \$30,433.27, making a total capital at the close of the year of \$280,503.28, and the total collected on specials was \$8,937.

Increase in Assessment.—By a unanimous vote of the General Board at its annual session in May, 1909, the assessment for church extension was increased from \$175,000 to \$200,000. The apportionment to our Conference for the ensuing year is \$3,000, an increase of \$737.

The Washington City Church—Rev. George S. Sexton of Houston, Tex., was elected assistant secretary by the General Board last May, to have charge of the special work of raising funds for that enterprise; hence we ask that our pastors give him a hearty welcome to their respective pulpits should he come their way.

Sunday School Birthday Offerings.—Again we would call your attention to the importance of giving the children a chance to make their birthday offerings to be used in Oklahoma. The birthday glass may be had by writing to the General Office.

Conference Loan Fund.—Following the precedent of the General Board, and acting in harmony with a resolution adopted by the Conference Board, Representatives assembled in Memphis, Tenn., last April, your Board has decided to set apart 25 per cent of the collection of 1910 to be used as a Loan Fund within the bounds of our own Conference, under our direction, but to be administered by the General Board.

Colored Methodist Episcopal Church.—At the annual meeting of the General Board in May, a petition from Rev. Rufus S. Saut, General Secretary of the Church Extension Department of the Colored Methodist Episcopal Church, was presented and referred to a special committee, which brought in a report suggesting that \$15,000 be raised by our church for their relief, said amount being apportioned to the several annual conferences to be raised as they saw proper, our portion being \$445. In view of the present financial condition of our Conference, we do not place that as an assessment upon the several districts, but would appreciate any special effort made by the pastors to raise the same.

Church Extension Literature.—We would call your attention to the valuable information in our work contained in the Church Extension Handbook for 1909, and also the Leaflets published in the interest of the work, and would urge you to read and circulate the same.

Meeting of Conference Board Representatives.—The first meeting of the kind was held in Memphis, Tenn., April 27-29, 1909. There were present 120 representatives from 32 annual conferences. The meeting was in every way a success, and it was decided to hold another such meeting next Spring. The Secretary of your Board has been selected as its representative next year.

Revs. W. M. Sullivan, J. D. Ellis, W. W. Moore and Hon. H. S. Stevens have been selected to fill vacancies on the board, subject to the approval of the Conference.

Rev. W. M. Williams has been elected treasurer of the Board for 1910.

Treasurer's Report.

The report of the treasurer for the year 1909 makes the following showing:

Balance from last year, \$ 17.81
By cash from collections on assessments 1909, 3579.12

Total, \$3596.93

Disbursements as follows:

By cash to W. F. McMurry, General Secretary, \$1030.50
By cash to expense account, 65.81
By cash to printing minute, 45.00
By cash donation to churches, 1820.00
By cash to balance in treasury, 35.56

Total, \$3876.87

This report shows an increase of \$509.93 over last year's contributions, but which is only a fraction over 75 per cent of the assessment.

Applications for Aid.—We have had before our board 18 applications asking for the sum of \$4550, but as we had only \$4820 for distribution, some of the applications had to be denied altogether, and others only in part.

After careful consideration of each claim before us, we have made the following grants:

East McComb, \$200; Union, \$150; Prentiss, \$100; McCalls, \$100; Okemaw, \$100; Meadville, \$250; Good Hope, \$50; Oakdale, \$50; Poplar Springs, Meridian, \$220; Mendonall, \$200; McNeil, conditional, \$1000; Greenfield, \$25; Bond, \$100; Beulah, \$25; Lena, \$100; Cedar Lake, \$50.

Grants from the General Board.—The General Board has aided churches within our Conference this year as follows:

Prentiss, by donation, \$100; Long Beach, by loan, \$2500; Gulfport, 25th Ave., \$2500. The latter loan was declined.

The assessment upon our Conference for the ensuing year is \$5000 and has been apportioned as follows:

Brookhaven District, \$2000
Hattiesburg District, 738.00
Jackson District, 820.00
Meridian District, 720.00
Newton District, 752.00
Natchez District, 650.00
Seaside District, 750.00
Vicksburg District, 750.00

Again we would urge our preachers not to discriminate against the Church Extension assessment, and that our Presiding Elders give the Church Extension cause a place on the program at their Missionary Institute and District Conferences.

Woman's Home Mission Society.—The report of the Woman's Home Mission Society makes a fine showing. They now have 116 auxiliaries, with 2000 members, with over 200 pledged to tithing.

They have raised for connexional work \$2215.00 and for local work \$10,300.01, a grand total of \$12,515.01.

At the last annual meeting, grants were made to the following parsonages:

Edwards, \$50.00
Homewood, 150.00
Magee, 250.00
Eden, 150.00
Vicksburg District Parsonage, 75.00
Gulfport, 25th Ave., 75.00

They have one city missionary employed, Mr. Clara H. Cope, of Meridian.

W. B. Lewis, President
L. E. ALFORD, Secretary

A moment's silent recollection will often bring us to a wiser counsel, a holier way of doing things.—E. J. G. Forster.

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NEW ORLEANS, LA.

Secular News and Comment

The famous author, Rudyard Kipling, attained to his forty-fourth year on the 30th of last December. He is easily first among the living poets of the world.

Governor William Spry, of Utah, has announced that the Jeffries-Johnson prize-fight cannot take place in any territory over which he has jurisdiction. Good for the Mormon State!

A bill has been introduced in the Mississippi Legislature to establish a charity hospital at Jackson. It carries with it an appropriation of \$150,000 for the construction of buildings, equipment, and maintenance.

The New Orleans Board of School Directors held a meeting last Friday evening and adopted the budget of expense for the current year. It provides for an increase in the salaries of the elementary school teachers.

On the 11th inst., Indiana placed in the Hall of Fame, at Washington, a statue of General Lew Wallace, the famous author of "Ben Hur." Her other selection, made some time ago, was Oliver P. Morton, her distinguished war governor.

Representatives from the government of Panama have been so impressed with the rules which govern the Society for the Prevention of Cruelty to Animals in New Orleans, that a move is on foot to conduct the work in that country along similar lines.

An effort is being made at Washington to change the date of the presidential inauguration from March to April. The House Committee having the matter in charge has reported unanimously in favor of the proposal. The object aimed at, doubtless, is to secure more favorable weather for the inaugural ceremonies.

Miss Marie Corelli, the well-known authoress, has broken into politics in Great Britain, and issued an address to the voters of the United Kingdom. She denounced socialism and pleaded for the maintenance of the long-established order. Like some of our American young ladies, she evidently has a kindly feeling for the titled nobility.

Mrs. Russell Sage presented Yale University with a New Year present of \$650,000. It is said that one of her ancestors was once president of the institution. It is certainly true that the rich colleges of the country are steadily growing richer. There is a sort of force of gravity about aggregated wealth which attracts additional money to it.

New York City was visited on last Saturday by a snow storm that was second only to the blizzard of 1899. The total fall of snow was fourteen and one-half inches. Nine lives were lost and six persons injured as a result of the blizzard, and it took 18,000 men at an approximate cost of \$800,000 to clear the streets of Gotham of the white mantle.

It is estimated that the cost of living within the past thirteen years has increased 56 per cent, and it is stated that most of this increment has come within the last six years. The men who suffer most from this are those who earn salaries. Especially do ministers feel it appreciably, with nothing to rely upon except their inadequate stipends. Our congregations should do their utmost to provide a better support for their pastors.

The George Washington Memorial Association has conceived the idea of raising \$2,000,000 to construct a fitting memorial to the first and greatest president of the Republic. Washington

City is the place selected for it, and the plan proposed is to build a splendid public hall, where learned and patriotic bodies may convene without expense to themselves. It is thought that the prospect of securing the money needed is encouraging.

For some time Missouri has been called the "Show-Me-State." Thinking this nickname lacking in elegance, Governor Hadley recently issued a public proclamation calling on the citizens of the commonwealth to suggest a new and more fitting one; but, to his surprise, he received a perfect avalanche of letters protesting against any change. So he has had to beat a retreat and leave the matter alone. This is not the first time that a name given in fun or derision has been caught up and made to apply permanently.

A considerable amount of immigration from the United States to Canada is going on. The Government records show that nearly 10,000 heads of families, representing a population of 40,000, last year entered homesteads in the Dominion. This does not include those who made private acquisitions of property. What ultimate effect this inrush of people from the United States will have, time alone can tell. It may be that in the course of decades the flag of the Stars and Stripes will wave over the whole North American continent.

There is talk of a censorship of books in Great Britain, the plan being to inspect the manuscripts of publishing houses and stop the printing of those which would exert an immoral influence. There is said to be great opposition to the proposal, but we are not sure that such supervision would not conduce to the public good. It would smack somewhat of paternalism, but as civilization becomes more complex, the governments of the world are finding it more frequently necessary to assert their powers for the protection of the people.

Mr. Dwight Lathrop Elmendorf, who is connected with the exploratory work which, for some years, has been going on in Egypt, has recently made an earnest appeal for funds. He emphasizes the fact that with the construction of the great Nile dam at Assouan, several of the richest sites for investigation will be submerged and the opportunity to explore them gone. This movement began in England in 1883, and was extended to the United States the year following. Many important discoveries bearing upon ancient history have been made, and fifty-six volumes setting forth the information gained have been published.

There is talk of the Federal Government lending a hand to promote the construction of better public roads. A bill looking to that end, and carrying an appropriation, has been introduced in Congress. Presumably, it is designed that the work shall be carried on under the direction of the Postoffice Department. The Constitution of the United States delegates to Congress the power "to establish postoffices and postroads," but it is not probable that the framers of that immortal instrument ever dreamed of the Federal Government embarking upon a general policy of building public highways. But we live in a day of liberal construction.

The Federal income tax on corporations became operative on the first of January. Several days ago suit was filed in the United States Circuit Court at Cleveland, Ohio, by a stockholder of the American Multigraph Company to enjoin the officers of the company from paying the tax. Simultaneously, another case was filed in the United States Circuit Court at Chicago, where a stockholder of the Northern Trust Company prayed for an injunction restraining its directors from paying the tax. Both suits were brought to test the constitutionality of the law, it being held that the tax is a direct one, and inter-



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feres with the right of the State to enter into contracts and to grant general franchises to the citizens of the State.

It is given out in the press reports that the Pope of Rome is persisting in his efforts to establish diplomatic relations with our Government. Though many times kindly rebuffed, through his agents, he warily keeps up the suit for recognition. With his temporal power waning and well-nigh gone in Europe, he hopes to retrieve the situation to some extent by maintaining at least an appearance of governmental authority in America. But this dream of Pius is destined never to be realized. Our adroit politicians will flirt with him in election times when they want the Catholic vote, but they will dare to go no further. This is a Protestant nation, and public sentiment is too strong to tolerate the interference of the Vatican in our national affairs.

According to Frank G. Carpenter, China has become a land of newspapers. Within the past three or four years 400 periodicals have been established, and half that number of dailies are now coming out in the different cities. Peking has twenty-one daily publications; Shanghai, eight; Hong Kong, five; Canton also has some, and there is a yellow journal appearing on the borders of Thibet. Says Mr. Carpenter, "The only woman's daily in Asia, if not in the world, is issued in Peking. Its editor is a Chinese girl belonging to a well-to-do family." This establishment of the press in the great Oriental Empire means that there is to be more enlightenment, a wider diffusion of knowledge, and let us hope that it also means a more speedy coming of the kingdom of God to the hundreds of millions of the yellow race.

The Louisiana Board of Agriculture has submitted its report covering the farming operations of the past year. The figures are as follows: In cultivation, 3,500,000 acres; yield, 266,023 bales of cotton; 30,745,000 bushels of corn; 664,668,000 pounds of sugar; 436,000 barrels of molasses; 42,000 barrels of syrup; 465,000,000 pounds of rice; 3,572,000 bushels of sweet potatoes; 1,338,000 bushels of Irish potatoes; 66,000 bushels of peanuts; 141,700 boxes of oranges; and 640,000 bushels of oats. The cotton crop is only about one-third of the average, but the showing in other things is very good. Particularly gratifying is the report from some sections of the boll weevil district. Monroe, for instance, reports an increase of \$200,000 in bank deposits, and collections as very satisfactory. This proves that, with diversified farming, prosperity is possible in spite of the depredations of the Mexican pest.

Church News

The Young Men's Christian Association of Chicago received a Christmas present of \$100.000 from Mr. Victor F. Lawson, owner of the *Daily News*, of that city.

Chancellor J. H. Kirkland, of Vanderbilt University, delivered a lecture at the Goodwyn Institute in Memphis, on Friday night, the 15th inst. His theme was "The Cross, or Crescent, or Life in Turkey."

Dr. J. M. Buckley, editor of the *New York Christian Advocate*, is the new president of the General Board of Missions of the Methodist Episcopal Church. His predecessor was the lamented Bishop Goodsell.

Dr. John M. Moore, formerly connected with the *Nashville Christian Advocate*, but now pastor of St. John's Church, in St. Louis, will edit the *Daily Advocate* during the session of the General Conference at Asheville.

The founder of the United Brethren Church has had his name incorporated into the Sunday School literature of that organization by his followers. They now have "The Otterbein Bible Teacher," "The Otterbein Quarterly," etc.

In a letter to our Book Agents at Nashville, Bishop John H. Vincent highly compliments our Sunday School literature. It is receiving praise from every quarter and well deserves it. It appears to us to be not far from perfection.

Doctor Winton advocates gathering up the seals of our deceased Bishops and keeping them in a secure case at the Publishing House. This is a wise suggestion. We need to be more careful in preserving the historic in Methodism.

The Commission for revising the Ritual met in Nashville on Jan. 3 and 4, to complete its report to the General Conference. Its members are Bishop E. E. Hoss, Drs. H. N. Snyder, E. W. Alderson, W. J. Young, and E. B. Chappell.

Texas is the largest State in the Union, having 246 counties. There are five Annual Conferences of the Methodist Episcopal Church, South, in the Lone Star State, with 250,000 communicants, which is about one-seventh of the membership of Southern Methodism.

The Baptists of Mississippi, Tennessee, and Arkansas are making commendable progress with their tri-state hospital, which is to be located in Memphis. They are a working folk, and deserve the success which seems to be crowning their efforts.

The Methodists of Texas are undertaking to raise \$100,000 endowment for the theological department of the Southwestern University in honor of Bishop Ward. This work was much on the Bishop's heart, and the raising of this fund will be but the completion of a task which he had laid out for himself.

The Roman Catholics claim that they received 28,709 accessions from the Protestant churches of the United States last year. How many they lost to them is not known, but we dare say it was an equal or larger number. It is not her proselytism, but foreign emigration that gives the Romish Church her growth in America.

Arrangements have been made to hold a convention of the Laymen's Movement at Montgomery, Alabama, February 4 to 6. The list of speakers for this series of meetings is a remarkable one, and includes prominent men of the Baptist, Presbyterian, Episcopalian, and Methodist churches. Dr. L. A. Rice, of Rayne, General Methodist Church, New Orleans, will

address the meeting on "The Reflex Influence of Missions," and Dr. Beverly Warner, pastor of Trinity Episcopal Church, this city, will speak on "The Stewardship of Life."

The Sixth International Convention of the Student Volunteer Movement assembled at Rochester, N. Y., and continued through Jan. 2. Seven hundred and twenty-two colleges were represented and 3907 undergraduates and faculty delegates were present. Mr. John R. Mott, the president, announced that since the session at Nashville four years ago, 1275 Volunteers have actually been sent to the field. The reports of the recent meeting indicate that it was a most extraordinary occasion. Spiritual fervor was at high tide, and many of the addresses were of unusual power. We consider this religious and missionary awakening in the colleges of America as perhaps the most significant feature of our time. It is Christ laying his hand upon the intelligent young life of the western world, and using it for the furtherance of his kingdom.

DEATH OF REV. JOHN A. B. JONES.

Dear Brother Meek: Brother John A. B. Jones, of the Mississippi Conference, died here last night about 12:30 o'clock. After some hours of restlessness, he lay down and fell asleep. When twenty minutes later, his brother-in-law, Mr. Millsaps, bent over him, he was dead; his eyes peacefully closed in his last slumber.

This afternoon, in our Church here, the funeral services were held, participated in by Dr. W. L. C. Hunnicutt, Dr. L. W. Cooper, Dr. Laird, of the local Presbyterian Church; Rev. J. T. Leggett, Rev. W. M. Sullivan, Rev. Dan Scarborough, Rev. J. W. Sandell, and the writer.

The burial will take place on Friday at noon, at Port Gibson, where he will rest by the side of his father and mother, Rev. and Sister John G. Jones, of sacred memory.

A more extended notice will be sent you by some one later. H. B. WATKINS.

Magnolia, Miss., Jan. 13, 1910.

SOUTHERN METHODISM FOR 1909.

We have just finished compiling the statistics of Southern Methodism for the year 1909.

The total number of members is now 1,812,717, showing a net gain for the year of 55,895.

The total number of traveling preachers, not including supplies, is 9,338; local preachers, including supplies, 5,015. There were admitted on trial 331. Number of locations, 54. Number of preachers who have died, 76.

There was paid for domestic missions, \$296,771—a gain of \$10,823; for foreign mission, \$369,720—a loss of \$4,171; Church Extension, \$160,000—a gain of \$12,380; Woman's Foreign Missionary Society, \$230,716—a gain of \$26,654; Woman's Home Mission Society, \$572,085—a gain of \$96,041.

Paid for bishops, \$62,020; presiding elders, \$530,367; preachers-in-charge, \$3,927,254; Conference claimants, \$258,350. On the last item, there was a gain of \$17,263.

Sunday school officers and teachers, 120,861; Sunday school scholars, 1,238,467. Total, 1,379,328—a gain of 57,881.

Epworth League members, 141,928—a gain of 3,386.

The Southern Methodist Handbook for 1910 will be out in a few days. This being General Conference year, and the year closing the first decade of the century, the Handbook will be of unusual interest and value. There will be much matter pertaining to the General Conference. It will contain the only list of delegates with post-office address. There will be a number of fine views of points at and around Asheville. The review of Southern Methodism for the decade will be a most interesting and useful summary. All in all, the 1910 Handbook will far surpass in fullness and merit any of its predecessors. — *Raleigh Christian Advocate*.

NEW ORLEANS LAYMEN'S MEETING.

Several hundred laymen of the Protestant Churches of the city are preparing for the Laymen's Missionary Conference, which will be held here Feb. 12-15. New Orleans is one of seventy-five which has been selected for these meetings. The meeting here will be opened with a banquet in one of the hotels or restaurants, and it is thought that there will be 500 to take part in it.

Sunday there will be rallies in the churches, and Monday and Tuesday, Feb. 14 and 15, will be the meeting days of the Conference, with sessions morning, afternoon and night. These meetings will probably be held at the Athenaeum.

Among the many prominent speakers the following are expected to be present: W. Campbell White, of New York; Samuel B. Capers, of Boston; Dr. A. P. Parker, of China; Dr. W. H. Park, medical missionary to China; William Ellis, of the *Philadelphia Ledger*; William R. Hotchkiss, of British East Africa; Dr. W. B. Pinson, of Nashville, and Bishop David Sessums, of Louisiana. An effort is also being made to secure the attendance of Ambassador James Bryce, of Great Britain.

The president of the movement in New Orleans is Judge W. B. Sommerville; secretary, C. H. Wasson; chairman of the co-operating and executive committee, Warren Kearny; chairman of finances, A. Brittin. The headquarters of the local movement are at 204 Camp Street. Dr. George Summey is executive secretary.

MAKE IT FIVE HUNDRED.

We have passed the \$400 mark in actual cash on Assessment No. 1, of the Ministers' Relief Association of the North Mississippi Conference. There are twenty-four names presented for membership which have no credit for the first assessment. If these would pay the \$5 now due, we would have \$539 as a benefit fund. Let us make it \$500 right away.

Send amounts at earliest convenience and remember that you are to pay 25 cents initiation fee and 25 cents annual dues. Twelve of those whose names are held for membership have paid 50 cents dues.

JOHN PARK, Sec.-Treas.

Oxford, Miss., Jan. 10, 1910.

ANOTHER NOTICE.

By May 1, of this year, we are to make final report of our Endowment Fund subscription. Will all our friends please do their best to pay their subscriptions before that date? This is very important.

T. W. LEWIS,

Columbus, Miss., Jan. 14, 1910.

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SENATOR A. J. McLAURIN.

Anselm Joseph McLaurin was born March 20, 1848, in the town of Brandon, Rankin County, Miss., from which place he entered into rest December 22, 1907, in the sixty-first year of his age.

The immediate cause of his death was apoplexy, and the end came quickly as he sat in his chair at home, laughing and talking with the members of his family.

His funeral took place December 24, services being conducted by the pastor, Rev. C. F. Emery, in the Brandon Methodist Church, of which he had been for many years a consistent member, and in which he held the official relation of steward and trustee at the time of his death.

The building would not hold the audience, many prominent people coming from a great distance to do honor to his memory.

His body was laid away in the family burial-ground in Brandon, beside the bodies of other loved ones who had preceded him.

Thus within the short space of six months the State of Mississippi has been called upon to mourn the death of her two most distinguished sons; both of whom were native-born, both of whom attained nearly the same age, both of whose bodies rest beneath the soil of the State which they loved so devotedly and to whose service were given the best years of their lives.

A striking parallelism lies between the lives of Bishop Charles Betts Galloway and United States Senator Anselm Joseph McLaurin.

Perhaps the death of no other citizen has produced a more profound impression upon the State at large than did the death of Bishop Galloway.

All classes of citizens, regardless of race, social condition or ecclesiastical affiliation, united in a common grief. If the reason be asked, it will be found, not in his intellectual superiority, his matchless eloquence, nor in his official relation as a Bishop of a great Church; but it will be found in the breadth of his genius, his superb patriotism, and the catholicity of his love for his fellow-men, which recognized no racial bounds.

The same may be said with equal truth of Mississippi's other great son. The all-wise Creator richly endowed both these men with gifts and graces which made them leaders among men.

Like King Saul, they towered in stature above other men, their majestic bearing commanding attention. Modest, they yet possessed that self-confidence so necessary to success in the battles of life. Both men had the vision of statesmen, and both were Christian patriots.

The childhood and young manhood of Senator McLaurin were spent on a farm in Smith county, where his parents moved from Brandon in his infancy.

The eldest of eight brothers, three of whom survive him, he grew to manhood inured to a simple country life.

Some one has well said that it makes no difference if a man is born in the pine woods; but it makes a vast difference if the pine woods are born in him.

No narrow environment could fetter the genius of A. J. McLaurin. Though he climbed round after round of the ladder of fame, no height could turn his head, and he often proudly boasted that his hands possessed the cunning to plow a straight furrow and to drive a yoke of oxen.

He was essentially a man of the people. Like his divine Master, he loved men. No wonder that they, in turn, loved him. He had a kindly feeling for the lowliest, and has more than once remarked to me, "I never pass a negro without speaking to him."

At the age of sixteen he joined the Confederate Army, enlisting in August, 1864, and served as a private soldier in the Third Mississippi Cavalry. At the close of the war he attended Sumnersville institute, in Noxubee county. Later

he studied law, and was admitted to the bar in 1868. He practiced his profession at Raleigh, in Smith county, until March, 1876, when he moved to Brandon, where he has since resided. In 1879 he was elected to the State Legislature, and in 1888 was presidential elector for the State-at-large. He was a member of the Constitutional Convention of 1890, at a time when wise leadership was needed to rid the State of the grave perils following the dark period of reconstruction. It was then that a few master minds like his evolved those principles which have proven a veritable Magna Charta to the white people, not only of Mississippi, but of our entire Southland; for they have since been copied into the constitutions of nearly all of the other Southern States.

When a vacancy was left in the United States Senate by the death of Hon. E. C. Walthall, he was elected to succeed him, and the mantle could not have fallen upon more worthy shoulders. So fully did he meet the expectations of the people, that soon thereafter he was elected Governor, and, after four years of incumbency in that office, he was again sent to the Senate. Later he was re-elected for the term beginning March 4, 1907, and, had he lived, would doubtless have been his own successor.

In addition to his being a consistent member of the Methodist Episcopal Church, South, he was a Royal Arch Mason, a Knight of Honor and a Woodman of the World.

He was married at Trenton, Miss., February 22, 1870, to Miss Laura Elvira Victoria Ranch. Ten children were born to them, seven of whom are living; namely: Mrs. Stella Berry, Mrs. Delta McLaurin, Mrs. Daisy Stephens, Mrs. Irene Catherine Pate, Anselm Joseph McLaurin, Miss Jean Wallace McLaurin, Mrs. Laura Ranch Watts.

As his pastor for three years, I have enjoyed the friendship and confidence of Senator McLaurin. It has been my fortune to conduct the funeral service over three of his brothers, and to unite in marriage two of his daughters. Thus, in a measure, I have been permitted to look into the deep recesses of his soul. He was a man of God in the best and truest sense of the term.

He loved to read the Bible. No man could have been more attentive during the preaching of the Word. He loved to talk about religion, never argumentatively, but as a theme in which he took delight; and he accepted the truths of the Gospel with the simple faith of a little child.

In the hours of his sore bereavement, time and again, he proclaimed his abiding faith in the inscrutable providence of God.

I reached the stricken home a few minutes after his great soul had taken its departure. Before loving hands began to prepare the body for burial, his saintly wife, together with her children, requested the pastor to lead in prayer. Surely, the Father of all mercies will regard such faith as that! His tender, loving hand will wipe away their tears, and the blessed Creator will console them with an infinite hope.

It has often been said of Senator McLaurin that "he never lost a battle." If that be true as concerns his successes professionally and politically, I am sure that it is equally true as regard his spiritual welfare. He loved his Master and trusted him for salvation, he loved the church, of which he was a liberal supporter, and with a peculiar love he loved the people of God.

If he had known that his last day on earth was at hand, he could have scarcely lived it to better purpose. In the morning when he awoke, he quoted passage after passage of Scripture as he lay in bed. His wife was up and happily singing some of her favorite hymns. At her request, he repeated the first Psalm. During the day he was at his office attending to his business. To his friends, he remarked that he felt better than he had for many days. During the day a poor man who owed him nearly one hundred dollars came to him with a plea of poverty, and this noble man freely forgave the debt and bade him go home and enjoy Christmas with his family. At the close of the day he went home, and while

sitting chatting pleasantly with his loved ones, God called him.

May he not have appropriated to himself the words of the great Apostle: "I have fought a good fight, I have finished my course, I have kept the faith."

In the realm of the West he awaits the coming of the loved ones left behind. May the family reunion be unbroken.

C. F. EMERY.

FOR THE NEW YEAR.

"NEW ORLEANS CHRISTIAN ADVOCATE," Vol. 57, No. 1, January 6, 1910.

The above title, date, and numbers awaken reflection on the past and thoughts for the future of our beloved church paper.

Think of 59 years of weekly visitations to thousands of homes in Louisiana and Mississippi and elsewhere, bearing as editors such names as Holland N. McVie, John C. Keener, Louis Parker and Charles B. Galloway, who became Bishops in the Church, and of C. W. Carter, W. C. Black and J. W. Boswell, able and worthy men.

These all wrought well, their works abide and their names are held in affectionate memory.

And now comes the new editor, Rev. Robert A. Meek, with his "Salutatory," which I am sure every one who reads it will join in saying, "It has the right ring."

It deserves to be read and reread until both the sentiment and spirit thereof are imbibed by every one who feels concerned for his church paper and for what it represents, and until there is a fixed purpose for co-operation, as modestly requested. As a token of responsiveness and of the sincerity of resolutions adopted by the recent annual conference, there should be made with the opening of the new year, in every pastoral charge, energetic effort to increase the circulation of the *Advocate*.

Surely at the very low rates of subscription offered by the publisher, and with the large increase of church membership, and in view of the coming General Conference, there ought to be thousands of readers added to the list for 1910.

To this end let there be prompt, unflinching and vigorous work, specially during the first quarter of the year.

May the Lord bless the editor, publisher, printers and readers of the *Advocate*.

G. W. TACHMAN.

Winona, Miss., Jan. 8, 1910.

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A LIVING HOPE.

I like the sweet, old-fashioned phrase
"A living hope in Christ."
How many saints of elder days
To God so truly sufficed!

"A living hope"—why, then, it breathes
And in hushed, kindly speech
With every song its life enweaves
With courage dares to teach.

"A living hope"—why, then, it walks
With steady step and swift
Where legions crouch and evil stalks
And brings the needed gift.

"A living hope"—it labors then,
It laughs and prying it
It lifts the life of earthly men,
It lives—and never dies.

—Inez R. Wells.

PURITY OF SPEECH.

Purity of speech means something more than the omission of vulgar phrases that ought not to be used by any self-respecting person. A young girl should carefully avoid falling into slangy or careless modes of speech. You can shut your eyes and tell whether the woman next to you is a lady or should I say, a gentleman? by listening to her conversation. There has been in recent years a reaction against the word "lady," because it has often been misapplied. There is really no reason why we should not use it in describing an attractive, polite and agreeable woman.

A charming writer has given the definition of lady as woman in a high state of civilization. I am sure you prefer to be considered highly civilized to being thought "savage and barbarous." When a girl says, "Gee whizz!" it was something fierce, or "You're up against it," you need nothing more to convince you that she is not altogether a lady. She may be a good-hearted, well-meaning girl, but, friends, she proclaims to the universe that she is common.

Nobody wants to be stampped as common. To say to anyone that she is kind-hearted, good-natured, willing to serve a friend, and that she honestly pays her way, is to say that she is a respectable member of society, but to add to this that she is common and ordinary, is to indicate a fatal defect.

Purity of speech requires the omission of slang and silly, frivolous phrases. The latter, while perhaps not of a low, are often not refined, and show that one's associations have been with ill-bred persons.

To think before you speak is an excellent rule. You should make up your mind once for all to use only grammatical words and phrases to represent the thing you mean to say. Never say, "hain't ought," or "ain't," or use a singular verb with a plural noun.

Most girls have gone through the grammar school, if not further, and they have been taught what is right and what is wrong in framing sentences in English.

Vocabulary is another matter.

We acquire a good stock of words for daily use, a working vocabulary, that is, partly by our own pains and care, and partly by listening to others who use good language, and partly by every day reading a few pages in a book that is worth attention.

No matter how busy one is, he should try to keep one good book on hand and read it through page by page, although to do so may occupy several weeks. More than most people think, they enrich their vocabulary by regularly attending church services. The habit of listening to sermons does more for you than its first object, which is to lift the mind into an atmosphere of devotion.

Let us, little by little, to your treasury of

beautiful and well-chosen words.—New York Evening Telegram.

PRESIDENT McKINLEY'S WORDS TO BOYS.

Our country is one in which there is entire freedom of speech. The newspapers discuss not only the public actions of our officials, but picture their private life and their individual failings with a completeness of detail known in no other land. In the main, this newspaper criticism is doubtless a wholesome influence in our political life. But at times so much has been said of the shortcomings of our public men that many readers lose sight of their faithful service, and come to suspect the motives of all men in office.

When I resigned my Government post under Mr. McKinley, the President, he said a word of good-bye to me, spoke of his interest in the boys of the United States, and of his wish that they might have a high appreciation of a life spent in their country's service.

Some years ago, he remarked, I had an experience with a boy of eighteen which made a deep impression upon me. I was in Congress at the time, and under the operation of the law an appointment to the Naval Academy at Annapolis was at my disposal. I was anxious to send a good representative, and looked about the district for a bright, capable boy, ambitious for a naval career.

None of the candidates seemed promising, and I finally decided to submit the choice of a cadet to a competitive examination. A day or two after this announcement had been made and a date set for the examination I received a visit from a boy who desired the appointment.

He was an alert, active, fine-looking fellow, who at once won my heart, and as he seemed most eager for the appointment and excellently qualified for the life, I sincerely regretted that I had not met him earlier, so that I might have given him the appointment outright. As it was, I urged him to enter the examination, and felt sure that with his fine preparation he would have no difficulty in winning the place.

A few days later I received a letter from the young man stating that he felt he would be most unhappy if he failed of the appointment, and requesting me to withdraw the announcement of the public examination and appoint him without competition. Inclosed in this letter was a check for several thousand dollars, drawn on a New York bank to my order.

"Never," said the President, "in all my public life have I suffered a moment of such humiliation as the reading of this letter cost me."

When I felt that I could speak calmly, I sent for the boy, gave back to him his letter and his check, and explained that my relations with him were at an end.

"And now," said I, "let me ask you one question: What have you known of my life, public or private, and what have you known of other men in office, which could make you at your age, imagine that a Congressman of the United States would accept a bribe?"

"I was profoundly moved," said the boy, "I was deeply affected, perhaps more by my manner than my question. And his words explained that he had desired a place in the navy beyond all other things, that he had read in some paper that all Congressmen accepted money for such appointments, and that he had consulted a politician in the neighboring village, who assured him that the payment of such a sum as he had tendered would secure the appointment he sought."

"I sent the boy away," said the President, "with such words as I thought might minister to his self-respect, and might give him correct ideas of his relations with honest men. But the experience has ever since left a sore spot in my heart. I had never before realized how a bad man and a careless newspaper could pervert the ideas of a boy's mind."

"God knows," there is enough of selfishness and of greed in public life, as in all our human

relations. But I wish there were some way in which boys in their school days might be shown that these qualities are stumbling-blocks, not stepping-stones, in the way to political success. I would have our boys taught that to serve the government faithfully is one of the noblest of callings. I would like to see them led to some better appreciation of the service of good men in public life, and I would keep before their minds the fact that dishonesty and trickery work out the same consequences in political life, upon those who use them, which their practice brings in any other calling. I would have the boys of this country know that its public men are honest men, and that they have high ideals and noble ends in view.

The man who spoke these words will never speak again. In his death he has drawn to him, in larger measure than any other American of his generation, the love and the confidence of his fellow-countrymen. It would be fortunate indeed for our future if these words of his to the boys of America might be heard by them and received in the spirit of him who spoke them.—*Century's Companion.*

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Editorial.

THE NAME OF THE CHURCH.

The question of changing the name of the Church is now being generally discussed throughout Southern Methodism. The trend of sentiment seems to be generally against it, though there are some who are earnestly pleading for it. The demand for alteration comes chiefly from those in the West and along our Northern border. They imagine that the word "South" is a hindrance to their success, and that with that stricken out they could make more progress in reaching and enlisting the people.

The merit of this plea depends upon what the future policy of the Church is to be. If it be our purpose to invade other sections and undertake to plant our branch of Methodism generally throughout the Republic, then, manifestly, we should not have a name of limited geographical significance. The word "South" attached to the name of a Church existing to any considerable extent in the North would unquestionably be inappropriate.

But if, on the other hand, we adopt the policy of confining our operations in the United States chiefly to the South and Southwest, there is no show of reason for changing the name of our denomination. And we do not hesitate to say that we think the latter course is the one which should be pursued. There is too much to be done in our own section, and in foreign lands, for us to waste our strength in trying to reach people who are naturally inclined to be hostile to us and who can be better served by other denominations. It takes more than a building to make a church. A great structure in a great city (built by money brought from a distance), with only a handful of worshipers, presents a spectacle little less than pathetic. A rich people in the home land, who are not enough interested to build their own houses of worship, will not be won by having churches constructed for them. Our view is that our Church should operate throughout the entire South from the Atlantic to the Pacific, and let other parts of the Union alone, save in exceptional instances. And in doing this, we should retain as a part of our name the word "South," which is both honorable and distinctive. If our Northern brethren would practice a little of the fraternity which they are so given to preaching and stop trying to make new invasions of our territory, the Methodists of the South would be less disposed to carry their banners across Mason and Dixon's line. There ought to be some understanding between the two Episcopal Methodisms in America concerning the sphere of their operations.

CENTENARY COLLEGE.

It is most gratifying to be informed that this historic college is having a profitable session. Its president, Doctor W. L. Weber, is one of the most capable educators in the South; and he has associated with him a competent and energetic

faculty. From its present position of vantage, the outlook for the institution is considered highly encouraging. Its proper maintenance and enlargement mean much to the future of Louisiana Methodism. From its halls must largely come the young men who are to fill its pulpits and carry forward its various interests. Dr. Weber has requested us to announce that the second term for the current year will begin Feb. 2, 1910. Young men planning to enter should take note of this, as it is the proper time for the matriculation of new students. The atmosphere at Centenary is thoroughly Christian and Methodist, and our people in the State and territory contiguous will find no better place to educate their sons.

A BLESSING TO ALL.

Dr. Oscar Haywood, formerly of Mississippi and Tennessee, but now of somewhere in the North, recently made a tour through the South, and, in discussing his observations made during the trip, is said to have affirmed that the negro alone is being benefited by prohibition in this section. We do not know whether the Doctor has been correctly quoted; but, if he has, his insight into the situation in the South was extremely superficial. It is true that whiskey has long been the black man's curse, and that the striking down of the saloon has been to him an incalculable blessing. It has lessened his inclination to crime, and made of him a more thifty laborer.

But its good effects have not been confined to a single race. It has also been of immeasurable benefit to the white man. Many given to strong drink have become sober, and scores who were affected adversely by the blighting influence of the saloon have become better and more useful men. The fact is, prohibition helps every worthy institution and cause. It blesses the home, improves business, purifies politics, clarifies the moral atmosphere, strengthens the churches, and gives to the State a more dependable and patriotic citizenship. Not even the saloon-keeper, himself, escapes its benign and uplifting influence, for not a few of them enter the avenues of legitimate business and acquire a creditable standing in society. Dr. Haywood needs to come again, stay longer and examine more carefully into the situation in the South. If he will do so, we venture the assertion that he will not again give out an utterance which the liquor journals will parade with flaming headlines in their columns.

NO CONFLICT.

"Bear ye one another's burden." "For every man shall bear his own burden." There is seemingly a contradiction in these two statements of Paul standing close together in his Epistle to the Galatians. But in reality there is no conflict. The more exact language of the Greeks discloses the fact that the Apostle used two different words where the English has only one. In the first instance, he used the word "bare," and, in the second, "phortion," showing clearly that he meant two different things. There are loads of sorrow, disaster, and even of certain kinds of responsibility we may help one another bear, but the burden of accountability to God which springs from man's free moral agency no one can share with him. That tremendous weight must be borne alone. Each individual has his eternal destiny in his own hands, and must answer wholly for himself before the judgment throne.

REV. J. N. WARE DEAD.

Just as the Advocate is about to go to press, the dispatches announce the death of Rev. J. N. Ware, of the Mississippi Conference, which occurred at Waynesboro on the 17th inst. For some days he had been critically ill with pneumonia, and his decease was not unexpected.

Brother Ware was widely known throughout central and south Mississippi, having for a number of years been one of the most active and useful members of his Conference. He was superannuated about ten years ago on account of failing health and ever since has sustained that relation. The interment took place at Waynesboro. We hope that some friend will furnish us a more extended account of the life and services of the deceased for our next issue. May divine grace be vouchsafed to the stricken family!

A VETERAN TRANSLATED.

In another column we publish a communication from Rev. H. B. Watkins, of Magnolia, announcing the death of Rev. John A. B. Jones, which occurred at that place on Jan. 13. For some time he had been in feeble health, but his end was sudden and unexpected. Having been somewhat restless, he retired late, hoping, doubtless, to secure refreshing sleep, but he had scarcely lain down before the death angel came.

Brother Jones has left behind a long and shining record. He was one of the oldest members of the Mississippi Conference, lacking but little of having attained to his seventy-ninth year, and for more than half a century had carried the credentials of a Methodist preacher. In the course of his long ministry, he filled many of the most responsible places in his Conference, and in every field wrought worthily for the Master. He ceased to be active in the work in 1904, and since that time has held a superannuate relation. At the recent session of the Mississippi Conference, when his name was called, he made a talk which thrilled the entire body, and a summary of which was published in a recent issue of the Advocate. But the veteran's course is finished, and he has passed to his bright reward. From the Church Militant, he has ascended to the Church Triumphant, there evermore to adore and praise the risen and reigning Lord. To the stricken ones, whose hearts are bleeding, we extend deepest sympathy, and pray that the Heavenly Father may comfort and sustain them.

PERSONAL.

Rev. W. M. Sullivan is in his third year at McComb City, and the outlook in his field is highly encouraging. We thank him for an invitation to visit his charge, which we hope to do in the not far future.

Rev. O. W. Bradley is fast winning his way into the hearts of the people at Holly Springs, Miss. He is a favorite everywhere, and so is Mrs. Bradley. Together, they are equal to almost any task in the pastorate.

Rev. J. A. Alford, lately transferred from the Mississippi to the Louisiana Conference, and stationed at Selma, has reached his new field and is pleased with the situation. A kindly reception has been accorded him.

Rev. C. C. Wier, pastor of our Church at Franklin, La., spent one day last week in New Orleans, and honored the Advocate office with a visit. Brother Wier is enjoying good health, and speaks in high terms of his work.

Rev. R. A. Jones, of Dothan, Alabama, requests us to state that he would be pleased to assist in revival work in Mississippi and Louisiana. He has had experience in conducting evangelistic services, and desires opportunity to aid in extending the Master's kingdom.

The work moves on smoothly at Zwolle, La., under the guiding hand of Rev. J. C. Price, who is faithful in caring for all the interests of the church. The Conference Organ comes in for its proper share of attention, for which we make grateful acknowledgment.

Rev. W. W. Perry, of Terry, Miss., is one of the Advocate's substantial friends. He secured thirty-five subscribers last year, and hopes to hold them and enlarge the number this year. His work in his charge has opened favorably, and the prospect is gratifying.

Rev. Walter G. Harbin has just closed a very successful revival in the Mary Werlein Mission in this city. There were quite a number of additions to the church and new life was imparted to the revival work, which needs to be continuous in a church situated as it is.

In a personal communication, Rev. W. M. Young, presiding elder of the Sardis District, says: "The preachers associated with me in the work have begun well, and there is promise of a great year." They are a choice band, and it is their habit to make a fine record.

We learn from a friend in Aberdeen that Rev. J. R. Countiss has been warmly welcomed to that city and that every indication points to a successful pastorate. "Cultured, capable and attentive to his work, he is one of the most acceptable preachers in the North Mississippi Conference."

Rev. N. E. Joyner, superintendent of St. Mark's Hall, this city, called at the sanctum a few days since, but the editor was out. He regrets having missed him. The brethren speak in the highest terms of Brother Joyner's activity in behalf of the important work committed to his hands.

Rev. W. L. Blackwell, of the Mississippi Conference, has arrived at Hernandeville, the new charge to which Bishop Hoss assigned him, and is pleasantly situated. He has already gone energetically to work and sees the promise of success. We are grateful for his brotherly New Year's greeting.

The Tupelo (Miss.) Methodist Church will support its own missionary. By selection of Dr. Lambuth, young Mr. Fryer, who is connected with the Anglo-Chinese College, Shanghai, will represent that congregation abroad. We applaud this forward movement. The activity of our former parishioners in all good works greatly delights us.

Rev. T. W. Lewis, of Columbus, Miss., in sending a list of subscribers, writes: "Fifty-seven New Orleans Advocates are taken in First Church, but we want to increase the number to a hundred." That he will succeed in doing so, we do not doubt. He always succeeds. Moreover, Columbus, the prettiest town in the South, never does things by halves.

Mrs. W. L. Weber, writing under date of the 10th inst., says: "Mr. Weber is in the sanitarium as a result of a surgical operation and is quite sick, though improving slowly. His mind is constantly on the college." The many friends of Dr. Weber will be glad to know that he is growing better, but will not cease to feel solicitous until he has fully recovered.

Rev. T. B. Cottrell is happy in his new field at Bay St. Louis, Miss. Elect ladies met him and his family at the train in automobiles and escorted them to the residence of Congressman E. J. Bowers, which they will occupy until the parsonage is remodeled. A bountiful supply of everything needed was provided and every possible kindness shown. The Progress, of that city, states that the new pastor has made a fine impression.

The Advocate is the servant of every Methodist in Mississippi and Louisiana, but it has an especial appreciation of its friends. Among these, we are pleased to enroll the name of Mr. J. T. Otts, of Homer, La., who, a few days since, enclosed us a list of seventeen subscribers, and ended his letter with best wishes for our new editor and the dear old Advocate. "Thank you, brother, and may the blessings of heaven fall upon your path!"

At the late session of the North Mississippi Conference, Rev. J. A. Hall, of Winona, was elected president of the Conference Board of Missions, in place of the Rev. W. W. Woollard, who resigned. This important work has fallen into competent hands, and will be wisely directed under the new leader. The brethren having business to transact with this Board will need to note this change in the presidency in conducting their correspondence.

Dr. G. Morgan, of Woodside, La., in a letter to the Advocate states that Rev. A. R. Hoffpauir, of the Simsport Charge, has been ill with nervous prostration ever since the last session of the Louisiana Conference, and that his condition is now serious, with a probability of him having to give up his work for at least a year. We extend sympathy to our brother in his affliction, and pray that his restoration to health may be more speedy than is expected.

The Church in Algiers is exhibiting commendable activity under the efficient administration of the present pastor, Rev. J. F. Foster. All departments of the work are well organized and the attendance upon public worship is increasing. The Sunday school is wide awake and growing, and there is much interest in missionary work. The New Orleans District Epworth League Union held its last meeting with this congregation, and the occasion was both a pleasant and helpful one.

Rev. W. W. Woollard has favored us with a copy of the programme of the Preachers and Laymen's Meeting of the Greenville District, which is to be held at Cleveland this week. It is beautifully printed, and the subjects to be discussed are well arranged and of exceptional interest. We confess that while reading it we felt not a little homesick. Brother Woollard has already firmly gripped the work in the Delta, and that field is fortunate in having so capable a leader.

We were delighted a few days since to receive a cheering message from Rev. I. D. Borders, of Los Angeles, California. He writes that he is in a land of flowers, but that there are many difficulties to be overcome in the Master's work. We doubt not that Brother Borders will accomplish much in his new field. He sends love and greeting to the brethren in Mississippi. We trust that ere long he will find time to tell the readers of the Advocate of the wonderland in which he now makes his home.

We were honored this week by a visit from Doctor W. B. Murrah, the accomplished president of Millsaps College. A rare man is he—whom to know is to love, and in whose very presence there is health and sunshine. Viewed from any standpoint, he is one of the first men in Southern Methodism. A great preacher, a capable administrator, a wise counsellor, with a judgment almost unerring, and, best of all, an orthodox Methodist and a stainless, Christian gentleman, there is no sphere which he would not adorn, or scarcely any task to which he is not equal.

The Hazlehurst Courier gives the following account of the reception accorded the new pastor in that city: "All congregations in our city united in a welcome service to the new pastor of the Methodist Church, Rev. W. L. Linfield, on last Sunday evening at the Methodist Church. Mr. Linfield preached an able sermon, and good talks were made by Rev. S. C. Caldwell, Rev. R. H. Tandy and Hon. J. S. Sexton. The new pastor was made to feel cordially welcome to our city, not only by his own people, but by the other denominations. Mr. Linfield is not a stranger to Hazlehurst. He spent many years of his boyhood here, his father having lived in a home located about where The Courier office now stands. And our people open wide their hearts and homes to welcome him and his interesting family to our city."

The January number of the Methodist Review furnishes a feast of good things. The opening article, "The Neglect of the Atonement in Present-Day Preaching," is by Doctor F. N. Parker, of New Orleans, who is both a vigorous thinker and a fluent writer. The theme of his discussion is a vital one, and he handles it in a masterful manner. "The Old-Time Circuit Rider," by Doctor J. A. Rice, of the Rayne Memorial Church of this city, is a beautiful tribute to the simple, but heroic men, who planted Methodism in the Western world. With characteristic eloquence, Bishop Hendrix writes of "Gladstone, the Christian Statesman" and Professor Charles Forster Smith has an admirable appreciation of "Dr. James H. Carlsle," of South Carolina, who was one of the really great men of Southern Methodism. Of the other interesting papers, space will not allow us to write. As usual, the editor's work is of exceptional merit. The Methodist Review is a credit to the Church, and should have a wide circulation, both among the preachers and the laity.

Mr. Knox, Secretary of State, has addressed a circular note to the other great powers, proposing the centralizing and neutralization of the railroads in Manchuria. The scheme suggested is that they be sold to China, the purchase being financed by an international syndicate, which also is to administer the system. It is claimed that such an arrangement would tend to promote peace in the Far East by removing a prolific source of friction between Russia and Japan, and safeguard the interests of all the nations by guaranteeing to each its proper commercial rights. Germany and Great Britain are said to regard the proposal favorably. France and Russia are somewhat hesitant, and the attitude of Japan at this writing is problematical. It pleases us to see our Government wide awake to the situation in the Orient, where an open door and equal opportunities mean so much to American commerce.

The fight between Mrs. Eddy and Mrs. Stetson as to who shall control the First Christian Science Church of New York city is not yet ended. It will be remembered that the latter some weeks ago was accused of teaching heresy and that a pronouncement of excommunication was issued from Boston; but she has retained a considerable following among the officials of the congregation and the contest is still on. Time is the test of everything. A few years ago Dowieism was in flower and the papers were full of it; but now few are "so poor as to do it reverence." The death of Dowie ended it. May it not be that the passing of Mrs. Eddy will also mark the passing of the queer faith which she has sought to establish? The usual history of false prophets is that they have no successors. The feuds of weak followers generally tear down what a corrupt or misguided genius has builded.

The spirited political contest in Great Britain is drawing to a close. The taking of the poll began on the 13th inst., and the result will soon be known. The cause of the government has been ably championed by Premier Asquith, Mr. Lloyd George, Mr. Winston Churchill, and other effective speakers. The opposition has been ably led by ex-Premier A. J. Balfour, Lord Lansdowne, Lord Curzon, and a number of other capable campaigners. Lord Roseberry, the most brilliant orator in England, is with the opposers of the present administration, but he does not seem to have been very active in the fight. It was thought in the beginning that it would be a one-sided battle, but if the press dispatches may be trusted, there is now considerable doubt as to the outcome. We do not concur in the view that the very existence of the House of Lords is at stake in the contest, but necessarily it involves the extent of power which that body is to exercise in the future.

President Taft is reported to favor adhering to the plan of constructing two battleships a year, and thus maintaining the strength and efficiency of the American navy. In this we think he is right. We believe in peace, and pray that the time may speedily come when the roar of the cannon will never more be heard; but, with the other nations building great fleets, we do not think the United States can afford to do less than measurably keep pace with them. Our commerce and our citizens must be protected, and, in the present state of human society, we think the Christian nations should exercise a kind of police supervision of the world. Such atrocities as the Armenian massacres and the inhuman treatment of the African natives by Leopold, should not be tolerated. And how, without an adequate navy, is the United States to perform her part in this great humanitarian work? A nation has no more right to shirk obligations and live to itself than an individual. It must shoulder its responsibilities and figure in the mighty movements that mold and shape human history.

JANUARY MAGAZINES.

The January *Century* is up to its usual high standard. "The Passing of the Antique Rug," "A Study of the New Plan of Chicago," by ex-President C. W. Elliot, of Harvard; "Modjeska's Memoirs," "Tramping in Palestine," and "Personality in Football," are some of the leading articles. "The Pioneers of Mound Bayou" is an interesting description of a unique Mississippi Village, inhabited only by negroes.

The Housekeeper opens the new year with a beautiful number. The exterior is most attractive, and the interior is not less so. Many helpful features are contained therein. Particularly pleasing and instructive is "The Story of Wheat, Flour and Bread."

Health-Culture makes a good beginning in 1910. Practical matters, such as dieting, the health of children, and vaccination are discussed. But it also embraces some of the speculative in its contents, as Mr. Warman's discussion of "Spiritism."

The leading features of the January number of *The American Review of Reviews* are the several discussions bearing on the nation's water power and resources. One is by Secretary Ballinger, who has lately been much in the lime-light. The leading events of the world are discussed in the usual discriminating manner.

PORT GIBSON FEMALE COLLEGE.

Seventy-five dollars covers board, laundry, literary tuition, medical attention, at Port Gibson Female College, Port Gibson, Miss., remainder of session. One or two may arrange to pay half of this in work. H. G. HAWKINS, President.

W. F. M. S.

W. F. M. S.

The Pickwick Flats

1016 Canal St., New Orleans.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On Dec. 19, 1909, the death angel claimed as his victim Brother ISOM HALL, who was a faithful member of the Methodist Church, and who was loved by all who knew him. He was fifty-five years old and no one in his community had more friends. I lived near him for eleven years and always found him at duty's post. He leaves a wife and several children to mourn his departure. All we can do is to point the bereaved to the home beyond this vale of tears. We shall see him again. May God bless and comfort every sorrowing heart!

A BROTHER IN CHRIST.

Mrs. MINNIE SLOAN PARNELL, of Senatobia, Miss., has passed away. Our loss is her eternal gain. We mourn for a loving daughter, a faithful wife, a devoted mother, an affectionate sister, and a steadfast friend. We weep and she is not near to comfort us, but she the gentle spirit of her life hovers round and bids us be cheerful and happy and be ready to join her with the other loved ones in the beautiful city. Asleep in Jesus, blessed thought! Sleep on, dear one, and take thy rest, and some sweet day we'll meet to part no more.

L. P. T.

Miss ELIZABETH L. WOODWARD was born May 26, 1844, on Canaan plantation, Tensas Parish, La., daughter of John S. Woodward and Elizabeth Ann Pritchard. Sister Woodward joined the Methodist Church, South, at Wesley Chapel, Tensas Parish, when seventeen years old, under the ministry of J. D. Adams. She was a consistent member and communed as often as the opportunity offered. Having been a cripple since the age of four years, she was deprived of many pleasures and advantages of this life which others enjoy, though she always felt there were many blessings to be grateful for. She died in full assurance of faith.

A FRIEND.

Nov. 5, 1909.

Mrs. RHODY ANNIE BASS was born in 1851 in Barber County, Ala., moved thence to Glasgow County, in 1855; thence to Clarke, Miss., in 1858, and thence to Jasper County, in 1867. Here she met Mr. P. E. Linder, son of Rev. Thomas Linder, and on Dec. 22, 1909, they were united in marriage. She joined the Methodist Church at or near twelve years of age. Her death occurred Sept. 8, 1908. The writer, having formerly been her pastor, visited her just before her death and found her in the possession of a strong faith in God. She leaves a devoted husband, three children, and six grandchildren to mourn her loss. May we all live so as to meet Sister Linder in the beautiful home of the just.

L. J. JONES.

APOLLOS E. DANIELS was born in Clark County, Miss., March 27, 1873, Clark County, Miss., March 27, 1873, and died in Chicago, Miss., Nov. 21, 1909. He joined the Methodist Episcopal Church, South, at Womack Hill, Choctaw County, Ala. Brother Daniels was a faithful member of the church, a good steward and an attentive Sunday School Superintendent. He was always ready to do what his church put upon him. It was a pleasure to be associated with him. On Dec. 1, 1896, he was married to Miss Della Virginia Hanks. He leaves a widow, five sons and four daughters to mourn his death. He was a kind father and a loving husband. May the Lord bless and comfort the bereaved and keep them until they are called to meet the one who has gone on in the mansions of light.

R. E. RUTLEDGE.

Mrs. HARRIETT E. GILLILAND, daughter of Col. and Mrs. John R. Norfleet, was born in Marshall County, Miss., Jan. 18, 1818, and died in Coldwater, Miss., Aug. 11, 1909. Sister Gilliland had the best school advantages in childhood, and at the early age of fifteen she graduated from the Marshall Institute, which, at that time, was a popular and thorough institution of learning. On Jan. 1, 1839, she was happily married to Mr. John F. Gilliland. For thirty-six years their lives were joined as one and flowed on together in the tranquil waters of a gentle stream. Death severed the union by claiming Brother Gilliland Jan. 11, 1897. To this union was born eleven children, seven of whom survive: John F. N. Gilliland; W. R. Gilliland; E. J. Gilliland; Mrs. Lena Harold; Mrs. E. H. Turley; A. P. Gilliland; and M. S. Hall. She was a sufferer for many months before her end came. She was much emaciated in body, but her mind was strong and vigorous to the last. She took an active interest in current events, and by constant reading, kept well informed. Sister Gilliland united with the Methodist Church when quite young and remained a faithful and devoted member till the Father said it was enough. She knew the doctrine of her Church and rejoiced in their triumph. The spirit of devotion characterized her life. She was a constant and careful student of God's Word, and had daily communion with the Father. As her strength grew weaker, her faith grew stronger, and at the last, it was a triumph. With an angel in her spiritual skies she passed over the river and joined the countless hosts on the other side. She has gone, but we know where to find her.

V. C. CURTIS.

MRS. MARY TEMPERANCE GIBBS—The subject of this memoir was born near Jackson, Tenn., April 27, 1831, and died in Jackson, Miss., Dec. 29, 1909. Between these two dates a long, beautiful and useful life was lived. She was the daughter of Dr. T. W. and Elizabeth A. Pulliam. When a child, she moved with her parents to Oxford, Miss., where she grew to young womanhood. In the fall of 1845 she attended a Methodist Conference at Grenada, where she met Julius G. Gibbs, and in January, of 1847, she became his wife. This devoted couple lived together for nearly fifty years. Death robbed the home of its husband some years ago. Eleven children, were born to these parents, eight of whom still survive: Mrs. Dr. J. M. Smith, Coffeeville, Miss.; Mrs. Anna P. Ball and Mrs. Kate H. Mauldin, Jackson, Miss.; Mrs. J. F. Hurley, Little Rock, Ark.; Edward E. Gibbs, Oakland, Cal.; Henry W. Gibbs, Arcata, La.; and Mrs. Mary S. Ward, Endicott, Ark. For thirty-seven years Brother and Sister Gibbs lived at Gibbs Spring, three miles west of Grenada. There they reared their children, lived in peace, and dispensed a generous hospitality to a large circle of friends. Many a weary Methodist preacher has found a resting-place beneath their roof. Sister Gibbs was one of God's saints—she was amiable in nature, gentle in disposition, unselfish in heart, and devoted in friendship. She was as sunny as the Southern sky, and as loyal to her friends and her Lord as Ruth to Naomi. She was a Christian practically all her life and was one of the most perfect Christians I ever saw. When the spirit slipped out of the body on that cold December night, it went straight to the Father who had given it. Such lives enrich the race and make heaven sure. To her devoted daughters and loyal sons, I extend heartfelt sympathy.

T. W. LEWIS.

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NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Palestine, at Algoma	Jan. 22, 23
Houston	Jan. 23, 24
Pontotoc, at Pontotoc	Jan. 29, 30
Montpelier, at Mantee	Jan. 30, 31
Pittsboro, at Pittsboro	Feb. 5, 6
V. and Calhoun City, at Calhoun City	Feb. 6, 7
Nettleton Ct., at Carolina	Feb. 12, 13
Amory and Nettleton, at Nettleton	Feb. 13, 14
Smithville, at Antioch	Feb. 19, 20
Fulton, at New Salem	Feb. 20, 21
Houlka, at W. Chapel	Feb. 26, 27
Derma, at Thorn	Feb. 27, 28
Buena Vista, at Ebenezer	Mch. 1, 2
Prairie, at Strongs	Mch. 4, 5
Tremont, at Tremont	Mch. 9, 10
Greenwood Springs, at Pleasant Grove	Mch. 12, 13

JAMES H. FELTS, P. E.

WINONA DIST.—FIRST ROUND.

Mars Hill, at Hopewell	Jan. 22, 23
Tomnolen, at Lebanon	(Monday) Jan. 24
Schlatter, at Schlatter	Jan. 29, 30
Winona Ct., at N. H.	Feb. 5, 6
Webb, at W.	Sat. Feb. 12
Tutwiler, at Tutwiler	Feb. 13, 14
Minter City	Feb. 20
Lambert, at Rome	Feb. 26, 27
Inverness, at Inverness	Mar. 5, 6
Indianola, at In.	7 p. m. Mar. 6
Eupora, at Eupora	Mar. 13
Slate Springs, at	Tues. Mar. 15
North Carrollton, at N. C.	Mar. 12, 13

E. S. LEWIS, P. E.

SARDIS DIST.—FIRST ROUND.

Eureka, at Pisgah	Jan. 22, 23
Longtown, at Longtown	Jan. 29, 30
Pleasant Hill, at P. H.	Feb. 5, 6
Senatobia Station	Feb. 12, 13
Hernando and Hinds, at Hernando	Feb. 13, 14
Olive Branch, at M. W.	Feb. 19, 20
Mt. Pleasant, at M. P.	Feb. 22
Batesville Station	Feb. 27, 28
Crenshaw, at Masterdon	Mar. 5, 6
Enid, at Tillatoha	Mar. 12, 13
Courtland, at Pope	Mar. 13, 14
Arkabutla, at H. C.	Mar. 19, 20

W. M. YOUNG, P. E.

Corinth Dist.—First Round.

Chapel	Jan. 22, 23
Rienzi Ct., R.	Jan. 23, 24
Belden Ct., at Belden	Jan. 28
New Albany Circuit, at Glenfield	Jan. 29
New Albany Sta., at N. A.	Jan. 29, 30
Myrtle Ct., at Myrtle	Jan. 30, 31
Rainey, Ct., at Black Jack	Feb. 4
Jonesboro Ct., at Camp Ground	Feb. 5, 6
Dumas and N. H., at Wiers	Feb. 12
Ripley and B. M., at Blue Mountain	Feb. 13, 14
Mooreville Ct., at Allens	Feb. 17
Mantachie Ct., at O. Grove	Feb. 18
Marietta Ct., at Gilmores	Feb. 19, 20

B. P. JACO, P. E.

Oxford Dist.—First Round.

Coffeenville, at Coffeenville	Jan. 21
Paris, at Paris	Jan. 22, 23
Water Valley Circuit, at Taylor	Jan. 23, 24
Holly Springs Circuit, at Lamar	Jan. 26
Waterford, at Waterford	Jan. 29
Oxford	Jan. 30, 31
Grenada Ct., at S. H.	Feb. 5, 6
Grenada	Feb. 6, 7
Charleston, at Oakland	Feb. 13, 14
Randolph, at Hunter's	Feb. 19, 20
Ashland, at Liberty	Feb. 26, 27
Lafayette, at Midway	Mar. 5, 6
Toccapola, at Lafayette Springs	Mar. 6, 7

J. E. CUNNINGHAM, P. E.

Greenville Dist.—First Round.

Leland	Jan. 23, 24
Clarksdale	Jan. 29, 30
Lula and Lyon, at Lula	Jan. 30, 31
Jonestown	Feb. 5, 6
Coahoma, at Coahoma	Feb. 6, 7
Tunica, at Tunica	Feb. 7, 8
Lake Cormorant, at L. C.	Feb. 8, 9
Rosedale	Feb. 12, 13
Gunnison	Feb. 13, 14
Hillhouse	Feb. 19, 20
Friar's Point	Feb. 20, 21

Shaw Feb. 27, 28
W. W. WOOLLARD, P. E.

Durant Dist.—First Round.

Durant	Dec. 12, Jan. 19
Lexington	Dec. 19, Jan. 14
Kosciusko	Dec. 26, Feb. 11
Pickens	Jan. 2, Feb. 15
Ackerman	Jan. 9, Feb. 22
Sidon	Jan. 16, 17
West	Jan. 22, 23
Vaiden	Jan. 23, 24
Chester	Jan. 29, 30
Ebenezer	Feb. 5, 6
Kosciusko Ct.	Feb. 12, 13
Louisville	Feb. 20, 21
Rural Hill	Feb. 26, 27
McCool	Mar. 5, 6
Poplar Creek	Mar. 12, 13
Sallis	Mar. 19, 20
Black Hawk	Mar. 26, 27

N. G. AUGUSTUS, P. E.

MISSISSIPPI CONFERENCE.

Columbus Dist.—First Round.

Shuqualak	Jan. 22, 23
Sturgis	Jan. 29, 30
Starkville Circuit	Feb. 5, 6
Mayhew	Feb. 6, 7
Winstonville	Feb. 12, 13
Hebron	Feb. 19, 20
Columbus Circuit	Feb. 26, 27

J. E. THOMAS, P. E.

NEWTON DIST.—FIRST ROUND.

Carthage, at Rocky Point	Jan. 22, 23
Laurel, First Church	Jan. 29, 30
Laurel, Sixth St.	Jan. 29, 30
Laurel, Kingston	Jan. 31
Hillsboro, at Hillsboro	Feb. 5, 6
Forest, at Forest	Feb. 6, 7
Shiloh, at Shiloh	Feb. 12, 13
Newton	Feb. 19, 20
Montrose	Feb. 23
Trenton, at Trenton	Feb. 25, 26
Rose Hill, at R. H.	Mar. 3
Chunky, at Chunky	Mar. 4, 5
Hickory, at H. Mon.	Mar. 6
Decatur, at Union	Mar. 11, 12

T. J. NEIL, P. E.

MERIDIAN DIST.—FIRST ROUND.

Matherville, at Poplar Springs	Jan. 22, 23
Shubuta and Quitman, at Shubuta	Jan. 27
Buckatunna, at B.	Jan. 28
Wayne Mission, at Fedora	Jan. 29, 30
Waynesboro	Jan. 31
East Clark, at Mannassa	Feb. 5, 6
Enterprise and Stonewall, at Enterprise	Feb. 8
North Kemper, at Mellen	Feb. 12, 13
DeKalb, at DeKalb	Feb. 14
Meridian, 5th St., a. m.	Feb. 20
Meridian, Central, p. m.	Feb. 20
Porterville, at P.	Feb. 26, 27
Meridian, East E., a. m.	Mar. 6
Vimville, at Pleasant Hill	Mar. 12, 13

W. H. LEWIS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Bolton, at Bolton	Jan. 22, 23
Vicksburg, at W. St.	Jan. 29, 30
Rocky Springs, at R. S.	Feb. 5, 6
Satartia, at Satartia	Feb. 10
Silver City, at Midnight	Feb. 12, 13
Rolling Fork, at R. F.	Feb. 19, 20
Anguilla, at Anguilla	Feb. 20, 21
Mayesville, at Fitters	Feb. 26, 27
Harrison, at H.	Mar. 5, 6
Hermanville, at H.	Mar. 12, 13
Edwards, at Edwards	Mar. 19, 20
Oak Ridge, at Oak Ridge	Mar. 26, 27

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—FIRST ROUND.

Woodville	Jan. 22, 23
Woodville Ct., at W.	Jan. 22
Washington, at W.	Jan. 29
Natchez, Pearl St.	Jan. 29, 30
Natchez, Jefferson St.	Jan. 30, 31
Centerville	Feb. 2
Liberty, at L.	Feb. 5, 6
Fayette	Feb. 12, 13
Homochitto, at Mt. O.	Feb. 19, 20
N. Lo, at Providence	Feb. 26, 27
Scotland, at Bethesda	Mar. 5, 6
Adams, at Adams	Mar. 12, 13
Bayou Pierre, at P. Ridge	Mar. 19, 20
Barlow, at Barlow	Mar. 21
Wilkinson, at Hopewell	Mar. 26, 27

H. W. FEATHERSTUN, P. E.

Brookhaven Dist.—First Round.

Gallman, at Bethesda	Jan. 22, 23
Hazlehurst	Jan. 23, 24
Osyka, at Osyka	Jan. 29, 30

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North Wesson, at N. W.	Feb. 5, 6	Mentomni, at Pingrove	Feb. 5, 6
Wesson	Feb. 6, 7	Wolf River Mission, at	Feb. 12, 13
Pearlhaven, at Mallilan	Feb. 12, 13	Whitington	Feb. 12, 13
Brookhaven	Feb. 13, 14	Cadville, at Cadville	Feb. 16
Silver Creek, at S. C.	Feb. 19, 20	Cam	Feb. 19, 20
Topisaw, at Topisaw	Feb. 26, 27	Oakvale, at Oakvale	Feb. 19, 20
Bogue Chitto and Norfield, at Bogue Chitto	Mar. 2	Columbia	Feb. 21
Tylertown, at Tylertown	Mar. 5, 6	Hub, at Hub	Feb. 22
Buford, at Summers Clp.	Mar. 12, 13	Lumberton	Feb. 23
Monticello, at Monticello	Mar. 19, 20	Gelfort, 25th Avenue	Feb. 26, 27
Prentiss, at Prentiss	Mar. 26, 27	Poplarville	Mar. 4
J. T. LEGGETT, P. E.		Carrier and McNeil, at C.	Mar. 5, 6
		Longbeach	Mar. 9
		Escatawpa, at Escatawpa	Mar. 11
		Americus, at Meas. Hill	Mar. 12, 13
		Moss Point	Mar. 14
		Pascagoula	Mar. 15
		Biloxi	Mar. 16
		Vandave, at Mt. Pleasant	Mar. 19, 20

W. B. JONES, P. E.

Jackson Dist.—First Round.

Jackson Ct., at Pearson	Jan. 22, 23
Jackson, First Ch. 7 p. m.	Jan. 23
Jackson, Rankin St. 7 p. m.	Jan. 26
Jackson, Galloway Chapel	Jan. 30
Jackson, Capital St. 7 p. m.	Jan. 30
Sharon	Feb. 5, 6
Canton	Feb. 6
Beuton, at Midway	Feb. 12, 13
Mendenhall	Feb. 16
Florence	Feb. 18
Eden	Feb. 19, 20
Deasonville, at Union	Feb. 26, 27
Linnton	Mar. 5
Yazoo City	Mar. 11 a. m.
Flora	Mar. 7 p. m.
Fannin, at Oak Dale	Mar. 19, 13
Camden	Mar. 19, 20
Harrisville, at Rexford	Mar. 26, 27

J. R. JONES, P. E.

Seashore Dist.—First Round.

City, at Handsboro	Jan. 22, 23
Gulfport, 29th St.	Jan. 29, 30
Pearlington and Logtown, at Logtown	Feb. 1
Bay St. Louis	Feb. 2

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ANOTHER CALL.

By May 1, 1910, we are expected to have \$10,000 in cash from the Methodists of Mississippi to make another payment on the Endowment Fund of Millsaps College. We have less than \$4,000 in cash now on hand. Our subscription list at New Albany, West Point, Myrtle, and a number of other places, is practically paid up.

But in a number of other places the list is far behind. At Lumberton, Natchez, Gulfport, Hattiesburg and Jackson there is much to be done. May I ask the pastors in all the places where we have subscriptions to call attention to this matter? Please send your money to me as early as possible. **T. W. LEWIS,**
Columbus, Miss. Agent.

THE MINISTERIAL RELIEF ASSOCIATION, NORTH MISSISSIPPI CONFERENCE.

To the Members: When thirty days passed after the adjournment of our Conference, we had seventy-six paid-up members; sixteen who have paid the 50 cents and sixteen who have given their names but paid nothing. May I say to these thirty-two brethren that they cannot participate in the benefits of the Ministerial Relief Association until they have sent the \$5 mortuary fee and the 25 cents membership fee. The annual dues of 25 cents will help defray the expenses—buying stationery, postage, etc.—and also help some superannuated brother pay his \$5 mortuary fee. Better borrow the money and send it to Brother Park at once. **T. W. LEWIS,**

LOST.

At the close of the North Mississippi Conference, at Okolona, Miss., on Dec. 6, 1909, at the depot, one leather suitcase, I think someone carried it away on the north-bound train through a mistake. If so, they found the suitcase reports, also report from Courtland School in it. If anyone who reads this has it, please ship it to me by express at Courtland, Miss.

REV. C. WESLEY BALLEW,

R. F. D. No. 1,
Courtland, Miss.

CHURCH EXTENSION NOTICE.

Mississippi Conference.

The Executive Committee of the Conference Board of Church Extension will meet in Jackson, Miss., on Friday morning, Feb. 11, 1910, at 10 o'clock. All those who have business with the Board will please take notice. Write to Rev. L. E. Alford, Secretary, Long Beach, Miss., for blank applications for aid from the Parent Board. **W. B. LEWIS, President.**

PUBLISHER'S NOTICE.

The publisher begs to thank those who have sent in advance orders for "Modes of the Heavenly Life" by Walter G. Harbin, and takes this method of acknowledging them. It has been deemed advisable to extend the autograph edition. In-

stead of the first 100 copies, all copies ordered in advance of publication will be included in this edition. Those desiring a copy of this edition should order at once.

The book contains Mr. Harbin's strongest sermons on the work of the Holy Spirit. The introduction is by Rev. R. A. Meek. The book will be handsomely bound in cloth, and will be printed on heavy paper in large type, and illustrated with the author's portrait. The price will be 75 cents. Those desiring the autograph edition should send in their orders at once to Chas. O. Chalmers, publisher, No. 512 Camp St., New Orleans, La.

LETTER FROM REV. P. H. HOWSE.

Mr. Editor: Please let me say to the brethren of our Church, that I stand ready to hold revival meetings as soon as the season is open. I did not go to the work assigned me, and I beg leave to explain:

First, the stewards told me that the work would not pay over \$600—that is, for preacher and presiding elder. I did not pay that much the past year.

Second, there is nothing there, on the charge for my boys to do, and practically no school for my children.

Third, I would have had to buy a horse and buggy out of the—say, \$540, and then feed my family of ten, which would be a moral impossibility. I could not serve the work without becoming involved in debt. And it goes without saying, that debt ruins a preacher. Respectfully,

P. H. HOWSE.

Carriere, Miss.

FROM SALLIS, MISS.

Dear Editor: We are comfortably domiciled in the nice, little parsonage at Sallis, our new charge, and feel at home again. We have never met a larger-hearted people. They know just how to treat a preacher, as was shown by the generous "pounding" they gave us last night, consisting of an abundant variety of eatables—just the things always needed in the pantry. Then to see the smiling faces of the boys and girls, as they led the crowd of young people and older ones into the parsonage, was enough to make one happy indeed. May the Lord bless them in basket and in store, and especially in spiritual things!

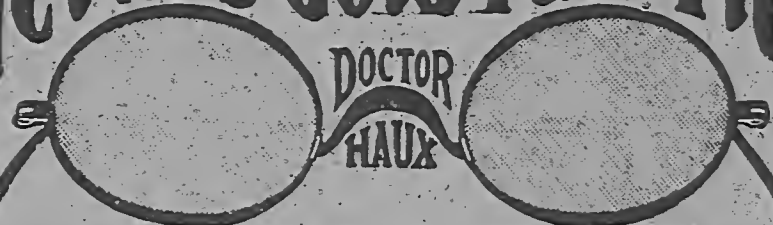
We believe that we have the best charge in the North Mississippi Conference. At any rate, we do not desire to exchange places with anybody. We are expecting great things this year, and do not see how we could fail amid such surroundings. Brethren, pray for me, that I may be able to take up the work where my worthy predecessor, Rev. J. D. McWhorter left off, and continue to lead the flock homeward. **E. B. SHARP.**

For Carbuncles, Boils, Sores, Etc.

If the figures could be obtained, it would probably be found that during the last half century Gray's Ointment has been the means of curing millions of carbuncles, and hundreds of thousands of boils and sores. For more than fifty years it has been the main reliance of parents in millions of homes in America and foreign lands. Gray's Ointment was first prescribed by Dr. W. F. Gray, a prominent physician of Nashville, Tenn. It is without doubt the most perfect prescription ever written for boils, carbuncles, old sores, chronic ulcers, festering wounds, burns, sprains, poison oak and all inflammations in man and domestic animals. Get a 25c box at your druggist's or write for small trial box which we gladly send free, postpaid, to demonstrate its value. Address Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Mr. E. B. Virgin, of New Orleans, La., writes: "I can cheerfully recommend Gray's Ointment for cuts, bruises, boils, carbuncles, etc. Have used it in my family 25 years."

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I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, and if they honestly make you see just as well as you ever did in your younger days, you can keep the **Gold** pair forever without a cent of pay and

MUST DO ME A GOOD TURN

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and

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Epworth League

By Rev. H. Whitehead.

TOPIC FOR JANUARY 22, 1910.

HOW TO HAVE A CONSCIENCE VOID OF OFFENSE.

ACTS XXIV:16; 1 Tim. I:5-19; 1 Peter III:15-16.

There is a voice that speaks in the heart of every man, telling him the path of duty, and admonishing him as to whether he measures up to the standards of his soul. This voice, which we call conscience, is almost infallible, insofar as it comes to determining whether you have done right or wrong in the light which your soul possesses. It is fallible, in that a false sense of duty, or a degraded sense of good or bad, will invariably effect the judgments of your conscience. Killing is a part of the religion of the Thugs of India, and their consciences would naturally condemn where no sacrifice of blood had been offered. A certain legislator stated in private conversation, that hoodlums was so common in the State where he served a decade ago, that men took money for legislation, with no thought that it was wrong. Conscience is somewhat like certain scales, that you may set for a fixed price or weight, and that will indicate exactly as to whether you reach that standard or not.

There are many people young and old, who never try to do their whole duty, and who live from day to day, with a sense of condemnation. Among these are many professed followers of the Lord Jesus Christ, who feel that it is impossible to live the life that has been set for them. They fancy that only dreamers and fanatics talk about living with a clear conscience. To these persons, the habit of their lives has seemed to be the necessity of all lives.

But when you turn to the gospel messages of the New Testament, their continued testimony and requirement is that you live with a conscience void of offense. This was the glory of Paul that he had always a conscience void of offense.

You should have a clear conscience, if you have done the things which you believed that your Lord wanted you to do, and done nothing which he would not have you do. You sometimes hear men say, "I ought to have done this piece of work, but I could not." This is a contradiction; the Lord does not make anything your duty, which you cannot do. You may confuse "cannot" and "will not," but your Lord never set a task for you which it was not possible for you to do, nor permitted a temptation to assail you from which there was not a way of escape.

The Master has said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." He who shall keep his conscience clear in the sight of his Lord, must seek to know the Master's will. The light of the Holy Spirit, and the guidance of the revealed Word, must be sought. Your conscience can hardly be void of offense, if you have not sought to find out the things which the Christ would have you do. It is not enough for you to meet the demands of a worldly conscience; you want a conscience taught of your Lord.

There is not a Leaguer who cannot for one day do just what you believe your Lord wants you to do. When you have asked for his guidance and finished a day as in his sight, you should be able to look up into his face, and say, "My Lord, insofar as I have known it, I have done thy will this day; give me a clearer vision of my duty for to-morrow." When you have completed one day of loving, faithful service, then are you ready for the next, and so one day at a time, by the grace of your Lord, may you live your life with "A conscience void of offense."

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calliope St.; Dr. S. H. Werlein, pastor; residence, 530 Poytania St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Second Methodist Church, 252 Burdundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. U. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

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Rev. John T. Sawyer, D.D., residence, 2330 Valence Street; Phone Uptown 879.

R. F. Harrell, Secretary Y. M. C. A., 815 St. Charles.

Rev. R. A. Merck, Editor New Orleans Christian Advocate; residence, 721 Nashville Ave.; phone, Uptown 679.

DON'T BE WITHOUT WATER.

There is no need of the property holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders line, without any cost whatever to them.

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The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—J. M. Barrie.

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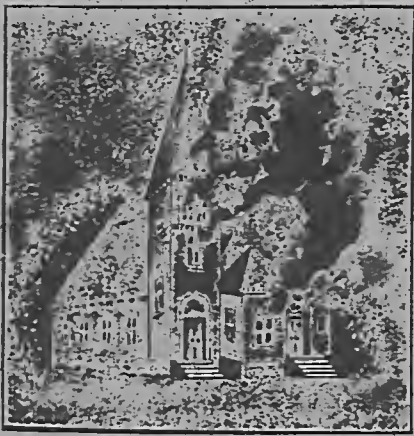
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If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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Sunday School

By W. B. Campbell.

LESSON FOR JANUARY 23, 1910.

TRUE BLESSEDNESS.

Matt. v. 1-16.

Golden Text—"Blessed are the pure in heart, for they shall see God." Matt. v. 8.

Following the preaching of the Kingdom of God and his work of mercy and love among the poor and unfortunate of Galilee, the fame of Jesus had gone out in all directions: they of the decapolis, or the ten cities, hearing of this great goodness and his wonderful power, passed the news along to all Syria, on the east of them. They of the south, in Judea and Jerusalem, had seen him and had told of him to others who had not seen him. Just as now when those that know and love him are continually talking of him to those who know him not. To know a little of our Lord Jesus only increases the desire to know more. So, with the great crowds that followed him in Galilee there came more from the places to which his fame had gone. Some had heard the Lord tell of this new kingdom and others had been told of it, but now came the time to tell them of better things to come after the knowledge already gained.

There was no comfort, no life-giving spirit, in the things taught them by the scribes and the Pharisees. There was now a longing for more satisfying truths, increasing their expectancy of the coming of the Messiah. That is why they seemed as sheep having no shepherd and why Jesus looked upon them with so much compassion.

When Jesus saw the great multitude he at once sought a place where he could best be seen and heard; then his disciples being near him he began to teach the most wonderful truths or principles ever given to mankind. The people before him had been accustomed to have facing them the penalty of a broken law; they had never heard of such mercy as was shown by the Son of God in his works and preaching. If then there were among them any who judged themselves as being poor in spirit, theirs is the blessedness of the kingdom of heaven, where the humble and unworthy enter only by faith. If any mourn, having a godly sorrow for sin, they have striven against alone, longing for some power to aid them to resist, they are blessed, for the Son of Man hath power on earth to forgive sin, and together with this they shall be comforted by the Spirit that shall be given them, who will not only be a Comforter, but a Monitor who guides them into a knowledge of Christ and his righteousness. To the meek, the lowly and uncomplaining ones, it is an inheritance which is the Lord's, the earth, the whole earth and the fulness thereof, for to them is the inheritance of a new heaven and new earth wherein dwelleth righteousness. The poor in spirit and those that mourn are meek, but not such meekness as is especially referred to as inheriting the earth; such meekness comes to those who have heard and followed the Master as he said, "Take my yoke upon you and learn of me, for I am meek and low-

ly in heart." Blessed are they which do hunger and thirst after righteousness. Not such as that of the scribes and the Pharisees, but the righteousness which is of Christ by faith; with this righteousness will the hungry soul be filled; for he will bring forth thy righteousness as the light. Ps. xxxvii, 6. "Blessed are the merciful; for they shall obtain mercy." He is merciful who is ready to pardon an offence, even when an offence is intended, and when there is no desire to be forgiven. Such are the merciful that shall obtain mercy; for God is kind to the unthankful and the evil. "Blessed are the pure in heart; for they shall see God." God is omnipotent and can be seen always; it is when one becomes pure in heart he can be seen by him. He sees God because God can be seen by only the pure in heart. He is made pure in heart so that he can see God. The pure in heart sees God in his own life, for he believes that God worketh in him both to will and to do of his own good pleasure.

It requires great spiritual discernment to see God in all the wonderful achievements of science in the present time; to see that such wonderful things are done and accepted by men with little surprise, for according to Scripture and in the mercy of God, events must come to pass that, while the reading or the telling of them is true, they seem to the worldly-minded as idle tales.

The world is being gradually prepared for all that the Scripture clearly states must certainly come to pass. Such wonderful things are yet to come that have never entered into the mind of man. "Blessed are the peace-makers; those who devote their lives to preaching peace, the reconciliation of the world unto God through the gospel; telling of our Father being the God of Peace who will not impute trespasses unto his children." For they shall be called the children of God, because the Father is the God of Peace.

Now all these who have been named as blessed must suffer persecution, just as all will who live godly in Christ Jesus.

The hatred toward and the persecution of a good man, because he is a good man, is a characteristic act of Satan himself. Jesus came to destroy the works of Satan; he makes the persecution for righteousness sake of more effect by bestowing on the persecuted ones the kingdom of heaven. There is also a comfort in knowing that such persecuted ones are among the great company of the prophets of old. Remember Ahab speaking to Jehoshaphat of the one who in prophecy said, "I saw all Israel scattered as sheep having no shepherd." Just for this and for his godliness, Ahab answered, "There yet remaineth one, but I hate him."

All these blessings bestowed are not only for the good of those receiving them, for after having merited them they become "The salt of the earth," and, if this salt loses not its savor, they go about saving others. They are the light of the world. They cannot hide their light because "If any man love God the same is known of him." I Cor. vii, 3. Then let your light shine, not that men may see what good you have done, but they may glorify God for using man as an instrument for good.

Look not through the Beatitudes for one personally merited, but rather wait until the Master bestows the first one. Seek ye first the kingdom of God, and all these things will be added. Also remember that the first will be last, and the last the most humble and lowly; the one that said "When saw we thee, Lord, suffer all these things, and ministered unto thee?" shall be first of all.

CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference of Methodist Episcopal Church, South, Asheville, N. C., May 1910.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Layman's Missionary Movement.

National campaign of Laymen, Jackson, Miss., Feb. 8-10; Shreveport, La., Feb. 16-17; New Orleans, La., Feb. 12-15.

National Missionary Convention of Laymen, Chicago, Ill., May 3-6.

Laymen's Missionary Conference of the Methodist Episcopal Church, South, Dallas, Tex., Feb. 19-22.

Sunday School.

Convention of the International Association of Louisiana, New Orleans, March 15-17.

World's Sunday School Convention, Washington, D. C., May 19-24.

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FROM DR. SAWYER.

At the last session of the Louisiana Conference, I was, on my own motion, granted a location. Being in good health and preaching condition, and having an experience of years as a soul-winner, and the fire of love for souls burning never more brightly than now in my heart, I desire to do all the evangelistic work open to me. To this end, and foot-loose to go anywhere in Louisiana, Mississippi, or beyond these States, I offer my services to the pastors of the Methodist Church, and of other denominations, as well, to hold for them revival meetings. In all my ministry, I have never had an off year in soul-saving, but have under God witnessed the conversion of many hundreds of souls. Last year what meetings I held in this State and elsewhere received the divine blessing.

Brethren, write me promptly at 2330 Valence Street, New Orleans. I desire to get my dates for meetings arranged as soon as possible.

Fraternally,
JOHN T. SAWYER.

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PREACHERS' MEETING.

Reports by the pastors on Public and Charitable Institutions revealed the fact that the following are being looked after by our preachers: Charity Hospital, Shakespeare Alms House, Fink Home, St. Anna's Home, Memorial Home, Soldiers' Home, Convalescent Home, Orphans' Home for Destitute Boys, and the Parish Prison.

An interesting discussion was led by N. E. Joyner on "The Advisability of Celebrating the Centennial of New Orleans Methodism in 1910." He took the position that such an event should not pass without some kind of a great celebration, and that it should be big enough to show the whole church our great need in this, the largest city in our territory. A committee will report at the next meeting on the time and nature of the celebration. Some of the brethren are anxious to make this event the occasion of a great revival—of an effort to bring the gospel to bear on the community as never before.

ALBERT S. LUTZ, Secretary.

New Orleans, Jan. 17.

THE ECUMENICAL METHODIST CONFERENCE.

The Programme Committee of the Ecumenical Methodist Conference met at the Conference Headquarters, 150 Fifth Avenue, New York City, Thursday, Jan. 6, all the members being present, except Dr. William Briggs, of Toronto, who was kept at home by temporary illness. A provisional programme was laid before the Committee by Dr. H. K. Carroll. It had been prepared from a list of 230 topics suggested by Bishops, presidents and professors of literary and theological institutions, editors of church papers and other representative men, including members of the committee. Careful consideration was given by the committee to the draft presented, and, after being amended, it was unanimously approved and the Executive Secretary was directed to transmit it to the Eastern Section for its consideration.

Bishop Hamilton was in the chair, and Dr. Claudius B. Spencer served as temporary secretary in the absence of Dr. Briggs. Other members present were Bishop E. E. Hoss and Drs. H. M. DuBose and T. N. Ivey, of the Methodist Episcopal Church, South; Drs. N. Luccock and H. K. Carroll, and Mr. George F. Washburn, of the Methodist Episcopal Church; Mr. Justice J. J. MacLaren, of the Methodist Church of Canada; Dr. F. T. Little, of the Methodist Protestant Church; Bishop C. S. Smith, of the African Methodist Episcopal Church; and Bishop J. S. Caldwell, of the African Methodist Episcopal Zion Church.

A MAN'S CHRIST.

A Chicago professor from one of the big universities, himself a clergyman, in addressing a convocation of his brother ministers of the same denomination in the West, expressed himself as being wholly dissatisfied with the Christ as we know him, claiming that he is too feminine, too sissified, fit only for anaemic women. He pleaded for a man's Christ, one who had the weakness and strength of real men and who could sympathize with sinners. He maintained that sinners can be Christians, that atonement and forgiveness are unnecessary for the sinless, and that without sin there could be no repentance. He wanted a Christ who was a man of the world, full blooded and masculine.

These questions the laymen must touch lightly, as though they were wounds; only the men of the cloth can take a muscular grasp of them and handle them as they would things material.

In passing it may be observed that the Chicago professor is a Mont Pelee that erupts at unexpected times and belches forth most curious

things in the form of intellectual lava. His passion is to amaze and confound his hearers with startling pronouncements; but it was not expected that he would find fault with and condemn the Son of God, one of the Trinity, cognate with and a part of the Unity. After this we may expect anything from these swashbuckling iconoclasts, as nothing is safe or sacred with them.

Of the Christ we know from His birth in the manger until He is found, at the age of twelve, arguing with the doctors in the temple. Then He returned with his parents, "and was subject unto them," and we hear no more of Him until, at the age of thirty, he meets John in Judea, and was baptized by him in the River Jordan.

There is a hiatus of eighteen years of which we know nothing. We have "lives of Christ" in abundance; from the work of Renan down to the most humble witness, but their rapturous writings are mere speculative empiricisms. They had no more data than we. They had access to no information that is not open to every one. We know nothing about the Christ at this time, and He may have been fully as masculine as the Chicago professor would wish. That He possessed physical courage there can be no doubt. When He scourged the money changers and those who sold doves and other offerings and overturned their tables, he displayed no effeminacy.

The Chicago professor should revive the worship of Mars or Minerva, Hercules or Orion, or any of the Titans of the gods of ancient Greece. Or, if he wants to worship mere force, he can typify it by erecting an altar to a trip-hammer, a Corliss engine, a thirteen-inch gun or a mule's hind hoof. The Christian's God is no object of his adoration.

The fact that we know so little of the Christ is fortunate. It prevents much controversy. We know enough of Him to enable us to obey His command, "Follow me," and that is sufficient.—*Memphis News-Scimitar*.

STRENGTH AT DIFFERENT AGES.

According to excellent authority, says the London Globe, the muscles, in common with all organs of the human body, have their period of development and decline, our physical strength increasing up to a certain age and then decreasing. Tests of the strength of several thousand individuals have been made and the following figures have been given as the averages derived from such tests:

The lifting power of a youth of 17 is 280 pounds; in his 20th year this increases to 320 pounds, and in his 30th and 31st years it reaches its height, 365 pounds. At the expiration of the 31st year the strength begins to decline, very gradually at first. By the 40th year it has decreased 8 pounds and diminution continues at a slightly increasing rate until the 50th year is reached, when the figure is 330 pounds.

Subsequent to this period strength falls more and more rapidly until the weakness of old age is reached. It is found impossible to obtain trustworthy statistics of the decline of strength after the 50th year, as the rate varies greatly in different individuals.—*New York Witness*.

THE SCHOOL OF THE SOUL.

My soul, thou art receiving a music lesson from thy Father. Thou art being educated for the choir invisible. There are parts of the symphony that none can take but thee. There are chords too minor for the angels. There may be heights in the symphony which are beyond thy scale—heights which the angels alone can reach. But there are depths which belong to thee, and can be touched only by thee. Thy Father is training thee for the part the angels cannot sing; and the school is sorrow. I have heard men say that he sends thy sorrow to prove thee—nay, he sends thy sorrow to educate thee to train thee for the choir invisible. In the night

he is preparing thy song. In the valley he is tuning thy voice. In the cloud he is deepening thy chords. In the storm he is enriching thy pathos. In the rain he is sweetening thy melody. In the cold he is molding thine expression. In the transition from hope to fear he is perfecting thy light and shades. Des-pise not thy school of sorrow. O my soul! It will give thee a unique part in the universal song.—*Rev. George Matheson*.

PIGEONS IN HISTORY.

Doubtless you admire the pretty, graceful creatures that perch upon the eaves of your house, or daintily trip across your yard, but did you ever think what a factor they have been in the history of the world?

Pigeons, as commonplace as they appear, are characters of antiquity. We hear of them when the waters of the Deluge covered the face of the earth, when the faithful dove flew from the hand of Noah and returned to her master, bearing the significant olive branch. Dove is the Anglo-Saxon name; pigeon, the Norman name.

During the fifth Egyptian dynasty, three thousand years before Christ, it was the fashion to domesticate pigeons, and to train them as carriers and messengers. The promptness with which Caesar was informed of the rebellions in Gaul, and thereby enabled to cross the Alps before those uprisings could possess the entire province, was due to the use of carrier pigeons. In the Crusades these birds were skilful and faithful messengers.

The price of a handsome pair of pigeons in ancient Rome was not a trifle, for Axius, a Roman knight, once sold a pair of pigeons for forty denarii—about thirteen pounds in English money, and about sixty-five dollars in our currency. At that time, too, they were by far the swiftest conveyers of news, and were much in demand at the celebration of the Olympic games.

Among the many pathetic incidents connected with the imprisonment of Mary Queen of Scots, she begs earnestly for a pigeon, and writes in a letter: "I beg you to procure for me some pigeons. I wish to rear them in cages; it will be such a pastime for a prisoner."—*The Household*.

From the *Washington Herald* we take the following: "In 1801 English was spoken by 20,500,000; French by 31,450,000; German by 30,320,000; Spanish by 26,200,000; and Russian by 30,770,000. In 1901 English had grown to 130,300,000; French to 52,100,000; German to 84,200,000; Spanish to 46,500,000, and Russian to 85,000,000. The proportion to the whole shows that English increased from 12.7 per cent. to 29.2 per cent., that French showed a relative loss of nearly 50 per cent., Spanish a heavy loss, and the German and Russian stood still."

If I might speak, after careful and extended observation, to our splendid young people in this Southland, I would say, Be strong and keep strong by using only the interest (at a low rate) of your physical, intellectual, and spiritual capital. There is much folly, and little satisfaction worth the name, in prodigality of any kind.—*President W. A. Betts*.

Let us be quiet. In quietness there is strength. Many a life is distressed and distracted because its owner does not take time to get himself quiet.—*Exchange*.

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—*Charles Kingsley*.

A good word is an easy obligation, but not to speak ill requires only our silence, which costs us nothing.—*Tillotson*.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2810.

Editorial.

The principle of reciprocity is regnant in all life about us. The friendly have friends; the lover is loved, and the self-sacrificing have the treasures of earth laid at their feet. To the man who is cold the world is cold; toward the cynic, other men are cynical; and he who lives alone, must suffer alone and die alone. The divine Man spoke truly when he said, "With what measure ye mete, it shall be measured to you again."

It is Tennyson who speaks of the "jaundiced eye." The world is full of them. Critics abound everywhere. Many affecting the highest holiness are most given to fault-finding. But true religion is not disposed to think evil. It is not ceaselessly engaged in searching for the weaknesses of men, but it delights to discover the good and is not sparing in the word of praise. Its proper symbol is not the uplifted club, but the outstretched hand of helpfulness.

In adopting the method of revealing himself direct to the human consciousness God planted the Christian religion upon an impregnable basis. That which the soul intuitively knows, is lifted forever out of the arena of debate. As long as the human spirit directly apprehends the divine spirit, the shafts of infidelity will fall harmless at the foot of the cross. The shibboleth with which the Christian may rout all the legions of darkness is that of the man whose sightless eyes Jesus opened: "One thing I know, that whereas I was blind, now I see."

Not a few are given to prating about what they pay to the Church. Such talk is the most unjustifiable twaddle. We do not know a single person who is being hurt by what he contributes to the support of the gospel. But we do know some who are being injured in their spiritual life by a lack of liberality. If our people would only measure up to the old Jewish standard of giving a tenth, our Church treasures everywhere would overflow. And surely under the fuller light of the Christian era, we should be ashamed to fall below what the Jews did under the old dispensation.

"Procrastination is the thief of time," but it is more. It is the thief of opportunities. Satan blinds us to the wide-open doors about us, and tells us there is nothing to do now—that the favorable time for achievement has not yet come. So we wait, and let the hours which should be filled with loving ministries pass by unimproved. The lesson we ought to learn is that the present is our time for activity; that the generation now living is the one which we must serve, and that our age is not more lacking in opportunities for worthy work than those which have gone before or those which will follow. It is the near-by vision that we need.

SHALL WE REMOVE THE TIME LIMIT?

This subject is being discussed more generally throughout the connection than almost any other likely to come up at the approaching session of the General Conference. There is a large contingent in Southern Methodism which sincerely believes that the enforced removal of our pastors at a stated time often operates to the detriment of the work, and that this arbitrary requirement should be stricken from the Discipline. To the best of our ability, we have considered this question in all of its bearings, and it is our deliberate conclusion that the removal of the time limit would be an extremely hazardous piece of legislation.

We have heard the plea of those who speak for the work in the city, and who so earnestly contend that a pastor must reside for years in the great centers of population in order to accomplish the largest results. They say he scarcely gets acquainted and secures the vantage ground necessary to the highest efficiency before the time mandate speaks and he must move to another field. There may be something in this, but we think the extent to which our city work is hindered by the operation of the time limit is greatly exaggerated. In proof of this we point to the fact that Southern Methodism is fully abreast of the other Protestant denominations in most of the cities of the South. If the enforced removal of our pastors every four years is so prejudicial to the work in our larger municipalities, then why is it that we are not behind our sister churches in St. Louis, Richmond, Atlanta, Nashville, Birmingham, Memphis, Dallas, and Houston? And, though we are not strong in New Orleans, we are not as weak as some of the denominations whose pastors may remain indefinitely.

But even if the city work suffered appreciably under the present order of things, it would by no means be conclusive that the time limit should be stricken from our law. The territory of Southern Methodism is overwhelmingly rural. We have no great metropolitan municipalities like New York, Chicago, and Philadelphia. For every hundred in our cities, there are thousands and tens of thousands in the country. Legislation to be wise must have respect to the needs of the great majority. It must operate on the principle of "the greatest good to the greatest number." The city is important, but it will not do to let it give type to our legislation unless it, at the same time, be good for the vastly larger membership in the interior. In supplying materials for the work, the rural sections in some instances have already been too much overlooked.

But the advocates of the removal of the time limit do not hesitate to contend that striking it out would be beneficial to the whole Church—to the work in the country, as well as in the city. They say, if the preachers need to be frequently moved there would be nothing to stay the hand of the Bishop. That sounds well theoretically, but we have learned from observation to distrust an optional administration. In most cases it is wholly ineffective. Where is the pastor to-day who administers discipline? The plea upon which a probation for church members was done away with was that the pastor could keep

them out for testing and instruction as long as he pleased. But where is the man who keeps them out for a single day? Make it possible for a pastor to remain for an indefinite time at one place, and, if he is popular, there will be found reasons innumerable why it will not do to disturb him. Any man who is attractive and who knows how to gather about him a personal following, could so anchor himself in his charge that he could not be changed without stirring up trouble. And we fear that there soon would be presented the spectacle of the better places securely held by the stronger men, and no open doors to a larger sphere for the deserving and growing toilers in the poorer fields.

We are aware that it is urged in rebuttal to this that they have had more changes in the Methodist Episcopal Church without the time limit than with it. This argument is inconclusive for the reason that it takes more than one test to establish a general rule or principle. There may have been some cause operating with them which does not exist with us. Moreover, they have had it for too short a time to tell what the final and permanent effect will be. And, in this connection, it may not be amiss to note that the percentage of our growth has been considerably larger with the time limit in operation than theirs with the time limit repealed. If the time limit is so hurtful in its influence, why have we been outstripping our sister Methodism?

But it is said, because of the time limit, many of our brightest men go from us. We should like to see the facts adduced to sustain this claim. Anything can be asserted. But we want the names and the proof that the time limit carried them to another fold. True, we have occasionally lost a minister to some other denomination, but so have all the churches. Even the Church of England lost from its roll the bright names of Newman and Manning. The most eloquent Presbyterian preacher in Mississippi was for many years a Baptist. And if the Baptist Church, with its extraordinary adhesive powers, cannot invariably hold its preachers in place, any hope that we may ever be able to do so is an iridescent dream.

Our view with reference to the time limit and many other proposed changes in our polity is that we had better let well enough alone. Reckless experimentation can certainly find no justification in a period of such remarkable prosperity as our Church is now enjoying. Our gain in membership last year was 57,000; we are now 1,800,000 strong, and the next quadrennium will likely place us well past the two million mark. Less talk about legislation and more evangelization is what we need. In an infusion of larger life from above, and not in the magic of any new enactment, is to be found the remedy for any apathy or lack of success, which in some sections may exist. We have the best doctrines of any denomination in existence; we have an admirable form of government, and, if we will but be apostolic in faith and fervor, the best days of Southern Methodism are yet to come.

The only ascent of man is up the shining pathway of the just.

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ABOUT PREACHING.

By John T. Sawyer, D.D.

Our Methodist Review for January is a number of superior merit, and every article in it is first-class. Three members of the Louisiana Conference, Drs. F. N. Parker and John A. Rice and Prof. Thos. Carter, are among its contributors.

"The Neglect of the Atonement in Present Day Preaching," by Dr. Parker, is timely, as undoubtedly many prominent preachers of to-day neglect to present frequently to their people this vital and central doctrine of revealed truth. Well does he say: "The trouble with all merely humanitarian or social conceptions of the work of Christ is that they contain the germs of a subtle self-righteousness. The consequence is that those who preach and those who believe according to this gospel fail to develop the peculiar characteristics of Pentecostal Christianity. This is due to the fact that, so long as man looks upon his salvation as fundamentally a process within himself, rather than a process resulting from a great work done for him, he is at heart saving himself. He is more or less self-centered in the supreme issue of his life. But the atoning sacrifice sweeps all this away. He finds himself redeemed by a powerful act of sacrificial love, a love that suffered for him and bore his sins: his sins and Christ's work become identified. Out of it comes the gracious repentance, the humble trust and thankful love, and the serene peace which is the gift of Christ. A man really discovers his true life when he has lost himself at the cross."

Prof. Carter's subject—"The Epistle to the Romans: The First Philosophy of History"—is ably treated, as the following extract clearly shows: "When the Greeks came with the request, 'Sir, we would see Jesus,' Jesus fully realized that to see him in any saving sense men must see him on the cross. This is the sight that saves. Christ is beautiful in the cradle as he lies there, a heaven-horn child; Christ is noble as a lad of twelve, recognizing thus early his divine vocation; Christ is wonderful as a worker, healing the sick and ministering in a thousand ways to men in their physical need; Christ is brave, as he faces the stern opposition of the hierarchy in his deep desire to free people from ecclesiastical despotism; Christ is majestic, as he waves his hand and stills the storm; Christ is glorious, as he stands on Hermon's heights, dimming, by his own effulgence, the glory of the law and more than fulfilling the brightest vision of the prophets. But Christ is omnipotent when he dies on the cross, the just for the unjust, and in that mighty act of condescending grace places the leverage of infinite love on the fulcrum afforded by the obvious fact of a sinful humanity and lifts men out of the miry pit, and sets them upon a rock, and puts a new song into their mouths, and establishes their goings!"

Dr. Rice tells about "The Old-Time Circuit Rider," and the glorious early days of American Methodism. His article is interesting and inspiring in its description of the men of those first days, and their splendid achievements. In its deductions there is much of value; if only our present-day preachers would heed and profit thereby. The Doctor says of them: "Like their Master, they went about all their days trying to give themselves away. If the essence of

oratory be the actual moving of the human will, they were great orators, for they could not be surpassed in bringing men face to face with the issues of life and death and forcing decisions. They would picture the sinner "hair-hung and breeze-shaken over the bottomless pit," until he would fall paralyzed with terror and cry aloud for mercy or sink away trembling to fight it out alone." And again: "They were not tax gatherers, spending one-fourth of their time or more collecting money. And they did not have to prepare two formal sermons a week for wooden men and women who were too much occupied with other thoughts and things to apply the truth which they tried to give them." And this: "The average Sunday service is now so formal and stiff that nobody expects conversions. Probably the only religious word that is said in nine out of ten of the average church meetings is said by the pastor. There is little heart-to-heart fellowship among members and no effort to help anybody into the kingdom. And if an earnest seeker after God is courageous enough to venture in and join the church, he is received formally, enrolled, and turned loose to go on as he fore, no man apparently caring for his soul. What, therefore, is church membership to the average man or woman, outside of its social advantages? And if the outcasts should come it would be exceedingly embarrassing, both for them and for the members." Just one more extract: "Their preaching was always vital. There was but little about Christ, about religion; it was Christ, it was religion in its heart's core. It was not simply the Bible; it was the things the Bible was made out of. And the message had a man behind it, an heroic personality transparent to all. They knew what was going on back of the guns. They could see behind the breastworks. Nothing is a sermon that does not bring results, visible or invisible; and nothing delivered in His name that does, is less than a sermon. Measured by this standard, they were without peers in the annals of the American Church."

In a late St. Louis Advocate, Rev. Joseph King says: "This scribe was in Wichita, Kans., a few weeks ago and spent the Sabbath in that flourishing city on the Arkansas River; and, while there is no Southern Methodist Church in that place, our Methodist proclivities led us to worship in a Methodist Episcopal Church. When the preacher announced his text, it almost took our breath. It was Psalms ix, 17: 'The wicked shall be turned into hell, and all the nations that forget God.' The sermon that followed was to the point. The trumpet gave no uncertain sound." Times have changed, and conditions are vastly different from what they were, but human nature has not changed, and men to-day, as of old, are utterly lost—"dead in trespasses and sins"—and must needs be thoroughly awakened by the preaching of the Law, that they may be saved by the gracious provisions of the Gospel: both the righteous Law of God and the Gospel of Infinite Love, "saving to the uttermost," must be set before them. The people would be amazed in many a church of to-day were their pastor to announce as his text that which the Kansas preacher took, or some other text like it.

Brothers Parker and Carter are right in their insisting on the more frequent preaching of the atonement, and that men are saved only at the cross; but the ground must be well broken by the preaching that rouses the conscience and makes men fall at the cross for mercy and salvation through the blood of Christ. During the first year of his ministry, this writer heard that saintly man, Bishop E. M. Marvin, preach from this text: "If any man love not the Lord Jesus, let him be Anathema Maran-atha." Sinai aflame, the warnings, threatenings and exhortations of God's word, the certainty of "a bed in hell" at last for all who will not "love the Lord Jesus Christ" were plainly, fully, and with a force and energy of thought and expression born of the Holy Ghost, set before his hearers. Then, convinced, smitten, and bleeding at every pore under the red-hot truth, his convicted audience, in words of such tenderness and pitiful compassion that they seemed like the very heart-beats of Infinite Love, were told of Him who is able "also to save them to the uttermost that come unto God by him." Perhaps a hundred souls were at the altar that night, and many found peace in believing. That sermon was owned of God. He put

the broad signature of approval upon the words of his faithful servant, who, taught of him, had spoken plain, pointed Bible truths.

Marvin said of the early itinerant: "Ah! these men knew where the conscience lay, and with what probe to touch the quick of it. Then, when a man fell thunder-stricken among the crags of Sinai, with what skill they lifted him and laid him at the foot of the cross, under the stream that drops warm and healing from the very heart of the Victim, who 'tasted death for every man.' Themselves knew his power to save. A free salvation—a full salvation, conditioned upon faith—that was their theme. Sin they pictured in all its blackest hue, and salvation in all its richest fullness, its present plentitude and power." In the glorious work of soul-saving, we preachers of to-day can scarcely improve upon the early itinerants and Bishop Marvin.

CONFERENCE ECHOES.

By Rev. Roht. B. Downer.

Brookhaven, Miss., was often in my thoughts, as the fall months were expiring. Would I once more be privileged to meet in Conference session at that place? I took it to the Lord in prayer, and Dec. 7, though quite feeble to walk, my prayers were answered. Several times within the past half century Brookhaven has been pleased to act as Conference host.

Some few will recall the November session, and Thanksgiving occasion, right after the close of the Civil War. Rev. J. B. McFerrin, D.D., was appointed to make the Thanksgiving address. He arose from his seat, approached a supporting column, and as the floodtide of memory rushed back over the early sixties, he leaned his shoulder upon the column as if unable to stand alone; for some minutes he seemed oblivious of the place and occasion; then with face elevated, looking into the faces of many battle-scarred auditors, remarked: "Yes, I suppose that we of the South ought to feel thankful; yet, as we remember the desolation of our fair Southland—the untimely graves—the burned homes, the desecrated church buildings—the disfranchisement of heroes—the violation of constitutional rights, it is mighty hard, brethren, to feel it; yet, we must be glad that if our homes have been consumed by fire—we still have the ashes—though our slaves are free—horses, mules, stolen, or dead; yet the grass grows, and springs of water flow. Glory to God! the Lord is yet alive." His face became illumined with heavenly radiance, our hearts were touched and thrilled with hope of the future, and upon this writer's mind, a most glorious Thanksgiving occasion was recorded. How marked the contrast of that Thursday with the Thursday of 1909, when the Conference, as a body, partook of the royal banquet at the College hall provided by Layman B. E. Brister and President J. W. Cooper, D.D., of Whitworth College.

A few thoughts about the Conference session. Possibly it may be unavoidable to devote so large a portion of time to routine business, the making of reports about material things, and allowing such small portion for special effort to grow in grace, for the preachers, and opportunity to save souls attracted to the place by the convocation of so many consecrated ministers of God.

For years I have desired and sought for a Pentecostal session—surcharing every minister and layman present with the Holy Ghost. Will it ever occur? Will we ever hear a presiding Bishop, at the opening hour make an address somewhat like this: "Brethren, my soul is overwhelmed with the awful responsibility abiding upon my office—as a chief shepherd—an example unto the flock. Recently I have been ushered into the presence of the High and Holy One that inhabits eternity, I have been stripped of all earthly ambitions, a live coal has touched my lips, I have surrendered all, and have the witness of God's Spirit with mine, that all is upon God's altar a living sacrifice. I am painfully conscious that heretofore I have been content to live an average Christian life; no doubt that some good, as men see it, has been accomplished; yet, at the same time, the reservations indulged in have hindered the gospel of our Lord Jesus Christ. I have crossed the Rubicon, and this morning the

bridges behind me are burned. I stand before you helpless in all that appertains to me as an individual. I need your spiritual help. I want this Conference session to be memorable on account of the Divine presence manifested. We all need a closer walk with God; won't you join me in spending a half hour on our knees, right now, in silent and agonizing self-examination and prayer, that our hearts may be prepared for the out-pouring of all the fullness of God, that he may overrule all of our mistakes and shortcomings, which have proved hindrances to the coming of God's kingdom, and give unto us wisdom, tact, consecration and the spirit of love, to perform the duties now before us, and to make our presence in this town and the homes where we abide as guests an everlasting benediction? And if any brother has not the witness to entire sanctification of soul, body, spirit, time and talents unto the Lord Jesus Christ, let him resolve not to take another appointment as an ambassador of God until filled with all the righteousness of God. Brethren, let others do as they may, but as for me and my house, in the future, we will, without any reservations, serve God."

Yes, no doubt, to many it would be a surprise, possibly a few might have fears of collapse of the brain, but if it ever occurs after I am at home in "bright mansions above" I will try my best to start "the heaven bells" a ringing and have the angelic choir join in singing the long metre Doxology, "Praise God from Whom All Blessings Flow."

I greatly enjoyed the privilege given me by President Cooper and Sister Lipscomb of giving the college girls a heart-to-heart talk about a mother's consecration of a son, her strong faith in God's promises, her remarkable prayers and God's replies. And then of that son's long service as an itinerant preacher, and his present joys and hopes of future life. While about the outer room one day, my old time Christian brother, Rev. J. W. Sandell, pressed into my right hand as a gift his booklet, "The United States in Scripture," asking that I read it. This I have done, and while I am not convinced that the symbolical teachings of the Book of Revelation have their fulfillment as Brother Sandell thinks, I nevertheless realize that just at this period of our country's existence, while the dominant political pressure is directed to attain to a centralized government, it is well to be reminded of the State's prerogatives that are guaranteed in the original Constitution of the United States of America. Brother Sandell clearly and in most able manner gives valuable data that all young citizens will do well to obtain. Address Brother Sandell, Magnolia, Miss., and enclose 25 cents.

Did you hear that memorable talk of Rev. J. A. B. Jones Dec. 8th? Surely he was "brushing the dew of Jordan's banks—the crossing was quite near." His sudden exit snaps another earthly tie binding me to this life. Since 1855 we have loved each other with a love increasing as the years have rolled by. His precious father, John G. Jones, in 1858, opened my eyes to the need of a fully consecrated life. May the hallowed lives of father and son abide in our Conference as an inspiration and hallowed heritage.

Long Beach, Miss.

STUDENT VOLUNTEER CONVENTION.

By Rev. Osmond Lewis.

The Sixth International Convention of the Student Volunteer Movement was held in Rochester, N. Y., Dec. 29, 1909, to Jan. 2, 1910. The total number of delegates present was 3624. Of this number, 2678 were students and 329 were professors and teachers, representing 722 different institutions of learning in the United States and Canada. There were also present 165 missionaries.

This movement is interdenominational as well as international, and has for its watchword "The Evangelization of the World in This Generation." These conventions are held every four years, the last before the one at Rochester being held in Nashville in 1906.

With that master of assemblies, John R. Mott, as chairman, there is always a highly interesting and

greatly beneficial program arranged. And there is never any confusion or disorder in carrying out the program, which, by the way, is never published beforehand.

Having been present at the Nashville Convention, I was enabled to better understand and appreciate the merits of the Rochester Convention. It proved to be the most notable of all the conventions in many important respects. There was not a dull moment during the five days of its duration. Long before the opening hour the Convention Hall was filled to its utmost capacity at each session. A spirit of intense earnestness was a characteristic of the gathering, little or no time being taken for sight-seeing, pleasure-seeking, receptions, or anything apart from the main object in view. No Whitworth banquet or Brookhaven photographer could have allured that body of delegates from a single session. For more than thirty minutes before the hour of opening hundreds of expectant people would throng the steps and sidewalks, waiting for the doors to open. North, East, South and West were there together, with one common purpose—yea, all the ends of the earth were brought together in a way that no one could tell but that all were from the same place and belonged to the same denomination. Whatever the place from which each came, there was a movement to one common end.

The key-note of the convention was expressed in the opening song: "Come, thou Almighty King." Mr. Mott stated the object of the meeting, viz: "The making of Jesus Christ known to the whole world: giving to all men the opportunity to know the living and sufficient Christ."

The addresses by the various speakers were all good, some better, but it was hard to tell which was best. Among the speakers was Mr. Sherwood Eddy of India, who, in a forceful, heart-searching manner, spoke on the subject, "Is Our Christianity Worth Propagating," with the emphasis on "our"—or is the Christian experience we have worth passing on? Mr. Robert E. Speer left no doubt that Christianity is sufficient to meet all the needs of all men, as he spoke on "The Value of Christianity." God be praised for an all-sufficient Christ!

Time would fail me to tell of all the good things seen, and heard, and felt. Dr. Arthur J. Brown spoke on "The Changing Conditions in the Orient." Bishop Hartzell made a stirring appeal for Africa. Dr. Zwemer, of Arabia, is perhaps the most convincing speaker. He has a clear knowledge of the situation in the Near East—"The Impending Conflict Between Christianity and the Mohammedan Religion."

But, perhaps, no appeal made such a profound impression as did that of Robert E. Speer, who spoke on "The Spiritual Claims of South America Upon the United States and Canada." The most neglected mission field is the most needy.

One notable feature of the convention was the address by Ambassador James A. Bryce. The urgency and immediacy of evangelizing the world was the burden of his message. Speaking of the heathen's need of the Gospel, he said: "It is needed now, at this precious, this critical moment." "The greatest hindrance," he says, "to the spread of the Gospel abroad is the imperfect power which it exerts at home," and here he spoke of the contrast between the standard of Christian life the New Testament gives, and which we all profess to accept, and the faint efforts we make to reach it. In keeping with the idea of the urgency and immediacy of the task, Mr. Mott spoke on the meaning of the watchword, urging that it be a personal watchword, that it may become a power, and enrich and widen one's sympathies. The emphasis is laid on "this generation," which makes the watchword intensive. It makes us in earnest and strikes a death-blow to apathy, indifference and carelessness. It makes us men of vision; wherein difficulties and death become mere details.

Other impressions were received, but space forbids relating them. But I must mention some impressions of the last, the great day of the convention. Bishop McDowell preached the principal sermon on the subject, "The Highly Multiplying Possibilities of Obedience to God." I will not try to describe that sermon. It pulsed with life in every sentence, while the heavens were rent and the soul

flooded with the glory light. "Incarnating the Visions" was the subject of the last speaker, Mr. Eddy, and our hearts were deeply moved as there appeared, first, the vision of our own needs, and second, the vision of a needy world, and last, the vision of Jesus Christ.

With the singing by the Male Quartette of the song, "Still, Still With Thee," and a season of silent prayer (a marked characteristic of the convention), the convention closed. It was with reluctance that we left the hall now made sacred by the presence and power of God, who, during these days, had called hundreds into his great service and fellowship. The convention tested and found true the assertion made by Christ many years ago: "If I be lifted up, I will draw all men unto me."

IS IT RIGHT?

By Rev. A. H. Williams.

The custom prevails in the Methodist Church, South, to endow the schools for young men, but to place less endowment, and in some instances none at all, upon the schools for young ladies. It is contended that at the girls' schools many "extras" are taught, such as piano music, art, expression, voice, stringed instruments, etc., so that the cost for educating young ladies is so great that the colleges for them can live without endowment, while the young men do not pay enough to sustain a college without endowment.

All this is equivalent to remarking that the girls and young ladies of the country can support a college and educate themselves without endowment, but that the boys and young men cannot or do not, and must, therefore, have assistance, and this, too, when probably the same parent who sustains the girl is also back of the boy, and if no parent sustains either one, it is suggested that the girl can educate herself, but that the boy cannot, or will not, without assistance.

Good it is to endow the colleges for young men, but justice would say: "If the girl must support the college without endowment, let the boy do likewise." His board and tuition should be placed at figures that would enable the college to live. The red, savage Indian rides his pony or fiery war horse, but his "squaw" must walk and carry the luggage.

Civilized people provide nice homes for their wives and daughters, and the best means of conveyance. But is the Church civilized in the true and highest sense that provides schools for boys and men and compels the girls and young ladies to educate themselves at heavy expense without the benefits of an endowed institution?

Such a method is a reflection upon the manhood of the young men, and places a premium upon light expense for them, and large expense and heavy burdens for the young ladies.

Such a procedure, too, is un-American, and smacks of defective chivalry. If a difference must occur, the finer buildings and larger endowments, with lightest possible expense, should be given to the girls' schools.

When such a plan is adopted, money will be less difficult to find for the colleges, and the young men of the Methodist schools will be better satisfied and the young ladies will have increased regard for the management.

Mayhew, Miss.

Desired things may not be desirable.

When some affections which we would almost give our lives to keep warm and fresh, grow cold in spite of cherishing, what a perversity of nature it seems that others can thrive, and live, and even grow, when they have nothing to feed upon, and every reason to fade and die!—Jean Ingelow.

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NEW ORLEANS, LA.

Secular News and Comment

The Louisiana State Board of Education has been notified by the United States Department of Education that the federal government has decided to withdraw its financial support from the board. This decision is based on the fact that the board has failed to comply with the requirements of the federal law governing the education of negroes. The board has been given a period of six months to comply with the law, or else the federal government will completely withdraw its support.

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John R. Talbot, a negro, aged 73 years, was sentenced to the Louisiana State Penitentiary for a term of five years. He was charged with the murder of a white man. The trial was held in the District Court of the Eastern District of Louisiana. The jury found the defendant guilty, and the judge sentenced him to the penitentiary.

The citizens of Memphis, Tenn. are in earnest protest against having the anti-trust laws enforced. A mass meeting was held at which the public officials were called upon to have the laws enforced, and a large amount of money was contributed for the purpose of helping the law and order league.

It is stated in the Youth's Companion that the stature of American women is increasing. While the increase in height has doubtless gone on steadily for 50 years, measurements have altered more appreciably in the last decade. Grandmother stood barely 5 feet in her shoes, but her daughter measured 5 feet 1 inch and her athletic granddaughter 5 feet 7 inches.

A bill granting separate Statehood to Arizona and New Mexico, has passed the lower House of Congress. The great opponent of the separate admission of these Territories into the Union has been Senator Beveridge, of Indiana, but what his present attitude will be, we do not know. For our part, we like to see new additions to the sisterhood of States and new stars upon our national emblem.

The fourth Pan American Conference will be held at Buenos Ayres next July. Our Department of State is already beginning to formulate plans for the occasion, and Congress will be asked to make an appropriation for our part of the necessary expense. The President is expected to appoint as delegates men who are well known, not only in the United States, but also in South America.

Gustoon Berglum, a New York sculptor, has just completed a statue in which he has embodied a new conception of Atlas. Instead of having the world upheld by a broad-shouldered, heavy-thewed man, with a long beard, as did the ancients, he shows it resting upon the shoulders of a woman. We are by no means sure that this last conception is not more nearly in accord with the facts.

The National Civic Federation convened in Washington City on the 17th inst., with a majority of the governors of the States in attendance. This gathering was first called together by Mr. Roosevelt, and has for its object the conservation of our national resources. It would seem that such a conference between the President and the executives of the States would secure oneness of aim in the great work contemplated, and contribute largely to the promotion of the public good.

Miss Anna T. Johns, a Philadelphia Quakeress, has given a million dollars for the improvement of rural negro schools. Among the trustees of the fund are President Taft, Booker T. Washington and Mr.

Senator Edward M. Vicks, of Mississippi, has been elected to the position of President of the National Association of Manufacturers. He was elected by a large majority of the members of the association, which is composed of representatives of the manufacturing industry of the United States. Senator Vicks is a well-known industrialist and a strong supporter of the manufacturing industry.

At a recent meeting of the Mississippi Historical Society, Hon. Edward M. Vicks, of Mississippi, presented a paper on the life and times of Bishop Charles B. Galloway. The paper was well received, and the society decided to publish it in its next volume. Bishop Galloway was a prominent figure in the life of Mississippi, and his life and times are of great interest to the people of the State.

Dr. J. A. Knap, of the Department of Agriculture at Washington, delivered a large address at West Point, Miss. There were present farmers and business men from every part of Mississippi. Dr. Knap discussed the importance of the boll weevil and the need for better methods of dealing with it. He also discussed the importance of the cotton crop and the need for better methods of growing it.

Senor Joaquim Nabuco, Brazilian ambassador to the United States, died suddenly in Washington on the 15th inst. He was in the sixtieth year of his age and for some months had been in failing health. He was an author of distinction, having written several books dealing with constitutional subjects and history, and had been accorded many political honors by his fellow-countrymen. He was a member of the Hague Court of Arbitration, and at one time was minister at the Court of St. James. It is customary when a diplomat in the public service dies at the national capital to convey his body home in an American warship as an evidence of respect and esteem.

MEETING OF THE MANSFIELD COLLEGE BOARD OF TRUSTEES. A meeting of the Board of Trustees of the Mansfield College was held in Mansfield, Jan. 18, 1910. The reports from over the State showed less than \$500 received to date as results of Mansfield Day. After settling some small bills that were pressing, the President was instructed to apply all moneys received from Mansfield Special to the interest of S. G. Sample's note. The resignation of Mr. A. F. Jackson, who had been connected with the Board for twenty-five years, was read and reluctantly accepted owing to Brother Jackson's ill health. The Secretary was instructed to tender to Brother Jackson the thanks of the Board for his valuable service.

On motion of C. B. Hicks and seconded by H. T. Liverman, the following resolution was adopted: That the Presiding Elders of the Louisiana Conference urge the pastors at the several stations, circuits and missions to present the claims of the Mansfield College until every Methodist congregation in the State has been given an opportunity to contribute to the Mansfield Special ordered by the

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... and the amount collected be forwarded to Mr. D. G. Perry, Mansfield, La., President of the Board of Trustees, who will report same to W. W. Drake, Treasurer of the Board of Education.

RECEIPTS FOR MANSFIELD COLLEGE

... Please publish the following statement of the charges in the Louisiana Conference ... for Mansfield Female College, ... to be taken on or near the second ... by the recent session of the ... other charges have taken ... of collection. The list below ... reported to the Treasurer ... that the charges which ... will soon report liberal offerings, that the pressing needs of our institution may ...

Bellamy Street, New Orleans	\$ 10.00
Toga	7.00
Stonewall, Epworth, La. Ave	4.25
Patterson	11.50
Menville	3.00
De Ridder	7.55
Pine Grove	7.50
Mansfield	190.10
Winfield	15.00
Monroe	60.00
Natchitoches	12.60
Pleasant Hill	5.00
Parker Memorial, New Orleans	4.00
Carrollton Avenue, New Orleans	33.50
Farmerville	5.00
Dr. S. S. Keener	20.00
Arcadia	8.25
Greenwood	3.00
Many	9.70
Lake Charles	63.25
West Monroe	5.00
Glenmora	1.50
Homer	6.00
Harrisonburg and Lena	9.50
Waterproof	14.35
Mansfield Baptist Church	6.20
Colfax	25.50
Texas Avenue, Shreveport	7.00

Total \$555.25
The above statement indicates that only 26 of the charges in our Conference have thus far sent in collections on this important fund. If any others have taken collections, it is important that they be sent in at once, and if for any reason the collection has not yet been taken, it ought to be secured at the earliest opportunity. Fraternally, W. WINANS DRAKE, Treasurer Board of Education. Lake Charles, La., Jan. 21.

There be those who have a present cunning about them to lead others to believe that they know that which they do not.—Bacon.

Church News

Bishop Honda, of the Methodist Church, of Japan, will attend the General Conference at Asheville and the World's Sunday School Convention in Washington City.

At the recent Student Volunteer Convention, Dr. John R. Mott took up a collection of \$85,000 in twenty minutes. This amount was given principally by undergraduate students.

A writer in Zion's Herald speaks of Dr. Wilbur Chapman as an evangelist "without a club for the church or adverse criticism for the pastor." May his tribe speedily increase!

The North Georgia Conference has 115,000 members. It is in size second only to the Northwest Texas Conference, which the approaching General Conference has been asked to divide.

The Cuban Mission Conference convened in Santiago on Jan. 14, with Bishop Candler in the chair. Others from the States in attendance were Dr. A. J. Lamar, Dr. W. W. Pinson and Dr. J. D. Hammond.

The Wesley Memorial congregation of Atlanta are expecting to occupy their commodious and handsome new building about April 1. This is perhaps the largest and best equipped institutional church in Southern Methodism.

Dr. H. F. Sproles, the best loved Baptist preacher in Mississippi, will supply the First Baptist Church of Jackson, now without a pastor, until one is secured. He was many years ago the highly-esteemed shepherd of that flock.

It is reported that Dr. Len G. Broughton, the well known Baptist minister of Atlanta, has been nominated by the officials of Christ Church, Westminster Bridge Road, for their pulpit. Whether he will accept this call from over the seas is not yet known.

The Fifth Avenue Presbyterian Church, of New York city, has just called Rev. Henry Jowett, of England, to their pastorate at a salary of \$12,000 and a parsonage, or a total of \$17,000. This is said to be the largest sum ever paid a pastor in America.

Bishop W. A. Quayle, of the Methodist Episcopal Church, is announced to lecture at the St. Charles Avenue Church, of that denomination, on Wednesday evening, Feb. 2, at 8 p. m. "Faith" will be his theme, and those who attend will doubtless hear an interesting and eloquent discussion.

On last Friday evening the New Orleans Branch of the Seamen's Friend Society celebrated its fiftieth anniversary with a fitting program at the Bethel, on St. Thomas street. The parent organization was founded in 1822, and covers the whole United States, having many fine homes in the various seaports. None but seamen are cared for, and many wealthy church people contribute to the work.

The Woman's Home Mission Society of Long Beach, Miss., are busily engaged in gathering material for the furnishing of the new parsonage which is to be built. The Society has decided to hold its meetings during the year at the homes of its members, taking them in alphabetical order. By these meetings it is hoped to foster sociability and good fellowship among the women of the church.

Methodism has had three Ecumenical Conferences. The first was held in London in 1881, the second in Washington City, 1891, and the third in Wesley's Chapel, City Road, London, in 1901. It was at the last Conference that the peerless Charles B. Galloway, in the presence of the representatives of all the Methodist bodies of the world, delivered the memorable opening sermon. The next Ecumenical Conference, for which the program is now being ar-

ranged, will assemble in Toronto, Canada, in the fall of 1911.

By action of their last General Conference, Thursday, Jan. 27, has been set apart in the Methodist Episcopal Church as the day when prayer is to be made throughout the entire connection for their colleges. These institutions have in them between 55,000 and 60,000 students, and from them have come 61 per cent. of those sent to the foreign field by the parent board of missions of our Sister Church within the past five years.

There are two centers of Mormonism in the United States: one at Salt Lake City and the other at Independence, Mo. The first is the capital of the Church of Jesus Christ of the Latter Day Saints, and the other is the headquarters of the Reorganized Church of Jesus Christ of the Latter Day Saints. These two sects are by no means in accord, but, on the contrary, there is not a little hostility existing between them. The Utah branch is about twice as large as the other, but the latter seems to be somewhat more in the line of apostolic succession, its official head being Joseph Smith, the venerable son of the original founder of Mormonism. It is said that the Reorganized Church has grown rapidly during the past ten years. This is regrettable, since Mormonism of any kind is a shameful reproach to our American civilization.

THE DALLAS LAYMEN'S CONFERENCE.

Dallas, Tex., Jan. 20.—Nine committees are busily engaged in preparing for the Conference in Dallas Feb. 19-22 of the Laymen of the Southern Methodist Church. It is believed that the out-of-town attendance will not be less than four thousand. Of this number, the greater part will be business men, representative of the entire South.

Judge W. B. Stubbs of Nashville, Tenn., leader of the Laymen's Movement in the Methodist Episcopal Church, South, has been in close conference with the local committeemen and has advised them to expect one of the largest representative gatherings ever had in Dallas. Judge Stubbs is now on the Eastern Coast, where he is advertising the Convention to be held at Dallas. Also, in the way of advertising a great deal of literature is being mailed from Dallas, much of it from the Dallas Chamber of Commerce.

Arrangement has been made for a gigantic barbecue to be served Saturday evening, the opening night of the conference, in the Fair Park Auditorium. At this barbecue bankers, lawyers, farmers, bishops, artisans, presiding elders, doctors and all interested in the Conference will dine together on a common basis, and it is expected that the occasion will be one of the happiest of the entire conference. Immediately preceding the barbecue there will be a reception, at which it is hoped to introduce the delegates to one another.

Sunday morning the pulpits of Dallas Churches will be occupied by visiting laymen. In the afternoon, at the Fair Park Auditorium, Geo. R. Stuart, former associate with Sam Jones, and one of the most prominent platform speakers in America, will address a meeting for men only. His subject will be "Strong Men and the Need of the Hour." In the evening the pulpits will again be filled by prominent visitors.

It is contemplated that a special meeting for women will be held Sunday afternoon in one of the local churches, with Prince T. H. Yun, a member of the Korean Imperial family and at present the head of a Korean Methodist College, and Dr. Lambuth, one of the missionary secretaries of the Southern Church, as the principal speakers.

G. C. RANKIN,
W. C. EVERETT,
GUS THOMAS,
Committee.

"THE OPPORTUNITY OF A LIFE TIME."

Great things are in store for all those who avail themselves of the opportunity of attending one or more of the great conventions now being held throughout the United States.

Have you seen the account of the Convention just closed at Greensboro, N. C.? If not, it will pay you to look it up and read of the wonderful effect which it had upon the men who attended; better still, make it a point to attend the convention to be held in your own State within the next month—Jackson, Miss., Feb. 8-10; New Orleans, La., Feb. 12-15—you will always be thankful for having attended.

In 1908 my pastor insisted that I should attend the Conference in Chattanooga, Tenn., April 21-23; at first I thought very little about going, but later on, having been elected as a delegate, I decided to go, and since that time I have had a different view of things pertaining to my Master's work, and take pleasure in doing anything that I can for His cause.

I desire to urge upon those who were elected delegates to the biennial Conference to be held in Dallas, Tex., Feb. 19-22, the importance of attending. In the first place you were selected as men who could be depended upon to attend the Conference; second, as men who are competent to bring something away from the Conference to be distributed among your friends; and then, it is your duty to go, because of the importance of your presence; both from a personal and religious point of view. GO! and if you are dissatisfied with your investment call on me and I will pass around the hat and return you your expense money, even paying for your lost time.

The Laymen's Missionary Movement is now entering upon its third year as a factor in the Methodist Episcopal Church, South. Have we accomplished as much as it was our privilege to accomplish? If not, and surely we have not, let us resolve to take advantage of every opportunity for its advancement during 1910.

When you are at either Convention, Jackson, New Orleans, Dallas, look around until you have found the ugliest little man there, then make it a point to get around and speak to him, it will be me. I want to shake hands with you all.

Pray for me that I may do just the things which our Master has laid out for me to do.

Z. Z. LINTON,

Conference Lay Leader, Mississippi Conference.
Fernwood, Miss., Jan. 20, 1910.

PORT GIBSON FEMALE COLLEGE.

Seventy-five dollars covers board, laundry, literary tuition, medical attention, at Port Gibson Female College, Port Gibson, Miss., remainder of session. One or two may arrange to pay half of this in work.

H. G. HAWKINS, President.

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WHY ARE CONVERSIONS FEW?

The statement has recently been published that conversions are comparatively few in Protestant churches, and are becoming fewer still with each passing year. This complaint does not proceed from unreasonable and censorious critics, but from wise and good men whose word is entitled to great weight.

Does not careful observation prove that much less attention is being devoted to the conversion of sinners now than in former years, and that conversions are not so frequent as they formerly were? Is it not possible that Christians are losing interest in the conversion of sinners?

Many interests now engage the attention of ministers and churches. We are building and endowing educational institutions. We have several great publishing houses, from which we are sending out millions of pages of religious literature every year to bless the world. We have many strong organizations for the collection and disbursement of millions annually for religious purposes. We have an immense young people's organization, into which many thousand young men and women are being gathered for discipline and training for future usefulness. To all these Christian institutions and enterprises we say, God speed!

But it is possible that these may divert the attention of the Church from the chief object of its mission. The early Christians devoted their energies almost exclusively to the one aim of winning souls for Christ. The early Methodist Church sought one thing, the conversion of sinners. Those heroic ministers and laymen did not think of pleasing men or building a colossal ecclesiastical structure for their own glory. They preached, exhorted, sang, prayed, traveled, and toiled for the conversion of sinners. We cannot throw off the new burdens and responsibilities of these later days, but we must not lose sight of the conversion of souls.

We hear it whispered sometimes that a man can be a good man without conversion. What is the need of conversion? Can we not build up Zion and extend the borders of the kingdom of God and do good among men more effectually and more intelligently without conversions than with them?

According to the Scriptures, the conversion of the soul is the greatest and most important change that can take place in the history of a human being. It is a change of conduct, a change in the relation of the soul to God, a change of character, a change of heart.

The unconverted man is traveling his own way downward to perdition. When he is converted, he turns about, faces the opposite direction, and walks in God's way upward toward heaven. Some men who make no religious profession seem to be so good that one can hardly see where there is any need of conversion in their case. It is said that they are all right. Christianity has done wonders for many in Christian lands who have not united with Christian churches.

If a man is all right, his heart is right as well as his outward conduct. His heart is right with God as well as with his wife and children. He lives to please God as he lives to please his wife. If this is the case, he is a Christian, whether he can point to the time and place of conversion or not. But if he does not live to please God, he must be born again before he can see the kingdom of God, no matter how beautiful his outward conduct may be.

This work of grace is an absolute necessity. There is no other way to save a soul from sin, no other way to pull down the strongholds of wickedness and reform and purify the social order. The institutions of society will never be Christianized except as the individuals who compose society are converted to God.

Many reasons for the dearth of conversions may be given. Christian people do not expect nor desire the conversion of sinners as they should. When church members really expect and earnestly desire this thing it will not be long before they shall witness the desire of their hearts. Much of the preaching of this day is not calculated to produce conversions. The craze for entertainment and ex-

citement in the Church cripples its energies. We do not need entertainment, but worship; we do not need sensational excitement, but spiritual excitement.

Conversions are hindered by coldness and worldliness in the Church. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." This is the prayer which Jesus offered for His disciples. He foresaw the danger. If there is one door left ajar, the world will enter and tarnish the beautiful garments of the saints. Covetousness, selfishness, envy, dishonesty, impurity in the Church will bar the way to the throne of grace and to the hearts of sinners. Let Church members and ministers who have backslidden in heart repent and confess their faults one to another, and pray for one another. Then the husbandman who went forth weeping, bearing precious seed, shall return with rejoicing, bringing his sheaves with him.—Dr. J. M. Buckley, in the New York Christian Advocate.

WISE WORDS OF AN EMINENT MAN.

Dr. David Starr Jordan, the president of Leland Stanford University, and a scholar of national reputation, delivered an address in the assembly hall of Tulane University of this city a few days ago. His theme was "The Call of the Twentieth Century," and he both pleased and deeply impressed the overflowing audience which greeted him.

From The Times-Democrat we appropriate the following account of the distinguished speaker's notable utterance:

"Democracy is a scheme whereby a man who can do anything well can find a chance to do what he can do. It does not mean equality; this is a cruel century, and the men who are worthless are trodden down and thrown out.

"There can be no actual equality, the only place there is equality is in the absence of possession. By common sense, there can be only equality before the law.

"Therefore I advise young men to become the best possible in anything they try to do. The aim of schools and universities is to help fit the young man to become proficient in anything that he intends to do."

Dr. Jordan answered the question of what the call of the century really was, "The great demand will be for skill; only men who know how to do things will be needed; there is plenty of room for those who are energetic, for those who have backbone; good men never crowd each other." The speaker said he sometimes thought about one-third of the young men were not wanted in the world, whereas all the rest were badly needed. He said the influence of the self-made man will lessen, that a university training will be almost a necessity for a successful career in nearly any branch of life.

Dr. Jordan named character as a great demand of this new century. That the call is not for men who are only brilliant, but for men who know how, and have the added sincerity and conscientiousness.

"The temper of the country is against graft; young men are fighting it hardest and they will have affairs done in the right and honest way. Every one of the so-called Sunday school virtues has a great influence on business success. Every virtue means money in a man's pocket. The secret of success, in a large measure, is the cultivation of such virtues as truth, kindness, sobriety, fellowship, charity.

Another demand of the century is for hopeful men. The meanest day is the conflux of two eternities. Think yourself worth while and do the best you can on every day. Be certain of your fate and master of your soul is a most important advice."

President Jordan pointed out that a final demand of the new century was for men of sober mind. He said that already railroads, steamship companies, banks and large dry goods stores were the greatest agencies toward temperance, and that they would not employ a dissipated man. They found that their brains could not be counted on and that the use of stimulants made men ineffective in their work.

As a final word, the speaker gave this view: "Have an ideal, and make it your primary duty to

try to live and so mold your life that you may make the ideal become the actual in yourself."

SIGNS OF A REVIVAL.

"What are the elements of readiness for a revival?" was asked of a great evangelist. He replied:

"First of all, concern on the part of ministers—a universal concern—for a great revival. Second, the attitude of the laymen. Third, overwhelming and clear evidence that men are sick of sin, and want to get right and lead better lives. I have noticed particularly that when men are sick of sin a very sharp, frank statement about sin is always responded to and appreciated. People who live in sunshine are apt to gloss over the fact of sin, to minimize it, and the response to a sharp, uncompromising denunciation of sin—if followed with the proclamation of the gospel—has been most remarkable. Our need is to have a new conscience about sin created. And to carry on that work of quickening the conscience we need to be perfectly fair and honest with the people, never be afraid to tell them where they are wrong, and always show them the way out."—Michigan Christian Advocate.

THE CLEAN MOUTH.

A distinguished author says: "I resolved when a child never to use a word which I could not pronounce before my mother." He kept his resolution, and became a sure-minded, noble, honored gentleman. His rule and example are worthy of imitation by every boy.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. Of course, we cannot imagine a decent girl using words she would not utter before her father, or teacher, or most esteemed friend.

Such vulgarity is thought by some boys to be "smart," the next thing to "swearing," and yet "not so wicked." But it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

"The astronomer can tell us how far it is from each star to the earth, but no human being can calculate the effect of a kind word or a kind deed. The monuments of granite and bronze will crumble into dust, but there is a monument which endures—it is the lasting influence which heart exerts upon heart."—W. J. Bryan.

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CREATION RHYME.

On the first day, came the light,
To divide the day from night.

Second, above the earth so high,
Appeared the firmament on sky.

On the third, the lands and seas,
Herbs and grass, and noble trees.

On the fourth, stars, moon and sun,
Did their successive journeys run.

On the fifth there could be heard
Fish and fowl, and song of bird.

On the sixth day came the beast,
And man, the last, but not the least.

On the seventh, God did rest,
Of all the days, it is the best.

Alice Daly, in Southern Churchman.

STICK TO IT.

Henry Ide, who was appointed governor-general of the Philippine Islands by President Roosevelt, has what he calls a one-rule course of conduct for a successful life. It reads like this:

"If you make a good resolution—stick to it.

"If you have a good thought—stick to it.

"If you have a worthy friendship—stick to it.

"If you have an ambition—stick to it.

"If you have a good book—stick to it.

"If you have a hard task—stick to it.

"If you want more friends—stick to it.

"If you have anything to do—stick to it.

Which, when they are all summed, get into the one small sentence:

"Stick to it."

THE BIBLE WITH PINS IN IT.

It was an old Bible, a family Bible, a well-worn Bible—the Bible of an old lady who read it, and walked by it, and fed on it, and prayed over it, for a long life time. As she grew older and older, her sight began to fall, and she found it hard to find her favorite verses. But she could not live without them so what did she do? She stuck a pin in one of them, one by one, and after her death they counted one hundred and sixty-eight. When people went to see her, she would open her Bible, and, feeling over the page after her pin, would say: "Read there," or "Read here," and she knew pretty well what verse was stuck by that pin and what by this pin. She could say of her precious Bible, "I love thy commandments above gold, yea, above fine gold. They are sweeter to me than honey and the honey-comb."—Exchange.

"OUR MINISTER'S WIFE."

1. Don't criticize her.
2. Don't grumble if she visits two or three families in the congregation more than others. She has as much right to special friends as you have.
3. Don't expect her to do her share of work and yours, too.
4. Don't expect her to do things you are too shy or too nervous to do yourself. Marrying a minister does not endow her with special gifts of speech and freedom from nervousness, though it does bring special opportunities.
5. Remember that the duties to her husband and children, and her home are just as important as yours.
6. Remember to speak kindly of her to others.
7. Remember to pay her short, cheery visits, and take her a bunch of your choicest flowers.
8. Remember to pray for her.

"If every woman in our church was just like me, What sort of a church would our church be?"

—Australian Christian World.

HER FRIEND.

There is nothing like a staunch friend. At a "home" in the country which the children of the

slums are allowed to visit for a short term in the summer the following incident occurred. A party of a hundred of the youngsters were on their way back to the city. The attendant noticed that one of the girls, Rosie, was walking clumsily. When the attendant heard a chorus of gibes all aimed at little Rosie, she saw that the girl was wearing a pair of shoes of large size. Then the attendant remembered that Rosie had had a new pair of shoes, and the little girl was asked about it.

"Well," said Rosie, "you see, the shoes ain't mine. They're Katie's. I know they're awful big; but her mother ain't had any work lately, so she couldn't buy her a new pair. She just gave her own shoes to Katie. Katie felt awful bad about it, and cried all the way to the station. The girls all laughed at her. So I just lent her my new ones and took hers. You see, teacher," said Rosie, raising her eyes to the attendant's face. Katie's my friend."—New York Tribune.

HOW TO TREAT YOUR SISTER.

It is the easiest thing in the world for a boy to be kind to some other fellow's sister. Why is it that some of them find it so hard to remember to be equally courteous to their own sister? Many a boy is rude to his sister without really realizing it; in other words, he forgets to be polite. Then, again, he is afraid of being dubbed as "sissy" if he should be caught paying some attention to his sister. It is a bad habit for any one to get into—that of saving one's polite ways for outside.

If she asks you a question, don't answer her in a rude or careless manner, as if you thought she did not know what she was talking about, and wasn't worth listening to.

Don't tease her and make fun of her in a way to hurt her feelings. You won't do that to some other girl.

You can depend on the boy who is kind and thoughtful to his own sister, for you may be sure he will develop into the right sort of a man, and is bound to win the respect and admiration of every one.—Sel.

AS VAIN AS A PEACOCK.

I venture to send you some curious particulars about the behavior of a young peacock that is kept here. The bird began by sedulously frequenting the stableyard, and, whenever the carriage was brought out of the coach-house, he would take his stand by it, and gaze at his reflection in the panels. He then took to accompanying the carriage up to the house, and, standing beside it, at the front door, engaged in self-contemplation. He now runs behind the carriage when it starts from the house, down to a certain point of the drive, apparently in the hope that it may stop, and allow him to continue his favorite occupation. But he seems to conclude at a certain place that the case is hopeless, though, if the carriage halts further down the drive, he will rejoice it, and resume his observations.

It occurred to us to wonder what he would do, if a looking-glass were placed on the lawn. This was accordingly done, and he at once found it out. Nothing will induce him to quit it. He will stand by it for hours together. At first he occasionally looked inquisitively behind the glass at intervals to see if a bird was actually present, but he has given this up now. He stands in front of it, entirely absorbed, often motionless for a long time, occasionally moving his head gently up and down, and sometimes softly touching the glass with his bill, appearing slightly bewildered by the contact. If food is thrown to him, he takes no notice unless it is close to the glass, when he will hurriedly gobble it up and return to his more congenial employment in haste, as though vexed at being interrupted. If the glass is taken into the drawing room, which is on the ground floor looking into the garden, he will enter the room by door or window, find the glass, and continue his favorite pursuit; and he spends the greater part of the day at the door that leads from the drawing room into the garden, in the hope that some one may bring out his glass for him.

Meanwhile, the peahen is sitting on a nest of eggs in a hedge close at hand. He never goes near her.

his only idea being to find opportunities for contemplating his own perfections. I suppose that the proverb, "As vain as a peacock," refers to the bird's habit of spreading his tail and strutting about; but it is curious to find that this instinctive vanity lies deeper still, and is not confined to the desire to arouse the admiration of his mate, as is generally taken for granted, but is based upon a genuine complacency of his personal attractions.—Arthur C. Benson, in the Spectator.

A BAG OF HEAVY STONES.

If a boy should try to run a race with a bag of heavy stones hung over his shoulder, he could never hope to win against those who were running without any such hindrance to keep them back.

Some one has said that bad habits are like a bag of stones. Every bad habit that a boy forms, keeps him down and prevents him from doing his best. Stop your bad habits, boys, and then you will be able to run a good race in the journey of life, and will not be ashamed of your record.—Selected.

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Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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Editorial.

A MODERN IDOL.

Men no longer worship images of wood and stone, but they have not ceased to have their idols. Money is one of them, and of late years there has developed a disposition to deify the human intellect; to exalt it as an all-sufficient standard by which truth and righteousness are to be determined. What it approves is to be accepted, and what it considers repugnant, is to be rejected. Its competency to explore any realm and pass upon any question is assumed to be beyond dispute. Thus one frequently hears it said that an affirmation contained in the Scriptures should be accepted, not because Paul said it, or Christ said it, but because it is the truth. We admit that if a thing were known to be true, no endorsement from any source could add to its weight. But without the divine revelation to teach us, we could never be certain as to what the truth is. Men would differ and we would float forever about on a sea of conflicting opinion. In the realm of abstract truth scarcely a single problem has been settled absolutely by the human mind. Proof of this is seen in the many warring schools of philosophy which have existed in every age. And where the Bible is not clear upon any subject, as baptism for instance, religious sects have fought for centuries and are still fighting. They are no nearer in accord to-day than when the controversy began.

We honor the human intellect for what it has done. Many of its achievements have been truly glorious. It has discovered many of the laws of nature and utilized some of its most wonderful forces. "It has weighed the stars; analyzed the sun, measured the orbits of circling spheres, made ice under the equator, and caused flowers to bloom in northern winters." It has given us the steamship and the steam-car, and enabled men to converse on opposite sides of the planet. But in our admiration for its triumphs, we should not forget its limitations. The known to the unknown is like a tiny island in a shoreless ocean. Of itself, the human mind has never discovered the primary cause of anything. It has only come into possession of a few surface facts. It knows not what mind, or matter, or life, or light, or gravity, or electricity is. It stands perplexed in the presence of nature's simplest phenomena. Tennyson does not overdraw the picture when he represents man,

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry."

And is it not foolish for one who cannot explain the simplest things about him to essay to write the philosophy of eternal things? Is it not silly for him to presume to sit in critical judgment upon the explicit statements of God's inspired word? Others may do as they wish, but for our part, we refuse to worship at the shrine of this newly erected idol. Its reach of vision is too limited, its note of authority too uncertain, and its vacillations too many, for us to blindly follow where it fain would lead. We prefer to be a trustful disciple of him "who spake as never man spake," and whose lofty utterances are coming more

and more to be the thought of the world. In fact, to discard the Bible as the standard of righteousness and religious truth, and set the human intellect up in its stead, is about as sensible as it would be to blot the physical sun out of the heavens and endeavor to light the universe with a torch.

HISTORIC WHITWORTH.

A gentleman in a position to know remarked to us not long since that this institution is in a more satisfactory condition than it has been in for many years. This is good news; indeed, for no college in Mississippi has had a more honorable career or done more to promote the public good than Whitworth. Without noise or parade, it has gone on, decade after decade, sending out from its halls cultured young women of high Christian character. These have scattered themselves through every part of the commonwealth and made their influence felt in every community. The value of such a work is incalculable. The extent of its blessing, only the Infinite One can measure. Whitworth has felt the impress of masterful hands. Its foundation was well laid by Dr. Harvey Johnson, a preacher of eloquence, vision, and majestic mold. Those who followed—Prof. L. T. Fitzhugh, Drs. Murrah, Chambers, and Watkins—were worthy successors. But the institution was never in better hands than it is to-day. Dr. I. W. Cooper has fully demonstrated his ability as a leader and administrator, and he has associated with him a faculty admirably fitted for the work to be done in a Christian institution of learning. We hope that none of the other colleges will think we are showing partiality in writing these lines. We are interested in them all, and would make no invidious comparisons; but we do confess to quite a liking for Whitworth. Perhaps it is due to the fact that we have been itinerating with a Whitworth girl for the nineteen years we have been in the ministry.

KEEP IT IN MIND.

The first Sunday in February is Orphans' Home Day in Mississippi. We sincerely trust that the pastors, without exception, are preparing to observe it. Not one should fail to present strongly the claims of this noble institution. With concerted action, the needed funds can be raised and the necessary improvements secured. Without it, the effort will fall of success, and upon those who refuse to co-operate will largely rest the responsibility for the result. Surely, with that generous and high-minded layman, Dr. Luther Sexton, giving \$10,000, and others making liberal contributions, the 100,000 Methodists of Mississippi will not delay in carrying forward this commendable and absolutely necessary enterprise.

THE DEATH OF EX-GOVERNOR LOWRY.

In the death of ex-Governor Robert Lowry, which occurred at Jackson on the 19th inst., Mississippi lost one of her most honored and distinguished sons. Coming to the State in the eighth year of his age, practically his whole life was spent upon her soil and in her service. He was known in nearly every hamlet in the commonwealth, and no man was more generally trusted or more universally loved.

The career of General Lowry was long and illustrious. In early life he had only moderate advantages and to a considerable extent had to make his own way. But, bright and self-reliant, he was quite equal to the task. Embarking first in the mercantile business, he soon read law, and located at Brandon (the starting-place of many illustrious Mississippians) for the practice of his chosen profession. Gifted with mental alertness and unusual eloquence, he rapidly forged to the front and took high rank at the bar.

At the outbreak of the Civil War, he enlisted in the Confederate Army, and for four years followed the flag of the stars and bars. He made a brave and gallant soldier; was more than once wounded in battle, and attained to the rank of brigadier-general before the conflict ended. After the war, Governor Lowry resumed his law practice at Brandon, but his well-known gifts as a public speaker soon drew him into politics, and he was one of the most con-

spicuous and forceful leaders in the movement which finally overthrew the reign of "the carpetbagger" in Mississippi. In 1881, after a memorable campaign, he was elected Governor, and re-elected in 1885, and during the eight years of his incumbency in that office gave to the State one of the best administrations it has ever had.

Since his retirement from public life, General Lowry has been engaged in the practice of law at Jackson. He was also an author of note, having in association with Col. W. H. McCardle written a history of Mississippi which is highly valued, and an abridged edition of which has been taught in the public schools of the State. He was interested in giving to future generations a correct account of the part the South played in the struggle between the States; and at the time of his decease was commander-in-chief of the Mississippi Division of the United Confederate Veterans.

Personally, Gen. Lowry was a genial, affable, agreeable gentleman. He was striking in appearance and possessed many graces of bearing and manner. In his church affiliations, like so many of the eminent men of Mississippi, he was an ardent and devoted Methodist. His obsequies were conducted in the First Methodist Church at Jackson in the presence of a great concourse of people. After a beautiful and appropriate sermon by Dr. W. H. LaPrade, his remains were carried to Brandon and laid away to await the resurrection of the just.

Thus passed from the stage a historic character—a man who bore himself worthily in both peace and war, who rose from obscurity to exalted station, who wrought well and leaves behind a record without a stain. In the galaxy of great Mississippians he will have a distinct place, and long will his memory be cherished and honored.

PERSONAL.

Miss Mary Lawrence has kindly favored the Advocate with a club of subscribers from Haughton, La. We appreciate her interest and the substantial service which she has rendered.

Rev. J. W. Raper is pleased with the way his work has started off at Byhalia, Miss. He has already had thirteen additions since Conference, and is expecting more in the near future.

Rev. L. E. Wicht is in place on the Haynesville Mission, where he has been well-received and given several "poundings." He is pleasantly circumstanced, and entertains no doubt of a successful pastorate.

Bishop E. E. Hoss recently spent a Sunday in St. Louis with Dr. Theodore Copeland, and delighted large audiences with his discourses. The Bishop's health continues to improve, greatly to the rejoicing of his host of friends.

Through some of his preachers, we have heard echoes of the vigorous messages which Presiding Elder J. H. Felts is delivering throughout Aberdeen (Miss.) District. He is a man of tremendous energy and spares no effort to promote the interests of the Church.

The friends of Rev. A. R. Hoffpauir, Simmesport, La., whose illness was noted recently in the Advocate, will regret to learn that he is worse. He is in the sanitarium at Alexandria, where he is being treated for nervous prostration and other complicating maladies.

Bishop E. R. Hendrix wrote beautifully of the Student Volunteer Convention, in a recent issue of the Nashville Christian Advocate. Whether he appears on the printed page or on the platform, he always has an interesting message for the public, and knows how to give it out.

Rev. P. H. Fontaine, now beginning his second year at Waterproof, La., has been given many expressions of good will and esteem by his excellent flock, and is happy and hopeful in his work. The editor is grateful for his fraternal words and assurance of support.

The correspondent of the Commercial Appeal, at Jackson, usually so accurate, was in error in speaking of Dr. H. F. Sproles as the former pastor of the late ex-Governor Lowry. Dr. Sproles is an estimable

gentleman, but a Baptist. Governor Lowry was a Methodist "to the manor born."

We have been pained to hear of the serious illness of Mrs. T. W. Dye, the accomplished wife of Rev. T. W. Dye, at Greenville, Miss. She has had to undergo an operation for appendicitis, but when we last heard, though still in the infirmary, she was thought to be out of danger. We wish her a speedy recovery.

A correspondent has informed us that the Rev. J. W. Honnoll, of Tunica, Miss., preached with inspirational effect at the recent preachers' meeting of the Greenville District. Rarely does he preach in any other way. Viewed from any standpoint, he is a man of majestic proportions, but the throne of his power is the pulpit.

In a personal letter recently received, Bishop Hoss, in referring to Dr. J. W. Boswell, says: "Your immediate predecessor is one of the best men that ever walked the earth. He and I pulled in the same harness for many years, and I never knew him to back a single time. To know such a man intimately is to think better of humanity."

The District Stewards of the Winona District will meet in the goodly city of Greenwood, Miss., Jan. 27-28, and at the same time and place a missionary institute will be conducted by the energetic presiding elder, Rev. E. S. Lewis. A full program has been prepared for the occasion, which promises to be both instructive and helpful.

Rev. Paul D. Hardin writes enthusiastically of the outlook in his new field at Wesson, Miss. Among other things, he says: "We have a kind and appreciative people. Congregations are large and constantly growing; the Sunday School and prayer meeting are splendid. We are inaugurating a forward movement along all lines."

Rev. W. E. Dickens, of the Shiloh charge, Mississippi Conference, has not been long in the itinerant ranks, but he has learned what many older in the service than he apparently do not know—the importance of circulating his Conference organ. We assure him of our hearty appreciation, and pray that the Advocate may be a blessing to his people.

We were delighted to receive a few days since a cordial letter from our valued friend, Rev. L. A. McKeown, of Shaw, Miss. Things are coming his way with the opening of the new year, and the prospect is bright for a speedy and substantial growth. Through his efforts, the Advocate will now find its way into a number of the best homes in the interesting town of Merigold.

The Nathaniel of the North Mississippi Conference is the Rev. A. W. Langley. Without a trace of guile, faithful and energetic, for years he has gone quietly on in his work, giving a good account of himself in every field to which he has been assigned. The New Albany circuit is blessed in having such a pastor, and the Advocate feels honored to number him among its active friends.

Rev. R. W. Vaughan has been in the city for several days looking after the publication of the minutes of the Louisiana Conference, of which he is the editor. The printing is being done by the Advocate force, and we have had the pleasure of having him much about the office. Brother Vaughan is the manager of the Louisiana Methodist Orphanage, and expects to make a vigorous campaign for that worthy institution during the year.

Among the speakers announced for the Biennial Laymen's Conference, which is to convene at Dallas, Tex., Feb. 19-22, we note the following: Z. Z. Linton, Fernwood, Miss.; G. L. Jones, New Albany, Miss.; A. G. Norrell, Florence, Miss.; and R. R. Reid, Amite, La. These gentlemen are wide-awake on missionary matters, and we dare say that they will deliver stirring addresses at the great gathering in the Lone Star State.

We are indebted to Dr. T. C. Wier, of Starkville, Miss., for an encouraging note, accompanied with a number of familiar names to be entered on our subscription list. The North Mississippi Conference has no choice spirit than this honored veteran, who though not actively in control of a pastorate, yet abounds in good works. We hope that as the weeks go on he will see fit to make the Advocate the beneficiary of his facile pen.

Rev. J. E. Craig finds the field at Oakdale, La., difficult, but not discouraging. Brother Warlick has been with him and given the work a forward impulse. Dr. E. D. Stalsby has generously donated a building site, and plans will soon be under way to construct a commodious church.

The address of the Rev. K. A. Jones, of Sumner, Miss., though at the last session of the North Mississippi Conference he took a superannuate relation, his health is good, and he would be pleased to do some work, if the brethren think they can use him. He has been in the itinerancy for fifty-four years, but his physical vigor and strength are most remarkably preserved.

We wish to remind our friends that we publish free obituaries of only two hundred words, and that, without exception, we take them in the order in which they come. We are forced to adhere to this rule, since the space at our disposal is limited. This is fair to all, and none can justly complain. So, in sending memoirs, please carefully compute the length and make proper remittance. Of course, we make no charges for sketches of deceased ministers.

There is an evangelistic note in the discussions of the preachers of the New Orleans District which it has immensely pleased us to hear. The accomplished presiding elder puts the proper stress on spiritual religion, and in this his associates in the work are not one whit behind him. These enterprising toilers will soon begin street preaching and press the battle to the very gates of the enemy. This is the true apostolic and Wesleyan succession, and this is what we like to see.

From those drifting into the Advocate office, we have heard the work of Rev. Paul M. Brown on the Alexandria District very highly commended. He is said to spend much of his time among his preachers and makes his influence felt in every charge. We make mention of this because we believe, with Bishop Hendrix, that the presiding eldership, properly filled, is the "drive-wheel of the Church," and it pleases us to hear of men who, at the expense of personal comfort, magnify the office.

Bishop E. W. Lampton, of the A. M. E. Church, is advocating the erection by the negroes of the South at Jackson, Miss., of a monument to Bishop Charles B. Galloway. It would be a fitting thing for the colored people to honor in this manner the illustrious man, who was one of the wisest of their counsellors and truest of their friends. No one was further from believing in social equality or intermingling than he, but he had a kindly feeling for "the brother in black," and was unwilling to shut the door of hope in the face of any race.

The Hon. James Jeffries, formerly Lieutenant Governor of Louisiana, passed away at his home at Shreveport on the 18th. He was born and reared in Texas, and did not come to this state until after the surrender, but for many years he was an active participant in all of its important public affairs. He was a gallant Confederate soldier, served with distinction in the State Legislature, and for several years represented Louisiana on the Democratic National Committee. The press of the commonwealth has spoken in the highest terms of the character and career of the deceased.

Apropos of Judge Horace Harmon Lurton, the newly appointed Associate Justice of the United States Supreme Court, the press dispatches state that his father was, in his latter days, ordained a priest in the Protestant Episcopal Church. Judge Lurton also has good Methodist forbears, the late Rev. John W. Harmon, of the Mississippi Conference, having been his uncle, the only brother of Sarah Harmon Lurton, the Judge's mother. Judge Lurton's cousins, Revs. N. B. and G. S. Harmon, are well-known members of the Mississippi Conference.

Rev. A. C. Holder has located at Shreveport and will devote his entire time to evangelistic work. Brethren desiring his services may address him at that city, 1614 Fair Place. Brother Holder possesses revival gifts of an unusual order, and doubtless has chosen wisely in entering exclusively into this sphere of service. He will begin a meeting at Clarksdale, Miss., on the first Sunday in February. New Albany Station (North Mississippi Conference) is entitled to commendation for advancing the

pastor's salary from \$1200 to \$1500. In the person of Rev. L. M. Lipscomb that organization has a strong and capable leader, who well deserves kind treatment and the best that they can do for him. There is no wiser way for a flock to show its appreciation of its shepherd in this day of expensive living than to make him easy financially.

A few days since the editor received a highly entertaining note from Rev. Robt. B. Downer, a superannuate member of the Mississippi Conference, who is approaching his 72d birthday. Touching upon his career, he said: "The date of my admission on trial was November, 1858. My boyhood days were spent in New Orleans, and I was well known to all of the city preachers from about 1845 to within the past ten years. I have had as pastors: J. C. Keener, H. N. McTyeire and L. Parker. I am quite deaf, feeble in body, and confined to my room most of the time. Sometimes I feel inclined to write for the benefit of others, and former editors have usually given me a hearing. We wish to assure our venerable brother that in his case there will be no variation in the editorial policy of the Advocate. We shall be pleased to have messages from his pen, and we wish it were our privilege to sit at his feet and hear them from his lips."

LOUISIANA CONFERENCE MINUTES.

The Minutes will be sent out this week. They go by express, charges prepaid, wherever there is an express office—otherwise they go by mail. Please let me know if your package is not promptly delivered. Sincerely, ROBT. W. VAUGHAN.

Ruston, La., Jan. 24, 1910.

PORT GIBSON FEMALE COLLEGE.

Agents Appointed.

Dear Brother Meek: Please state in the Advocate that, by request of the Board of Trustees, Bishop E. E. Hoss has appointed Rev. Geo. H. Galloway and President H. G. Hawkins financial agents for Port Gibson Female College for the current year. It is believed by those interested in the welfare of this noble institution of learning that the time is at hand for a forward movement in its behalf, especially in the way of enlarging the dormitory facilities. Nearly all of the old students returned after the holidays, several new ones have matriculated, and the College is enjoying a prosperous session.

M. M. BLACK.

Port Gibson, Miss.

CHURCH EXTENSION.

North Mississippi Conference.

The executive committee of the North Mississippi Conference Board of Church Extension will meet at Euora, Tuesday, March 1, 1910, at 2 p. m. Rev. T. H. Dorsey will preach at 11 a. m. Rev. V. C. Curtis will speak at 3 p. m. Hon. J. R. Bingham and Rev. T. W. Lewis will speak at night.

1. Let all our brethren who expect to apply to the General Board for aid—either donation or loan, write to Dr. W. F. McMurtry, 707 W. Chestnut St., Louisville, Ky., for blanks.

2. Fill them out fully and carefully.

3. Forward same before Feb. 26, to V. C. Curtis, Coldwater.

Let all who expect to come before us in person, write to Brother Johnson, Euora, for entertainment. We would be glad to see all the preachers who can come.

T. W. LEWIS.

Columbus, Miss., Jan. 24, 1910.

CHURCH EXTENSION NOTICE.

Mississippi Conference.

The Executive Committee of the Conference Board of Church Extension will meet in Jackson, Miss., on Tuesday, March 8, 1910, at 10 a. m. Brethren who have business with the board will please take notice of the change of date from Feb. 11 to March 8, and oblige.

W. B. LEWIS, President.

W. F. M. S.

22-100-7-1-1-1-1

TO THE WING REPLY AND HONORABLE
MISSIONARY VISIT

Dear Misses:

It has been a long time since we have had a chance to hear from you. We are all well and hope you are the same. We are all very busy with our work and family, but we always think of our friends and hope to hear from you soon.

We are all very busy with our work and family, but we always think of our friends and hope to hear from you soon. We are all very busy with our work and family, but we always think of our friends and hope to hear from you soon. We are all very busy with our work and family, but we always think of our friends and hope to hear from you soon.

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With love and affection,

W. F. M. S.

W. F. M. S.

DISTRICT MEETING

The District Meeting of the Woman's Home Mission Society, District of Columbia, will be held on Thursday, April 1, 1910, at 8:00 P.M. in the Auditorium of the National Hotel. The subject of the meeting will be "The Woman's Home Mission Society and the Future of the Church." The speaker will be Miss Mary E. Smith, of the District of Columbia.

W. F. M. S.

District Secretary

JOINT DISTRICT MEETING

The Joint Meeting of the Woman's Home Mission Society and the Woman's Christian Temperance Union, District of Columbia, will be held on Thursday, April 1, 1910, at 8:00 P.M. in the Auditorium of the National Hotel. The subject of the meeting will be "The Woman's Home Mission Society and the Future of the Church." The speaker will be Miss Mary E. Smith, of the District of Columbia.

W. F. M. S.

District Secretary

W. F. M. S.

District Secretary

W. F. M. S. REPRESENTATION

The W. F. M. S. representation at the National Conference of the Woman's Home Mission Society, held at the National Hotel, Washington, D.C., on April 1, 1910, was as follows: Miss Mary E. Smith, District Secretary, District of Columbia; Miss Mary E. Smith, District Secretary, District of Columbia; Miss Mary E. Smith, District Secretary, District of Columbia.

The W. F. M. S. representation at the National Conference of the Woman's Home Mission Society, held at the National Hotel, Washington, D.C., on April 1, 1910, was as follows: Miss Mary E. Smith, District Secretary, District of Columbia; Miss Mary E. Smith, District Secretary, District of Columbia; Miss Mary E. Smith, District Secretary, District of Columbia.

W. F. M. S.

District Secretary

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The Pickwick Flats
116 Canal St., New Orleans
Phone 4444

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

RESOLUTIONS OF RESPECT

Adopted by the Methodist Sunday School of Mahon, Miss., in memory of Mrs. J. H. ECHOLS:

First—That in the death of Mrs. Echols, our Sunday School has lost a true and faithful member, and in her Christian life we have had a noble example. She was a kind, affectionate, and indulgent mother, and true in the performance of every duty.

Second—That we extend to her bereaved family our heartfelt sympathy, and can only point them to the One who has promised to comfort those who mourn, and to urge them to prepare for the great reunion in heaven.

Third—That a copy of these resolutions be published in the New Orleans Advocate, and a copy sent to the family.

MRS. JNO. COCHRAN,
M. D. PATTERSON,
H. C. GRIER.

On the night of Dec. 20, the soul of our friend and brother, DAVID GRIFFIN ALEXANDER, left this earthly home for the one not made with hands. His death came as an awful shock to the family, and to all retiring at night in his usual health at a hotel at Gulfport, Miss., where he had gone on business, he failed to turn off the gas and was found dead next morning. The remains were brought to his home at Mentor, Miss., for burial in the family cemetery near the old homestead, and not far distant from which nearly all the years of his life has been spent, where, in the presence of a large number of relatives and friends, the last sad rites were administered. He was born July 16, 1857, and died Dec. 31, 1909; was married Sept. 5, 1878, to Miss Martha Breechland, which union was blessed with eight sons and five daughters, all of whom, with their mother and an only sister, Mrs. W. B. Carter, survive him. Brother Alexander joined the M. E. Church South at the age of twenty-two. This was during the pastorate of Stewart Calhoun and the presiding eldership of Charles Gillespie. Was soon after converted and called to preach, in which relation he faithfully served till the last. He also served for a number of years as steward, and was one of the leading business men of the community. In all business transactions he was implicitly trusted, and looked to as adviser by many. As a citizen he was active in all efforts to promote civic righteousness. In his church relation we love to speak of him; as a member of the church he did all in his power to live up to his vows, as steward he helped the poor, the sick and the wayward. The welfare of the pastor was his special concern. Having thus lived for two years at his home, almost we found he did not fail us on his last visit bringing a basket of supplies as a Christmas token; before leaving, led the little company of us in prayer; this was on Tuesday night before his death, our last prayer together. As a preacher, he was helpful and inspiring. Though of limited literary attainments, he had great natural ability, which, animated by the grace of God, made him a useful preacher. Devout and fervent in prayer, it seemed sometimes the Father's throne was very near. On Christmas day he preached his last sermon from John 1:9. "I have come to help me into the world, and was in the spirit and spoke of needed help to lead men to Christ in terms that showed this to be the intense desire of his heart and life. He lived his religion in the home; was fervent in the devotions, kind to his children, unchanging in his affections

for his wife. Thirty-one years of wedlock tell of the battles of life fought together in devotion and helpfulness to each other. We shall miss him in the community and in the church, but it is around the family circle that he shall be missed most. At the grave, three of his life-long comrades in the ministry, and others, spoke in endearing terms of his noble Christian character. It seemed he was taken too soon, but we bow in humble submission to our Father's will, praying his blessings and sustaining grace upon the bereaved family. Follow him as he followed Christ. He is not dead, only translated, gone before us to be with the Savior.

Life's labor done, as sinks the clay,
Light from its load the spirit flies.
While heaven and earth combine to say,
How blest the righteous when he dies.

R. T. PICKETT.

Miss EVA WEBB and JOHN HENRY WEBB, sister and brother, died in Minden, La., one month apart, Miss Eva on Nov. 17, and John on Dec. 19, 1909. Both became members of the Methodist Church in early childhood, and both lived consistent and holy lives. They were playmates in childhood, friends and companions in later life. For many years they came regularly to church together, sat in the same pew and walked home together after the service. Invalidism came to each about the same time, and life's plans could not mature into achievements for either. Miss Eva was an artist of skill and taste, John a gentleman of beautiful manners, a descendant of men who have done things since a broad-browed Webb stood high in the English nation four hundred years ago. Sickness marred life's possibilities for each and their lives were like a handful of unplanted seeds, a bough of unblossomed huds. The home life of both was beautiful, the piety of both not to be questioned. Both made many friends who sympathized with them in their afflictions, helped them in their sorrows, and with sad hearts followed them to their last resting place. When the end came each was prepared to go and entered into the joy of the Lord. The period of separation was not long for either, and they found father and mother and many loved ones waiting for them in the skies. Those who loved them best do not wish them back, for both possess the dearest treasure that can come to man, namely, immortality, the gift of God.

E. K. MEANS.

HANNAH McARTHUR was born Oct. 31, 1896, and died at her home, in Bond, Miss., Sept. 11, 1909, after a few hours of intense suffering caused from a burn inflicted by the explosion of a can of wood alcohol. She lived a few hours, was perfectly conscious to the end and reconciled to the great change. Sad, indeed, that such a bright life should end so tragically. Hannah was a beautiful child, full of energy and was the light of her home. She was faithful to the Sunday school and Epworth League and often led smaller children to these services. She was gloriously converted at a meeting held in her home church a few months prior to her death and lived in sweet fellowship with her Savior. From her earliest childhood she gave expression to the fact that it was her purpose to become a missionary, and no doubt had she lived would have been a bright light for the kingdom of Christ in some heathen land. We cannot understand the providence of God in taking her so young and hopeful, but perhaps in her death she preached a sermon that will fill the hearts of many of her associates with the missionary spirit. God grant that it may be so. She leaves an aged father, devoted mother and two affectionate brothers to mourn her loss. Our sympathies are with them, for while they cannot call Hannah back, they can go where she is. We see her now, more beautiful than ever, as she shines in the light of God.

W. J. F.

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The first bottle will benefit; if not, your druggist will return your money.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Jena and Harrisonburg,	
Jena	Jan. 29, 30
Trout	Jan. 30, 31
Eden	Jan. 30, 31
Pollock, at Standard	Feb. 6, 7
Melville	Feb. 10
Colfax	Feb. 13, 14
Columbia	Feb. 18
Bunkie, at Bunkie	Feb. 20, 21
Ville Platte, at Chicot	Feb. 25
Opelousas	Feb. 27, 28

PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Vernon, at Oak Ridge	Jan. 29, 30
Jonesboro, at J. 11 a. m.	Feb. 5, 6
Winnfield	Feb. 6
Simsboro, at S.	Feb. 12, 13
Ringgold, at R. 11 a. m.	Feb. 19
Gibbsland, at G. 7:30 p. m.	
11 a. m.	Feb. 20, 21
Bernice, at Bernice	Feb. 26, 27
Houghton, at H.	Mar. 5, 6
Lanesville, at L. 7:30 p. m.	Mar. 6, 7
Lisbon, at Lisbon	Mar. 12, 13
Cotton Valley, at C. V.	Mar. 18
Minden	Mar. 19, 20

R. W. TUCKER, P. E.

New Orleans Dist.—First Round.

Sildell, at Sildell	Jan. 30
Plaquemine	Feb. 6
Covington, at C.	Feb. 13
Carrollton	Feb. 20
Felicity	Feb. 20
Second Church	Feb. 27
First Church	Feb. 27
Rayne Memorial	Feb. 27

F. N. PARKER, P. E.

Lafayette Dist.—First Round.

Patterson	Jan. 29, 30
Morgan City	Jan. 30, 31
Lafayette	Feb. 2
Franklin	Feb. 5, 6
Jennings	Feb. 6, 7
French Mission, at St.	
Martinsville	Feb. 9
Bell City, at Hayes	Feb. 12, 13
Lake Arthur	Feb. 13, 14
Prudhomme, at Branch	Feb. 19, 20
Rayne	Feb. 20, 21
Lake Charles	Feb. 26, 27
Sulphur, at Sulphur	Feb. 27, 28

J. E. DENSON, P. E.

Shreveport Dist.—First Round.

Fullerton, at Fullerton	Jan. 29, 30
Oak Dale, at Pitkin	Feb. 5, 6
Merryville, at Longville	Feb. 7, 8
Many, at Many	Feb. 19, 20
De Ridder	Feb. 12, 13
Bon Ami, at Carson	Feb. 13, 14
Zwolle, at Zwolle	Feb. 20, 21
Hornbeck, at Hornbeck	Feb. 25, 26
Lusville	Feb. 27, 28
La Chute, at L. C.	Mar. 5, 6
Pleasant Hill	Mar. 12, 13
Pelican, at Pelican	Mar. 19, 20
Mansfield	Mar. 26, 27
Greenwood, at Kingston	Mar. 27, 28
Mooringsport	Mar. 29, 30
Ida, at Ida	Apr. 2, 3

T. J. WARLICK, P. E.

Baton Rouge Dist.—First Round.

Franklinton, at F.	Jan. 29, 30
Bogalusa	Jan. 30, 31

Mt. Hermon, at Hackley	Feb. 5, 6
Tickfaw, at Tickfaw	Feb. 12, 13
Ponchatoula, at P.	Feb. 13, 14
Pt. Vincent, at Pt. V.	Feb. 16
New Roads, at N. R.	Feb. 18
St. Francisville, at St. F.	Feb. 19, 20
E. Feliciana, at Oak G.	Feb. 23
Pine Grove, at P. G.	Feb. 26, 27
Amite City	Feb. 27, 28
Baton Rouge, First Ch.	Mar. 5, 6
Baton Rouge, Second Ch.	Mar. 6, 7

C. C. MILLER, P. E.

Monroe Dist.—First Round.

Mangham	Jan. 22, 23
Winnsboro	Jan. 29, 30
Gilbert	Jan. 30
Rayville	Feb. 5, 6
Ferriday	Feb. 6
Lake Providence	Feb. 12, 13
Tallulah	Feb. 19, 20
Waterproof	Feb. 20
Brookland, at Franton	Feb. 26
Eros	Feb. 27
Mer Rouge	Mar. 5, 6
Floyd, at Oak Grove	Mar. 12, 13
Downsville	Mar. 19, 20

S. S. KEENER, P. E.

MISSISSIPPI CONFERENCE.

Columbus Dist.—First Round.

Sturgis	Jan. 29, 30
Starkville Circuit	Feb. 5, 6
Mayhew	Feb. 6, 7
Winstonville	Feb. 12, 13
Hebron	Feb. 19, 20
Columbus Circuit	Feb. 26, 27

J. E. THOMAS, P. E.

NEWTON DIST.—FIRST ROUND.

Laurel, First Church	Jan. 29, 30
Laurel, Sixth St.	Jan. 29, 30
Laurel, Kingston	Jan. 31
Hillsboro, at Hillsboro	Feb. 5, 6
Forest, at Forest	Feb. 6, 7
Shiloh, at Shiloh	Feb. 12, 13
Newton	Feb. 19, 20
Montrose	Feb. 23
Trenton, at Trenton	Feb. 25, 26
Rose Hill, at R. H.	Mar. 3
Chunkey, at Chunkey	Mar. 4, 5
Hickory, at H. Mon.	Mar. 6
Decatur, at Union	Mar. 11, 12

T. J. NEIL, P. E.

MERIDIAN DIST.—FIRST ROUND.

Shubuta and Quitman, at	
Shubuta	Jan. 27
Buckatunga, at B.	Jan. 28
Wayne Mission, at Fedora	Jan. 29, 30
Waynesboro	Jan. 31
East Clark, at Mannassa	Feb. 5, 6
Enterprise and Stonewall	
at Enterprise	Feb. 8
North Kemper, at Mellen	Feb. 12, 13
DeKalb, at DeKalb	Feb. 14
Meridian, 5th St. a. m.	Feb. 20
Meridian, Central p. m.	Feb. 20
Porterville, at P.	Feb. 26, 27
Meridian, East E., a. m.	Mar. 6
Vinville, at Pleasant Hill	Mar. 12, 13

W. H. LEWIS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Bolton, at Bolton	Jan. 22, 23
Vicksburg, at W. St.	Jan. 29, 30
Rocky Springs, at R. S.	Feb. 5, 6
Satartia, at Satartia	Feb. 10
Silver City, at Midnight	Feb. 12, 13
Rolling Fork, at R. F.	Feb. 19, 20
Anguilla, at Anguilla	Feb. 20, 21
Mayersville, at Filders	Feb. 26, 27
Harrison, at H.	Mar. 5, 6
Hermanville, at H.	Mar. 12, 13
Edwards, at Edwards	Mar. 19, 20
Oak Ridge, at Oak Ridge	Mar. 26, 27

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—FIRST ROUND.

Washington, at W.	Jan. 29
Natchez, Pearl St.	Jan. 29, 30
Natchez, Jefferson St.	Jan. 30, 31
Centerville	Feb. 2
Liberty, at L.	Feb. 5, 6
Fayette	Feb. 12, 13
Homochitto, at Mt. O.	Feb. 19, 20
Nebo, at Providence	Feb. 26, 27
Scotland, at Betbesda	Mar. 5, 6
Adams, at Adams	Mar. 12, 13
Bayou Pierre, at P. Ridge	Mar. 19, 20
Barlow, at Barlow	Mar. 21
Wilkinson, at Hopewell	Mar. 26, 27

H. W. FEATHERSTUN, P. E.

Brookhaven Dist.—First Round.

Gallman, at Bethesda	Jan. 22, 23
Hazlehurst	Jan. 23, 24
Osyka, at Osyka	Jan. 29, 30

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NEW ORLEANS, LA.

North Wesson, at N. W.	Feb. 5, 6	Mentorum, at Pine Grove	Feb. 5, 6
Wesson	Feb. 6, 7	Wolf River Mission, at	
Pearlhaven, at Mallilan	Feb. 12, 13	Whittington	Feb. 12, 13
Brookhaven	Feb. 13, 14	Coalville, at Coalville, at 11	
Silver Creek, at S. C.	Feb. 19, 20	a. m.	Feb. 16
Topisaw, at Topisaw	Feb. 26, 27	Oakvale, at Oakvale	Feb. 19, 20
Bogue Chitto and Norfield,		Columbia	Feb. 21
at Bogue Chitto	Mar. 2	Hub, at Hub	Feb. 22
Tylertown, at Tylertown	Mar. 5, 6	Lumberjon	Feb. 23
Buford, at Summers Chp.	Mar. 12, 13	Gulfport, 25th Avenue	Feb. 26, 27
Monticello, at Monticello	Mar. 19, 20	Poplarville	Mar. 4
Prentiss, at Prentiss	Mar. 26, 27	Carrier and McNeil, at C.	Mar. 5, 6

J. T. LEGGETT, P. E.

Jackson Dist.—First Round.

Jackson Ch. at Pearson	Jan. 22, 23	Escatawpa, at Escatawpa	Mar. 11
Jackson, First Ch. 7 p. m.	Jan. 23	Americus, at Pleasant Hill	Mar. 12, 13
Jackson, Rankin St. 7 p. m.	Jan. 26	Moss Point	Mar. 14
Jackson, Galloway Chapel		Pascagoula	Mar. 15
11 a. m.	Jan. 30	Biloxi	Mar. 16
Jackson, Capital St. 7 p. m.	Jan. 30	Vandervee, at Mt. Pleasant	Mar. 19, 20
Sharon	Feb. 5, 6	W. B. JONES, P. E.	
Canton	Feb. 6		
Benton, at Midway	Feb. 12, 13	Hattiesburg Dist.—First Round.	
Mendenhall	Feb. 16	McLain, at Merrill	Jan. 21
Florence	Feb. 18	Leakesville, at L.	Jan. 22, 23
Eden	Feb. 19, 20	Eastabuchie, at Moselle	Jan. 26
Deasonville, at Union	Feb. 26, 27	Maxie, at McLaurin	Jan. 29, 30
Lintonia	Mar. 5	Oloh, at Oloh	Feb. 2
Yazoo City	Mar. 6	Sumrall, at Sumrall	Feb. 3
Flora	Mar. 9, 10	Lux, at Williamsburg	Feb. 5, 6
Fannin, at Oak Dale	Mar. 12, 13	Collins, at Collins	Feb. 7
Camden	Mar. 19, 20	Magee, at Magee	Feb. 8
Harrisville, at Rexford	Mar. 26, 27	Purvis, at Purvis	Feb. 12, 13

J. R. JONES, P. E.

Seashore Dist.—First Round.

City, at Handsboro	Jan. 22, 23	TO DRIVE OUT MALARIA	
Gulfport, 29th St.	Jan. 29, 30	AND BUILD UP THE SYSTEM	
Pearlington and Logtown, at		Take the Old Standard GROVES	
Logtown	Feb. 1	TASTELESS CHILL TONIC. You know	
Bay St. Louis	Feb. 2	what you are taking. The formula is	

plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children, 50c.

CALENDAR

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested:

Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference of Methodist Episcopal Church, South, Asheville, N. C., May 1910.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Layman's Missionary Movement.

National campaign of Laymen, Jackson, Miss., Feb. 8-10; Shreveport, La., Feb. 16-17; New Orleans, La., Feb. 12-15.

National Missionary Convention of Laymen, Chicago, Ill., May 3-6.

Laymen's Missionary Conference of the Methodist Episcopal Church, South, Dallas, Tex., Feb. 19-22.

Sunday School

Convention of the International Association of Louisiana, New Orleans, March 15-17.

World's Sunday School Convention, Washington, D. C., May 19-24.

GUARDING AGAINST SPURIOUS WASHINGTONIANA

The most serious work in recent years of the Mount Vernon Ladies Association of the Union, Abby Gunn Baker relates in her story of "The Preservation of Mount Vernon" in the February Century, has been the collecting of Washingtoniana—obtained mainly from Washington descendants through gift or purchase. This has been no easy task, as spurious as well as genuine relics are constantly being offered for sale to the association, and the utmost care has to be exercised in deciding upon purchases.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round

Pontotoc, at Pontotoc, Jan. 29, 30
Montpelier, at Mantee, Jan. 30, 31
Pittsboro, at Pittsboro, Feb. 5, 6
V. and Calhoun City, at Calhoun City, Feb. 6, 7
Nettleton, at Carolina, Feb. 12, 13
Amory and Nettleton, at Nettleton, Feb. 13, 14
Smithville, at Antioch, Feb. 19, 20
Fulton, at New Salem, Feb. 20, 21
Houlka, at W. Chapel, Feb. 26, 27
Derma, at Thorn, Feb. 27, 28
Buena Vista, at Ebenezer, Mch. 1, 2
Prairie, at Strong's, Mch. 4, 5
Tremont, at Tremont, Mch. 9
Greenwood Springs, at Pleasant Grove, Mch. 12, 13
JAMES H. FELTS, P. E.

WINONA DIST.—FIRST ROUND

Schlater, at Schlater, Jan. 29, 30
Winona, at N. H., Feb. 5, 6
Webb, at W. Sat., Feb. 12
Tutwiler, at Tutwiler, Feb. 13, 14
Minter City, Feb. 20
Lambert, at Rome, Feb. 26, 27
Inverness, at Inverness, Mar. 5, 6
Indianola, at In. T. p. m., Mar. 6
Eupora, at Eupora, Mar. 13
Slate Springs, Tues., Mar. 15
North Carrollton, at N. C., Mar. 12, 13
E. S. LEWIS, P. E.

SARDIS DIST.—FIRST ROUND

Eureka, at Pisgah, Jan. 22, 23
Longtown, at Longtown, Jan. 29, 30
Pleasant Hill, at P. H., Feb. 5, 6
Senatobia Station, Feb. 12, 13
Hernando and Hinds, at Hernando, Feb. 13, 14
Olive Branch, at M. W., Feb. 19, 20
Mt. Pleasant, at M. P., Feb. 22
Batesville Station, Feb. 27, 28
Crenshaw, at Masterdon, Mar. 5, 6
Enid, at Tillatoba, Mar. 12, 13
Courtland, at Pope, Mar. 13, 14
Arkabutla, at H. C., Mar. 19, 20
W. M. YOUNG, P. E.

Corinth Dist.—First Round

Chapel, Jan. 22, 23
Rienzi, at R., Jan. 23, 24

Belden, at Belden, Jan. 25
New Albany Circuit, at Glenfield, Jan. 29
New Albany, at N. A., Jan. 29, 30
Myrtle, at Myrtle, Jan. 30, 31
Rainey, at Black Jack, Feb. 4
Jonesboro, at Camp Ground, Feb. 5, 6
Dumas and N. H., at Wiers Chapel, Feb. 12
Ripley and B. M., at Blue Mountain, Feb. 13, 14
Mooreville, at Allens Chapel, Feb. 17
Mantachie, at O. Grove, Feb. 18
Marietta, at Gilmores Chapel, Feb. 19, 20
B. P. JACO, P. E.

Oxford Dist.—First Round

Coffeetown, at Coffeetown, Jan. 21
Paris, at Paris, Jan. 22, 23
Water Valley Circuit, at Taylor, Jan. 23, 24
Holly Springs Circuit, at Lamar, Jan. 26
Waterford, at Waterford, Jan. 29
Oxford, Jan. 30, 31
Grenada, at S. H., Feb. 5, 6
Grenada, Feb. 6, 7
Charleston, at Oakland, Feb. 13, 14
Randolph, at Hunter's, Feb. 19, 20
Ashland, at Liberty, Feb. 26, 27
Lafayette, at Midway, Mar. 5, 6
Toccapola, at Lafayette Springs, Mar. 6, 7
J. E. CUNNINGHAM, P. E.

Greenville Dist.—First Round

Leland, Jan. 23, 24
Clarksdale, Jan. 29, 30
Lula and Lyon, at Lula, Jan. 30, 31
Jonestown, Feb. 5, 6
Coahoma, at Coahoma, Feb. 6, 7
Tunica, at Tunica, Feb. 7, 8
Lake Cormorant, at L. C., Feb. 8, 9
Rosedale, Feb. 12, 13
Gunnison, Feb. 13, 14
Hillhouse, Feb. 19, 20
Friar's Point, Feb. 20, 21
Shaw, Feb. 27, 28
W. W. WOOLLARD, P. E.

Durant Dist.—First Round

Durant, Dec. 12, Jan. 19
Lexington, Dec. 19, Jan. 14
Kosciusko, Dec. 26, Feb. 11
Pickens, Jan. 2, Feb. 15
Ackerman, Jan. 9, Feb. 22
Sidon, Jan. 16, 17
West, Jan. 22, 23
Vaiden, Jan. 23, 24
Chester, Jan. 29, 30
Ebenezer, Feb. 5, 6
Kosciusko, Ct., Feb. 12, 13
Louisville, Feb. 20, 21
Rural Hill, Feb. 26, 27
McCool, Mar. 5, 6
Polar Creek, Mar. 12, 13
Sallis, Mar. 19, 20
Black Hawk, Mar. 26, 27
S. G. AUGUSTUS, P. E.

THE USES OF GELATINE

The uses of gelatine are many and varied. Gelatine enters into the manufacturing industries through its use in sizing straw hats, coating pills, photographic plates, making gum drops, marshmallows, and practically all penny candies. In the manufacture of ice cream gelatine is a very large factor, its use being to make the ice cream smooth and velvety, and at the same time give it a body so that it will retain its hardness until the time it is used on the table, or served at soda fountains in ice cream soda. It is essentially recommended by physicians for capsule trade, on account of its purity and at this time it might be well to add that it is very extensively used in hospitals as the best diet for convalescents.

It is, however, of its use in the home that we wish to speak at this time. As a dessert, Boston Crystal Gelatine is very easy to prepare and

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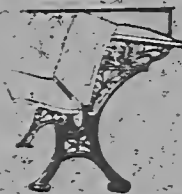
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pleases every member of the family. contain candy recipes calling for the use of gelatine. It can be served in so many different ways that it is bound to suit every taste.

For a quick and simple dessert, a lemon, orange, or coffee gelatine makes an ideal dish. If the housewife wishes something a little more fancy she can make a prune whip, a blanc mangle, or a snow pudding, while a chocolate pudding is a dessert that will bring praise from every one sitting at the table.

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BOOK FOR STEWARDS.

Mr. Editor: Allow me space to say that one of the best and most substantial steward's books I have seen is to be had of Rev. A. C. Cantrall, of Acworth, Ga., for 10c in stamps, \$1 per dozen. Every Methodist steward ought to have one. W. A. BETTS.

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Epworth League

By Rev. H. Whitehead.

TOPIC FOR JANUARY 30, 1910.

The New Acts of the Apostles. Matt. xxviii. 20; Acts xviii. 40. (Missionary Topic.)

Somebody has called the Acts of the Apostles, the fifth Gospel. It has also been called the Gospel of the Holy Ghost. It records the beginning of the spread of the Kingdom of Christ. It is more, it is a record, penned under the inspiration of the Holy Ghost, of the work of Christ, embodied in the lives of his followers. No one, who has studied closely the record, but traces the marvelous distance between the fisherman trembling at the sight of the wonderworking power of Jesus, and the Apostle Peter, facing the throng in one place and the Sanhedrin in another. The man who persecuted men and women to the death, in later days, with Christ in his heart, wrote the thirteenth chapter of I. Corinthians. He who traveled weary miles to persecute Christians, in the fellowship of his Lord, goes many times farther to lead men into the kingdom.

He strangely misreads the New Testament, who thinks that all the acts of the Apostles were written there, or that their doings ended with the writing of the last Epistle. The spread of the Kingdom has gone steadily forward, largely without observation of men. There are still men of apostolic labors and untiring zeal. There is this difference between much of the work that has gone on since and many things recorded in the New Testament, there we have an account, given in the clear light of the Holy Spirit for the instruction of all who should come after, now we have the same things, transpiring, but awaiting their full revelation until the eternal records are opened to the eyes of men. Then it was the beginning of the kingdom and the outlines of the work were not voluminous, now the story is being repeated in all the ends of the earth and libraries would not contain the wondrous things which God hath wrought.

We give below some incidents of the modern Acts of the Apostles, clipped from the Devotional Helps prepared by our General League Board in Nashville.

"Horace Tracy Pitkin on the night of his martyrdom in China, during the Boxer movement, sent this message home to his wife: 'Tell my boy Horace that his father's last wish is that when he is twenty-five years of age he may come to China as a missionary.'"

"Two boys, aged thirteen and fourteen, were making their escape from Tunghow, near Peking, when the Boxers seized them and began their examination. The boys boldly confessed that they were of the Jesus Church; and when their captors were about to bind them and carry them to the place of execution, they cried: 'You need not bind us. We will not try to get away. Every step we take to your altar is one step nearer heaven.' And soon they joined the blood-bought throng above."

"The devotion of the native preachers in Korea has been attested by many trials. For his activity, Kim, a local preacher, was arrested in Pyeng-Yang in 1894 and put in the death cell. Beaten and tortured, he was exhorted to curse God and forsake the service of the foreigner, and he would be released. Calmly and firmly he responded: 'God loves me and has forgiven my sins. How can I curse him? The foreigner is kind and pays me honest wages. Why should I forsake him?' His faithfulness won the respect of his persecutors. He refused to become an apostate, but was nevertheless released."

"During my first years in China I

was so run down by ague and fever that I thought that my work was finished. I came before the Lord in this wise: 'O Lord, if it be thy will that my work end now, thy will be done. If it is thy will that my strength be restored to work for thee in this land of darkness, behold thy servant for all time.' The decades that have passed showed that the Lord was only harnessing me up for a forty-year trot at the rate of 2:20. There is life and protection in strong conviction, indomitable will, and faith in God. This life, this protection against temptation and spiritual deadness, is available to all Christians in every condition of life." (Matthew Tyson Yates.)

"I am a poor creature, yet no matter, for in Christ I can work; and if I were strong and wise, I could do nothing without him." (Isabella Thoburn.)

"It is impossible for us to know what the final decision will be. We feel that in this matter we are in the right. We are pleading the cause of the poor and the needy and the oppressed; that we are on the side of justice, that God is with us, and that the truth will yet be vindicated in his good time." (Drs. Morrison and Sheppard; the Congo missionaries, writing of their trial for libel by the Belgian government.)

"I have God, and his word is sure. God's cause will triumph and I shall come out of all trials as gold purified in the fire." (William Carey.)

"He always courted service and never attempted to dodge the difficult posts. If the type of the potential martyr is one whose nature is all compacted of faithfulness, Miner Roger's death was the natural culmination and crowning of his earnest, happy, fruitful life. Three years ago Miner closed a New Year letter with words which sum up succinctly the divine and human sources of his quiet strength while on earth: 'Pray, plan and persevere.'" (From a tribute by his college roommate to Daniel Miner Rogers, the young missionary who suffered death on the firing line at Adana, Turkey, during the massacres in April, 1909.)

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. (I. John v:5.)

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Mr. William Gallagher, 1047 Magazine St., New Orleans, says: "I have been using ROYALINE OIL on my mules for two years, and can recommend it as being superior to anything I have ever tried for Cuts, Sprains, Nails in Feet and Hurts of all kinds. It cures promptly every time." Royaline Oil is the great antiseptic; cures wounds, pains, aches and inflammations of all kinds. Price, 25c bottle. Sold by druggists or the Royaline Medicine Co., New Orleans, La.

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There is no need of the property holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders' line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co. for a detailed explanation.

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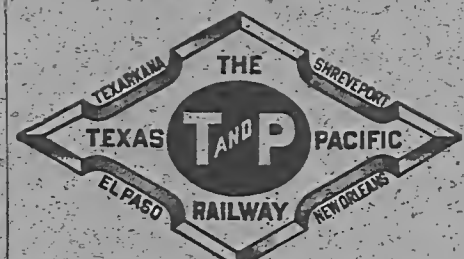
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Tidings from the Field

Meridian, Miss.

We start off victoriously at our little church this year. The more spiritual members are seeing the need of the prayer of faith, and our watch-word for the year is "Advance on our knees." God is marvelously answering our prayers already. We have tokens of his presence at almost every service, old grudges are being settled, and conviction is on the people. Two members have been received, and the spirit of love and harmony prevails. Finances are being more systematically and prayerfully looked after, and we are expecting gracious blessings in the future.—J. A. Wells.

Haynesville, La.

We have held our first quarterly conference for 1910. Rev. R. W. Tucker came on schedule time, and preached two good, strong sermons, which were helpful to all. His coming had much of the old-time effect. He made us form higher resolves, and aspire to go forward. The stewards provided well for the preacher. The "beloved" declares this to be one of his favorite charges. My laymen have moved up on a higher plane. They have resolved that the missionary assessments shall be paid in full by May 1st. I have appointed the following laymen to push the work and they have gone at it heroically. Rev. W. G. Harbin, L. E., chairman; J. R. Bevil, secretary and treasurer; R. F. Allen, A. C. Sale and W. J. Garland, committee on special arrangements. R. P. Dawson, T. W. Comp and J. O. Robert are the managers of the campaign. Each church on the charge has a local committee to co-operate with the general committees. We will be represented at the Laymen's Convention in Shreveport, February 16-18.—W. T. Woodward.

New Albany, Miss.

We have been most cordially received by the good people here. The Board of Stewards have raised the pastor's salary from \$1,200 to \$1,500, and they did this without a dissenting voice. They have also assumed the task of raising the conference benevolences and turned the pastor loose to prosecute his work along spiritual lines. The Sunday School last Sunday was the largest in its history. The outlook is for a great year.—L. M. Lipscomb.

PREACHERS' MEETING.

If any of our preachers or members know of Methodists coming to New Orleans, either for permanent homes or merely for a short time to be treated in any of the medical institutions, they will confer a great favor on the preachers by sending the names of the parties to any of our pastors; and due attention will be given them. The preachers of New Orleans are endeavoring to reach all our people who come to the city and have them looked after by some one of our churches.

The preachers expressed their hearty co-operation with the Prison Reform movement in their endeavor to educate the people through the lectures of Catherine Booth.

Dr. John A. Rice gave an interesting and scholarly presentation of "Abraham: The Venture of Faith." He presented a vivid picture of the world in which Abraham lived, the dominant forces at work, and how his migratory instinct led him westward, giving to us a beautiful illustration of the gospel of a new start, in which we are to learn to cut loose from the idols of yesterday and move with the living God of to-morrow.

A committee on street preaching was appointed, consisting of A. S. Lutz, N. E. Joyner and W. W. Holmes. It is the intention of the preachers to keep up these services throughout the year in the most needy sections of the

city, in an endeavor to reach the un-churched masses.

Rev. C. A. Hamilton, tent evangelist from Virginia, was a visitor to the meeting. ALBERT S. LUTZ, Sec.
Monday, Jan. 24, 1910.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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To secure a copy of their handsome new seed book, send your name and address to J. J. H. Gregory & Son, Marblehead, Mass., and they will gladly furnish a copy.

Marriages.

Dec. 26, 1909, at the residence of the bride's parents, at West, Miss., by Rev. W. F. Rogers, Mr. JOHN A. WARD, of Texas, and Miss EULA ELLIS.

Dec. 21, 1909, at the home of Mr. Warren, Byhalia, Miss., by Rev. J. W. Raper, Mr. CLYDE RICHARDSON and Miss EUNA McRAY.

Dec. 22, 1909, at the home of the bride's mother, in De Soto County, Miss., by Rev. J. W. Raper, Mr. C. F. VAIDEN and Miss MABEL MYERS.

Dec. 29, 1909, at the Methodist Church, in Byhalia, Miss., by Rev. J. W. Raper, Mr. PERRY M. BOYCE and Miss WILMA M. McCARY.

Dec. 16, 1909, at the residence of the bride, Johnston Station, Miss., by Rev. Jas. V. Bennett, Mr. FARRAR E. CARRUTH and Miss MARY A. BERRY.

Dec. 22, 1909, at the residence of the bride's father, near Auburn, Miss., by Rev. Jas. V. Bennett, Mr. J. M. FOREMAN, of Gloster, Miss., and Miss BERTHA L. CARRUTH.

Dec. 25, 1909, at the Methodist parsonage, at Saucier, Miss., by Rev. G. A. Guice, Mr. W. ALEX McINNIS and Miss HELEN GAUSS, both of Howison, Miss.

Dec. 5, 1909, at the Methodist Church, at St. John, Miss., by Rev. G. A. Guice, Mr. HUGH VICK and Miss MATTIE HUDSON, both of Harrison County, Miss.

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NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY FEBRUARY 3, 1910

C. O. CHALMERS, Publisher.

VOL. 57—No. 5

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2817

Editorial.

Only one who has an eternal perspective is capacitated to live nobly. Belief in an endless life is man's mightiest restraining force. His redemption is accomplished when the eternal rules him.

There is no sense in going wild over politics. No matter which party succeeds, or who is elected to office, the nation is for the present safe. The only thing that can wreck the republic is the decadence of private virtue. Not upon Congress or the army or the navy does the future of the country depend, so much as upon our churches and schools and other agencies which make for the moral upbuilding of the people.

The Bible is not merely a rough-weather chart to be hidden away when the skies are fair and brought out only in the time of storm. It is true that it cheers the suffering, comforts the bereaved, and lights the dying couch with a radiance divine; but we need it not less in the day of prosperity than in the day of adversity. Indeed, the hours of success are the danger periods of life. Then it is that we are most susceptible to the subtle approaches of Satan; and most need the admonitions and restraining influence of God's Holy Word. Happy the man who makes the Book of Holy Writ his companion in all seasons, and who meditates in its truth day and night.

One of the most striking characteristics of the Christian religion is its unflinching optimism. Nowhere does it recognize a lost cause or utter a wail of despair, but under conditions the most adverse it sounds out, loud and clear, the note of triumph. Even over the gaping tomb, it sends forth the exultant challenge, "O death, where is thy sting? O grave, where is thy victory?" And why should it not be optimistic? It sees the ultimate overthrow of evil and the final reignancy of righteousness. It sees all the tears of the faithful wiped away by God's loving hand, and all the sorrows of earth recompensed by the rich rewards of heaven. Hence, when Saint John heard the songs of the glory land there were no dirges or requiems, but only paeans of victory and anthems of praise.

Some one has compared the human body to a marble statue exposed for years to the raging storms, weather-beaten and weather-stained, yet still shapeful and beautiful. Certain it is that the human body is about the worst abused thing in existence. Men smoke it, and stuff it, and drug it, and expose it, and besmear it, and in a thousand other ways demean it, but still it retains a grace and dignity superior to anything else on earth, and remains "the human form divine." How beautiful must the human body have been when it first came from the hand of the Creator, and how glorious will it be when it is transfigured and made ready for the heavenly home! Nor will God hold him guiltless in the day of final account who does aught to injure or defile this noblest piece of his handiwork.

POWER OF THE GOSPEL NOT WANING.

A short time since, Dr. Felix Adler, of New York, in addressing the Ethical Culture Society of that city, is reported to have said that the pulpit has become obsolete; that this is a day of dwarfs in the ministry, and to this is attributable the falling church attendance. We have a profound conviction that it is not worth while to notice slurs of this character, and that the best way to treat them is utterly to ignore them. They usually come from the lips of men who have little faith in the evangelical power of Christianity, and who dream of uplifting the world by some sort of educational or cultural process—men who are half skeptical, if not wholly so. For the utterances of men of this type, we have scant respect, and we do not attach sufficient weight to them to waste our time in discussing them.

But in this day we frequently hear ministers who occupy pulpits in the evangelical churches speak discouragingly of the interest which is being manifested in religious services, and who insist that some new device must be resorted to if the attention of the public is still to be commanded. They say that there was a time when the gospel was new and novel and immediately enlisted the interest of the people, but that everybody is now familiar with it and that it has largely lost its power to attract and impress an audience. And holding this view, they insist that in the future Christianity must be chiefly propagated along educational, charitable, and institutional lines.

To this contention, we are far from assenting. We have not the slightest disposition to oppose modern methods of work. On the contrary, we heartily believe in many of them. In a conflict so fierce as that which we are waging with the forces of darkness, we favor pressing into service every agency which may aid in rescuing a soul from the domination of evil and keeping it in the way that leads to life eternal. But at the same time, we believe that the spoken gospel will continue to be in the future as it has been in the past, the main method by which the lost are to be won to Christ and the divine kingdom extended. The "foolishness of preaching" is the divinely established plan for reaching and saving the millions of mankind.

Nor can we conceive why the gospel, properly presented, should not be as effective in bringing people to repentance and into a state of regeneration now, as in the days ago. So far as we can see, no essential change has taken place in existing conditions. Human nature is still depraved, needy, and going to ruin out of Christ. Satan is still malignant, alert, and endeavoring to lure men to destruction. The loving, seeking heavenly Father and the Lord Jesus are the same to-day as in former ages, and the Holy Ghost may still be had in Pentecostal power. There was not a single motive appealed to in the past that may not as logically be appealed to in the present. Human life is still brief and uncertain; the grave has not ceased to yawn in front of every man, and death and the judgment are still realities which none may hope to escape. And all the learned disputations of skeptical pulpiteers have not yet been able to quench the fires of the bottomless pit.

Nor has the boasted modern enlightenment even the semblance of a substitute to offer for the gospel. It cannot tell man whence he came; it cannot support him when the thick shadows fall across his path; it can give him no staff to lean upon when he comes to cross death's dark river, and it has no message as to what lies out beyond the confines of the tomb. As Dr. J. G. Holland has said, the gospel is the only thing in all the literature of the world that even sounds like it is divine. It is the only thing which meets the deepest needs of the human soul—which points out the pathway to deliverance from sin—which reveals God and Christ and brings the Holy Spirit into the heart—which comforts in the midst of sorrow and suffering—which lights with promise the cheerless tomb and opens the door into "the house of many mansions." And in thus meeting the deepest needs of man's immortal nature, the gospel anchors itself in the very bedrock of his being, and never will it cease to draw and hold the multitudes of the human race. It was because he knew that he only could satisfy the ceaseless cravings of the deathless soul, that Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." To whom else except our risen Lord may the sin-stricken masses go? He only hath "the words of eternal life."

The "old, old story" is not losing its charm, and Dr. Adler's "waning church attendance" is a fiction of the imagination. More people are reading the Bible to-day than ever before; larger numbers are studying it in the Sunday school, and greater audiences are listening to it in the pew. And when it is preached in power and demonstration of the Spirit, it thrills and stirs the human heart as much as it ever did. Gipsy Smith so preaches it, and where he ministers converts are not lacking. George C. Cates thus delivers it, and the slain of the Lord are not a few where he speaks. O what we need is not some new form of propagandism, not some new method of manipulation, but "Christ and him crucified" preached fervently, tenderly, appealingly, by men empowered of the Holy Spirit. If we thus preach, we shall not preach in vain, for the people, "weary and heavy laden," are hungry for the true message.

Dear dying lamb, thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Be saved, to sin no more.

Are you helping in the work of your home church? Your pastor needs your assistance and there is much that you can do. Lend a hand in the Sunday school and prayer meeting, and in thus strengthening others, you will yourself grow strong.

There can be no true nobility of character without sincerity. Genuineness is an essential element of worthy manhood. One who is sinuous and disposed to duplicity lacks that which is most fundamental in the Christian life. A deceptive bearing is not only despicable, but also undermining in its influence. It wrongs others, but its most terrific effect is in its recoil upon the moral nature of him who practices it.

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DIRECTIONS.

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"DR. JAMES H. CARLISLE."

By Rev. Carroll Varner, of Lenoir City, Tenn.

The January issue of the Methodist Review has an article in it under the above caption by Dr. Chas. Foster Smith, of the University of Wisconsin, which alone is worth the entire subscription price of the Review. And it is to be hoped that everyone who possibly can will avail himself of this opportunity to learn something of Methodism's great layman, who so lately passed from among us. If anyone had a right to portray for us the character of Dr. Carlisle, it was Dr. Smith, who has known him intimately for so long a time and who is, himself, no ordinary judge of those qualities which go to make up true manhood. His style also is simple and charming, and the enthusiasm which he displays adds greatly to it all. In fact, those who never knew Dr. Carlisle may be inclined to think Dr. Smith a little too enthusiastic and extreme; but those who knew the man will doubtless say, after concluding the article, that is Dr. Carlisle exactly. I have never known any one, who knew the Doctor well, who did not speak of him in glowing terms. They generally, always found it difficult to express themselves as fully as they wished.

It is a great pity that Dr. Carlisle could not have traveled more extensively over the country and given to the church the benefit of his great personality and the inspiration of his clear, forceful utterances on the great questions before it. But, as Dr. Smith points out, he traveled very little. He rarely left Spartanburg, partly because "seasickness" made travel on the cars a torture, but also because he was retiring and "averse even to the applause of admiring audiences." And for this reason, he was not so well known as he might have been, yet they are the losers who never saw and heard him. What a treat it was to see that striking figure on the platform and hear his strong, clear voice in his fine diction. And when he spoke you were compelled to listen; you instinctively felt that here was one who spoke "as one having authority."

It is a fine test of a speaker that he can draw a large audience through a space of many years in the place where he resides. This Dr. Carlisle did, as perhaps, very few men. "At Spartanburg," says Dr. Smith, "he was the speaker for fifty years whom everybody liked to hear. His audiences were always larger than noted orators from elsewhere could attract, and I never knew anyone to think him uninteresting or find any speech of his tiresome."

An enumeration, however, of all of Dr. Carlisle's gifts and graces does not account for the man, nor give one an adequate conception of him. His was a greatness of mind and heart which can hardly be described. He was one of those lofty characters who towers high above the men of his generation, as some great mountain peak above its fellows; whose strength and grandeur can be seen from a great distance, while the others are lost in the dimness. Says Dr. Smith again: "I repeat, he was the best man I have ever known in the flesh, the most unselfish, the freest from love of money, the purest in thought and word and deed, the most exemplary in conduct. He was the only man I have ever known with whose motives I could never find any fault."

It is a pleasing coincidence that in this same issue of the Review there should be an article on "Wm. E.

Gladstone," by Bishop Hendrix. From the little I had read and heard of Gladstone, I had imagined that Dr. Carlisle was in many respects his counter-part, and frequently when thinking or hearing of the one, I have immediately thought of the other. Though their careers lay along entirely different lines, they were men of the same type, of much the same build, and had in common that great moral optimism and consuming passion for God. And I think it is far wrong to say, what Gladstone was to England and the Anglican Church, Dr. Carlisle was to the South and the Southern Methodist Church. Surely he was our "Great Commoner," and both our country and our Church are much the poorer since the death of James H. Carlisle.

REMINISCENCES OF AN OLD FRIEND.

By Rev. W. W. Graham.

Mr. Editor: It is said of old friends like old wine, the older they are the better. The New Orleans Christian Advocate is the first paper I ever served as an agent. If it was issued in 1865 I did not see it. From the Sepulga Circuit which I served in 1866 (back in Alabama) I secured three subscribers, collected the \$9 and sent it to Dr. J. C. Keener who was editor at that time. Possibly I was entitled to commission; if so, I did not know it. In the letter I stated I wanted to do better, but that the mail facilities were confined almost entirely to the railroads. He wrote me back a very kind letter which did me much good, (being the first letter I ever had received from such a distinguished person), saying I will do what I can at this end of the line, and you do what you can at that end, and possibly we can keep matters straight. Those were the stormy days of Reconstruction, and we had hard times.

Nelson Nixon, one of the subscribers I secured, lived just twenty miles from the postoffice, so I had to carry him the Advocate as well as the gospel. Over in east Alabama we were blessed with a great many Georgia Methodists who thought the old Southern was all of it. If for one, took delight in wedging in the New Orleans among the young people of each family and I am glad to say, it always stuck. As to 1866, another thing occurred worthy of mention. Embracing the second Sunday in July, at Bethel Church on my circuit, the first District Conference ever held in Southern Methodism was presided over by Bishop H. N. McIntyre, who had just been elected to the episcopacy at the New Orleans General Conference. If any of your readers have the book, "Passing Through The Gates," edited by J. J. Tigert, D.D., they can see an account of the occasion in connection with the Bishop's sermon on the "Parable of the Pounds."

It certainly was a big time with us at that country church. While on the subject of the long ago, I was delighted at the Conference at Alexandria to meet my old army brother, R. J. Harp, and find him still taking a lively interest in all good things below. On general principles, I had supposed that he had been transferred to that good world at least ten years ago. Now for a word of commendation; of course, flattery is altogether out of place. But to commend the commendable is proper. The New Testament is full of it. Of the many good things, we speak of the editorial on the church vows and the necessity of keeping them. That was indeed refreshing, and as Paul Brown would say, there is mighty good fishing in that creek.

That the editor and all the others in the Advocate office may have a happy new year, is my prayer.

"IS THE CHILD IN CHRIST UNINFECTED BY NATURAL GENERATIONS?"

By Rev. R. A. Ellis.

In the discussion of this question, I take the affirmative.

From my viewpoint, a correct solution of the question will never be reached until we have agreed as to the significance of certain terms, and until writers and speakers shall quit using terms as synonymous that are not synonymous. We need to get a correct definition of sin; and when we have succeeded in

that, it will be seen how utterly the Scriptures cited to prove the opposite fails to apply to infants. Let us look at the beginning. Was it not the taking and eating the forbidden fruit that constituted the first sin? Was not that preceded by desire, inclination, tendency?

We have to answer affirmatively. Well, does that act represent a sinful nature? If so, it is established that man had a sinful nature before he sinned, and shows his nature to God, for God is the author of nature. We most heartily repudiate such a notion and affirm that desire, inclination, tendency to things forbidden, are not sins. They are constituent elements of man's nature, and are involuntary, and in no degree involve the action of the will, without which there can be no sin. If inspired writers knew how to define sin, which is the transgression of the law.

Now, desire, inclination, and tendency may act on and influence the will, but until the will consents there is no sin.

If an object is presented to the mind, and that for any reason becomes desirable, at once we are inclined to, and have tendencies toward it, involuntarily, notwithstanding the object may be a wrong one to obtain, no moral wrong has been done until the will has decided to obtain it.

Now, this is literally true as applied to Adam. I regard it as equally true when applied to the race.

Therefore, if it does not establish the doctrine that Adam had a sinful nature before he sinned, how can it prove his race afflicted with a sinful nature?

Now, it is well known that the arguments in opposition to what we contend, are in the main rested in these inclinations of our carnal nature.

Our carnal nature was the work of God. It was not, and is not sinful; it may become sinful, and has as relates to adult humanity.

But each one for himself; and not because he inherited a tainted moral nature, as an effect from his father, Adam, who fell shamefully. It seems to me that the work of God in man's behalf has utterly failed to receive the consideration due it.

In creation, we must concede that God made man upright, with a soul inclined to, and capable of righteousness. He was dual. He had a body, a mortal body, made of the earth, and was subject to decay from the beginning, and would have grown old and feeble and diseased but for the arrangements made for its health and indefinite continuance.

In the very nature and constitution of man, he was a fit subject of moral government and was rightly put under law. The penalty threatened in case of violation was death. This death was evidently the death of the soul. I do not say that this threat had no reference to the body; yet if so, it was remote, a sentence by being barred from the tree of life and that seems to have been an act of mercy.

Now, the death penalty referred to the soul. This seems clear. Much depends upon what we conceive the death of the soul consisted of. It did not become extinct as does the body when it dies.

We must understand, therefore, that the death of the soul consisted in separation from God, in whose companionship was found the life of the soul, together with the loss of the moral capacity, inclination, or disposition to righteousness.

This being true, the conclusion is forced upon us that, if man ever responds to moral behest, or is capable or inclined to righteousness, it will result from the possession of life. After the fall, and before the extension of divine clemency, we look upon a dead humanity void of moral ability, or inclination to the word of God. Yet God comes to us with a revelation of himself, with warnings and encouragements, and all this, to a dead humanity, if he has not re-impregnated the race with moral life in germ. We all understand our moral capacity and inclination to righteousness, since the fall is of God. Before the fall, it was an inherent capacity. Now it is restored, or at least it seems so, from the appeal to universal humanity in the gospel. Well, if restored, when and how? This is a pertinent question.

I would answer, in the Garden and by divine gratuity.

The race, by act of disobedience by its head, had lost soul life, left in that condition a man could not have produced a son better than himself.

This must be conceded by all. It is seen that the

race was passive in this calamitous effect, and to suffer the race to be propagated in this condition in the light of the gospel's conditions of salvation, leaves that part of the race dying in infancy, doomed to ruin.

Upon what do I rest the conclusion that the race was restored to life?

He, God in the garden, said to Satan: "I will put enmity between thee and the woman, between thy seed and her seed; thou shalt bruise his heel and it shall bruise thy head." It is understood that special reference is had to Christ, but I am not ready to concede that that is all that was intended. This that is called enmity, was something which the woman had not. She either had that something when created and had lost it, or else she was deficient to begin with; the admission of which would cast a reflection on the Divine Creator.

She had lost something, that was soul life; as she was the mother of the race, and had lost moral antipathy to Satan making her and her seed unfit in any just light for a state of probation. God gratuitously restored that which was lost to her and her seed. As in the fall, so in the restoration—passive.

THE CHURCH.

By Rev. W. T. Woodward.

Some days ago I wrote a few lines upon this important question, and reviewed some lessons as taught by our good Baptist brethren. As I stated then and say again, the true Church consists of all true believers in Christ, whether they be Methodist, Baptist, Presbyterian, or else. There are five different denominations that lay claim to absolute authority in administering the ordinances, rights, sacraments, and the like of the Christian Church: (1) the Roman Catholic; (2) the Protestant Episcopal; (3) the Primitive Baptist; (4) the Missionary Baptist; and (5) the Campbellites (or Christian). For any one to claim that his denomination is the real and only genuine Simon pure Church, is to confess that he is ignorant of history, and also that his peculiar doctrines and polity are the only ones right and Scriptural. I have heard preachers of all the above churches say from the pulpit, "We are the only true Church of Christ." I heard a Protestant Episcopal minister say: "No one is baptized unless it be done by one of our ministers." Our Baptist brethren preach this often, and our Campbellite brethren also. Our Catholic brethren have had some of their people to marry again, because the priest did not officiate at first, and consequently it was held to be illegal. I know a family that had been married for several years, and had three children, and the priest insisted that because a Methodist preacher had married them, their marriage was not proper and they should come and let him marry them legally. Now, if the priest was right, what were those three sweet little children? I am sure they were not illegitimate. I think I should have gone on my way.

So the above brethren say we Methodists cannot baptize nor officiate legally at a marriage, consequently in that they say we are not a Church. I have never had one to tell me that, but have had some of our Baptist preachers tell some of my members that we are not a Church. Neither the Catholics nor Episcopalians will allow us to occupy their pulpits. Our Baptist and Campbellite brethren will allow us to preach in their Church, provided we will not stay too long. I have been denied the use of two Baptist Churches in my short ministry.

Neither one of these denominations is any more the Church of Christ than the other. I believe they are all God's children; Christ, the head of the body, the Church, has blessed and prospered all of them. The Primitive Baptists have not succeeded much, because they are opposed to two of the most essential features of the church life, viz.: Missions, and Sabbath Schools. The Church that is without a mission is already dead; the central thought in the great commission was to go and teach.

On the seat of authority in matters of religion and morals three different positions have been taken by the three great branches of the Christian Church (not Campbellite Church): (a) the Roman Catholic Church places it in the Church itself, making the Scriptures and the traditions of the Church of equal

validity for doctrine and guidance. (b) The Orthodox Greek Church places it in the decrees and findings of the seven ecumenical councils, beginning with that of Nicaea in 325, and ending with a council of the same name held in 787. (c) The Protestant branch of the Christian Church places it in the Scriptures alone. In all these cases, this authority is valuable and is of considerable worth. I have said before, and want to say again, all Protestants have Scripture for their beliefs and polity, accepting their interpretation of the Word. This I allow to each body of Christians. But to me, the Methodist is the best and easiest interpretation of all and one that fits all nationalities, climes and conditions. The definition given in our Book of Discipline is clear and full of meaning, viz.: "The visible Church of Christ is a congregation of faithful men and women in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same." Proofs: "Unto the Church of God—to them that are sanctified in Christ Jesus: called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." (1 Cor. 1:2.)

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv:11-12.

This is a broad and comprehensive definition of a Church, and harmonizes perfectly with the elements found in the apostolic Church as described in the Acts of the Apostles. It allows Methodists to recognize all other denominations as being gospel churches that come within the scope of the above definition. Denominational exclusiveness grows out of a false definition of what a gospel church is: The Roman Catholics define a Church to be "The company of Christians knit together by the profession of the same faith, and communion of the same sacraments; under the government of lawful pastors; and especially of the Roman bishop as the only vicar of Christ on earth."

Thus it makes the supremacy of the Pope an essential element of a gospel church, consequently it would logically follow that the Catholic is the only true Church. Hence Romish bigotry. The Baptists define a visible Church of Christ as a congregation of baptized (immersed) believers, etc. This definition cuts off all churches whose members are not immersed, by their own regularly ordained ministers; for immersion by any other is held as null and void; hence their narrow exclusiveness.

REV. JOHN ALEXANDER BARNES JONES.

By Rev. W. L. C. Humelett.

Rev. John Alexander Barnes Jones was born in Warren County, Miss., Dec. 9, 1830, and died at his home in Magnolia, Miss., Jan. 13, 1910, in the eightieth year of his age. He was the son of the Rev. John G. Jones and Jane Oliphant Ross; was baptized in infancy by the Rev. Job M. Baker, and was converted when four years old at his mother's knees. He had seven brothers and sisters, all of whom preceded him to the grave except three, one brother and his two sisters, Mrs. Reuben W. Millsaps of Hazlehurst and Mrs. T. B. Holloman of Moss Point. He got all the physical culture he needed in youth by laboring on his father's farm in Jefferson County, Miss. His opportunities for early education were very meager—"limited," as he expressed it, "to the uncertain, irregular, low grades and short-lived country schools, with a change of teachers each term." He, however, attended Oakland College for a short time—long enough to give him an appetite for higher education, which he did not fail to gratify by private study in after years.

Brother Jones was licensed to preach at Belle Grove Church, in Jefferson County, Miss., Oct. 23, 1852. Rev. B. M. Drake being presiding elder, and was admitted on trial the same year at Jackson, Miss. Completing the Conference Course of study in due time, he was admitted into full connection and ordained deacon by Bishop John Early at Jackson, La., in 1854, and was ordained elder by Bishop Geo. F. Pierce at Kosciusko in December, 1856.

Brother Jones' career as a member of the Mississippi Conference was long and honorable, characterized by such labors and such heroic self-sacrifice as have made Methodist preachers a large part of the salt of the earth for the last century and a half.

During the fifty-seven years of his ministry he filled the following appointments in the Mississippi Conference: In 1853, Bayou Sara and Colored Mission; 1854, Upper Deer Creek; 1855, Holmesville; 1856-57, Wilkinson; 1858-59, Jackson, La.; 1860-61, Port Gibson; 1862-63, Canton; 1864-65, Brookhaven; 1866-67-68-69, Port Gibson; 1870-71-72-73, Vicksburg District; 1874, Rocky Springs; 1875-76-77-78-79-80-81, president of Port Gibson Collegiate Academy; 1882-83-84-85, Brookhaven District; 1886-87, Woodville District; 1888-89, Fayette; 1890-91, Rolling Fork; 1892-93-94, Raymond and Bolton; 1895-96, Canton; 1897-98-99, Magnolia and Osyka; 1900, Brandon; 1901, Gloster; 1902-03-04, Hazlehurst. In December, 1904, he was superannuated and preached a semi-centennial sermon before the Conference.

It would be difficult to find a longer unbroken career in the annals of the itinerant ministry, and doubtless many will rise up "in that day" and call him blessed because of the gracious words of salvation that they heard from his lips.

The close of the war found the Board of Trustees of the then Port Gibson Collegiate Academy much embarrassed in the management of that valuable property—indeed, it was liable to be lost to the church altogether, when Brother Jones was elected president of the institution. During the seven years of his administration, the debts were paid, the buildings repaired, and all of its facilities increased, so that he turned over to the treasurer of the Board almost \$2000 when he left the institution, which, in the meantime, had been advanced to the grade of a female college. He regarded himself as perhaps the first teacher to give free tuition, one-third reduction in board, and books at cost to the children of preachers and all others unable to pay full price. The useful and honorable lives of many young persons who availed themselves of these opportunities were a source of great gratification to Brother Jones in his later years.

Realizing that his early education had been incomplete, Brother Jones secured the books required by the curriculum of the best colleges, and determined to master the course of study. He tells us that he found the task "Herculean." Progress was discouragingly slow; years of incessant application and toil were required, but the reward of success was abundant compensation.

Socially, Brother Jones was genial, affable, and fraternal; an enjoyable companion, and a lovable and generous friend. He was a zealous Mason and was highly esteemed and honored by the brethren of that fraternity.

He was a thoughtful and liberal provider for his family. Rarely did any choice article of food, that met his eye upon the street, fail to find its way, if money could buy it, to one of the most faultlessly equipped tables at which any queen of a parsonage ever presided. His house was the home of hospitality, and his first wife, during whose life the writer boarded in his family, was the most devoted housekeeper I have ever known.

Brother Jones was twice married. First, to Miss Lucy Minerva Cotton in 1855, by whom there was born one son, who died in infancy, the mother dying in 1894. In 1895 he was married to Mrs. Juliet Peale, who survives him.

Brother Jones' last days were among his happiest. Superannuation did not stop him from preaching. His trumpet still sent forth its heavenly warnings as of old, mellowed by celestial tones, caught, as it were, from the angelic choir. His talk at our last Annual Conference his brethren can never forget. Lifted out of himself and lamenting his own inability still to remain in the militant ranks, he called upon his brethren, in thrilling and inspiring words, to esteem the call to the Christian ministry the highest honor God can confer on a man.

But he is gone. We shall miss him here. His end was peace, and we doubt not that he now rejoices with those who have gone before, in the realms of eternal light.

STREET PREACHING.

From the Times-Democrat we appropriate the following account of the open-air preaching service which was conducted in the city last Saturday evening by Rev. N. E. Joyner and others:

"Talking to the men in a brotherly way, as the different ones of all classes emerged from the saloons to see what was going on, the series of street preaching services of the Southern Methodist Church was inaugurated Saturday night, with the Rev. Nicholas Joyner, superintendent of St. Mark's Hall, as the principal speaker.

"The open-air meeting was at Iberville street and Exchange alley, and hundreds of men who have practically forgotten the idea of the gospel gathered around the group of church members to listen to the lesson that was to be taught.

"In this part of New Orleans there is a saloon on every corner. And in the middle of each block in this vicinity there are other saloons. In fact, nearly every other building is occupied as a drinking place for men. There is no other part of New Orleans where saloons are more numerous. It was on account of these facts that the Methodist ministers determined upon this corner as the place for inaugurating their open-air gospel meetings.

"And it was the saloon men who offered to assist the ministers in every way possible. The saloon men knew that the preachers were coming, and had prepared for them.

"Mr. Joyner spoke of the 'Good Shepherd,' explaining to his listeners that Christ was always willing to help man. It was just a plain, every day talk that Mr. Joyner made to the men—those who had just left the saloons—and all of them were greatly interested. Several old hymns were sung, and the meeting closed in prayer.

Rev. John A. Rice, pastor of the Rayne Memorial Church, besides Mr. Joyner, were Rev. J. A. Rice, pastor of Rayne Memorial Church; the Rev. A. S. Lutz, of the Felicity Street Church, and the Rev. W. W. Holmes, of the Louisiana Avenue Church.

"After the services the ministers talked with the men and shook hands with them, leaving a friendly impression. One of the saloon men has offered the use of a hall near the corner for the meetings, and it is likely that the suggestion will be adopted.

"The meeting began soon after 6 o'clock and continued about half an hour. The ministers, encouraged by their success of Saturday night, plan to visit Exchange Alley again next Saturday evening, possibly at a later hour."

THE PREACHERS' AND LAYMEN'S MEETING.
GREENVILLE DISTRICT.

By Rev. W. C. Galceran.

At Cleveland, Miss., on Thursday, Jan. 20, at 2:30 p. m., the meeting was called to order by Rev. W. W. Woollard, presiding elder, who also conducted the opening religious exercises. Routine work was then taken up. After fixing the presiding elder's salary and apportioning the Conference Collections, a permanent fund for district parsonage repairs was provided for by levy of one and one-half per cent on the amount paid for support of the preacher-in-charge. Following this, the District Church Extension Society, by unanimous vote, deferred the election of the executive committee till the District Conference, and also authorized the presiding elder to fill any and all vacancies on the board till that time.

Discussion of the topics under the head of "The Pastor" was then begun. Such timely subjects as the pastor's Private Devotions, Preparation for the Pulpit, His One Supreme Purpose, A Man Among men, and Systematic Work were handled in an able manner to the delight and profit of everyone present. The meeting then adjourned.

At 7 p. m., our much loved and respected brother, J. W. Honnoll, preached an uplifting, inspiring and characteristic sermon, his subject being: "The Wise Choice of Moses."

At 9 a. m., Friday, fifteen of the nineteen preachers of the district were at the opening exercises. Revs. Broomhall, Cogdell, Ingram and Price being for

some reason detained at home. After religious exercises, the second division of the program, "Our Field," was discussed under the following topics, namely: Occupying New Places; The Church Organized for Work and Caring for Its Own; A Campaign for Conversions; and "May Not Our District Assume the Support of Two or more Missionaries?" The discussion of each topic was brief, yet helpful and creditable to the brethren. As a result of the discussion of the last subject above mentioned, a movement was launched looking to the support of one or two missionaries in the foreign field by this district. Considerable stress and emphasis was laid upon the missionary work in the district and new life injected into it.

In the third division of the program, "Our Connection," the following topics were admirably handled, namely: "Our Church Schools, Early Collections," from which discussion of the latter a resolution was adopted that each pastor pledged himself to earnestly endeavor to remit to the Treasurer of the Board of Missions by May 1, the assessment for his charge for Domestic and Foreign Missions. After a discussion of "Our Orphans' Home," by vote, the first Sunday in February was fixed as the day for taking the collection for the Home and that an effort would be made to raise at least fifteen dollars per charge.

Following a discussion of the topic, "Our Church Papers," these resolutions were adopted:

"Whereas, We, the preachers of the Greenville District, recognizing the fact that the New Orleans Christian Advocate is a paper of great merit, peculiarly suited to the needs of our people and should be a weekly visitor in each home, therefore, be it resolved,

"First—That we hereby pledge ourselves to present the claims of the Advocate to our people.

"Second—That we will strive to secure a subscriber for the paper in each home, by making a house-to-house canvass for subscribers."

As a final result of the discussion of all the subjects and, by unanimous vote, it was ordered, that each pastor in the district indicate to the presiding elder at the close of each month, by certain forms to be furnished him, the extent and results of his labors during the month in the general work of the church, and from these reports the presiding elder in turn will send to each pastor a summary of the month's work in the district, and once each quarter submit to our Conference organ a report for publication.

After the adoption of suitable resolutions of thanks to the hospitable people of Cleveland for our entertainment, to our gracious host and hostess, Brother and Sister Shipman, and to Brother Woollard, who drew us close to him by his uniform kindness and courtesy, we adjourned at the noon hour. Refreshed in body, with a larger vision of our opportunities, a holier zeal, a stronger faith in God and one another, a deeper consecration, a sweeter, richer experience, and with gratitude to the Great Head of the Church for his never ceasing providences, we separated, determined, by grace from him in whose field we labored, to make full proof of our ministry this year.

ATTENTION, LEAGUERS!

And Members of the Louisiana Conference:

As some of you already know, a committee, consisting of Mrs. S. J. Lingle, of Shreveport; Miss Evelyn Price, of Lake Charles, and myself, was appointed to re-organize the State League Conference. This committee was appointed by the Epworth League Board, and endorsed by the Conference. We are depending upon you for help and co-operation. This committee will meet in Shreveport, Tuesday, Feb. 8, at 5:30 p. m., at the home of Mrs. S. J. Lingle, 1215 Oakland St., to which every member of the Conference Epworth League Board is invited. We would also like to have a representative from every district in the State, that we may take up the matter of organizing the districts. We hope at that time to set the time and place for a State meeting and make a start on the program.

Now, brother pastor, Leaguer, if you would like to have the State League Conference meet with you, please be on hand in person, or by letter, to represent your church, so that we may make a selection that



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will be best for all concerned. If you have a suggestion as to time for holding the Conference or any other suggestion that you would like to offer, we would be glad to hear from you if you would reply at once.

We must have a State Conference, if it is possible, and I believe if other States can have one, we cannot afford to fall behind. Brethren, in the name of the young people of our Church in Louisiana, I ask you to help in every way to carry forward this work.

We are your committee, endorsed by the unanimous vote of the Annual Conference, and we shall endeavor with your co-operation and with God's help to carry out the commission given us. Let us hear from you.

Yours faithfully,

W. F. HENDERSON,
Chairman Committee.

NOTICE.

To the Claimants of the Board of Missions of the North Mississippi Conference.

At the recent session of the North Mississippi Conference, Rev. W. W. Woollard, chairman, resigned his position as chairman and Rev. J. A. Hall, of Winona, Miss., was elected in his place. Please send all quarterly reports to Brother Hall.

By order of the Board,

W. E. M. BROGAN, Sec.

FEBRUARY MAGAZINES.

The Century for February opens with a fine picture of Richard Watson Gilder, its lately-deceased editor, and the last poem which he is known to have composed. It also has several discussions of the many-sided work of the versatile genius which for so many years shone resplendently upon its tripod, but whose light has now gone out. "The Preservation of Mount Vernon" is a particularly entertaining article, and "Topics of the Time" are handled in an instructive and impressive manner.

The February Ladies' Home Journal is a thing of beauty. We commend especially the able discussion of woman suffrage by Dr. Lyman Abbott. In a kindly way, but with a logic absolutely remorseless, he hammers that unfortunate hobby to pieces. Little is left of it when he finishes. We trust that none of our friends interested in the subject will fail to read Dr. Abbott's luminous paper.

The Housekeeper for the mid-winter month comes to hand in its usual attractive form. This periodical is designed to be practical and helpful, and well does it fulfill its mission. "With Our Children," "Fighting Colds By Nature's Methods," and "Poultry for Pleasure and Profit," are some of the heads under which wise suggestions are made in the recent issue.

Church News

The Annual Meeting of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Nashville, Tenn., April 15-22, 1910.

Bishop Cyrus D. Foss, of the Methodist Episcopal Church, died of paralysis in Philadelphia, on the 29th ult. He was born at Kingston, N. Y., in 1834; was elected Bishop in 1880, and was placed on the retired list in 1900.

The Methodists of Alabama now number 145,000, and in the two Conferences of that State there are twenty-one presiding elders. And not only are the followers of Wesley numerous in that great field, but they are also wide-awake, intelligent, and aggressive.

The new McKendree Church, of Nashville, Tenn., was formally opened on Jan. 16. The sermon was preached by Bishop Hoss, who delivered a strong and eloquent message. This is the most historic congregation in Southern Methodism, and the outlook for its future is said to be bright with promise.

The Park Street congregation, of Atlanta, Ga., is building a beautiful and well-appointed house of worship under the guiding hand of Dr. J. W. Lee, who seems to be especially gifted in carrying forward to consummation enterprises of that character. It was under his superintendence that St. John's Church in St. Louis was erected.

It is reported in a special dispatch to the Picayune that the Methodist church at Fernwood, Miss., was burned during the night of Jan. 27. The fire originated by the spire being struck by lightning. The church was a handsome structure, with modern equipment, and cost \$4500. The building and furniture were insured for \$3000.

Bishop Hoss, who has been spending a fortnight in Nashville, returned on the 25th inst. to his home of sojourn in Muskogee, Okla. While in Nashville and Middle Tennessee he got off a great amount of official and other work and preached some great sermons in the churches. In spiritual power, unction, and mastery of thought and utterance, Bishop Hoss ranks with the very greatest preachers of our day.—Epworth Era.

We learn from the press dispatches that the Board of Trustees of Centenary College, at a meeting held on Jan. 26, elected Rev. Felix R. Hill, D.D., president of that institution for the remainder of this scholastic year, owing to the illness of Prof. W. L. Weber, who will not be able to resume the presidency until next session. Dr. Hill accepted the position at the earnest solicitation of the Board and Prof. Weber. He will become president officially Feb. 2.

Bishop Hendrix recently wrote Dr. George Adam Smith a letter congratulating him upon his election to the position of Principal of the University of Aberdeen, Scotland. Under date of Dec. 27, the distinguished scholar and author replied in a highly interesting communication, which was published in a late issue of the Nashville Christian Advocate. Bishop Hendrix is held in high esteem across the sea as well as in the United States and Canada.

There is a widely prevalent notion that only corrupt men succeed in politics. We have long been convinced that this is not true, and it gives us pleasure to quote the following emphatic utterance from Mr. Dolliver, a distinguished United States Senator from Iowa: "I think it is a decided advantage to a public man to be known as a professing Christian. It is certainly true that no man who has openly scoffed at religion has ever achieved a prominent place in the leadership of our people."

The Michigan Christian Advocate says: "When George Washington took the oath as the first President of the United States, one man out of every ninety-four was a Baptist. In this year of our Lord 1910, one man out of every seventeen is a member of the Baptist Church." Copying this in its last issue,

the Wesleyan Christian Advocate wrote immediately underneath it the following: "When George Washington took the oath of office approximately one person in every two hundred was a Methodist. Now one for every thirteen of our population is a Methodist."

The Methodists of Texas are to have a Tract Society, the purpose of which is set forth in Article 2 of the Constitution adopted. The object of this Society shall be the distribution of tracts on the Christian life and service, the money question, the missionary, Sunday School and educational work, and other subjects of interests to the Church, and especially on the doctrines and polity of the Methodist Episcopal Church, South. We heartily commend this movement. Every State in our territory should have such a society. We note with pleasure that the Rev. C. A. Spragins, one of Mississippi's best contributions to the Lone Star State, was placed at the head of this timely enterprise.

From the Epworth Era we clip the following: The Era's accounts for the year just closed have been balanced with the triumphant report that our office has paid all expenses for the year with a balance to our credit. This has been the result of a Herculean effort and of generous responses on the part of our friends and subscribers. It is a happy business close of the most successful quadrennium in the history of the League. The membership of the League is now larger than at any previous date in its history, its work is more compactly organized, and its usefulness more and more apparent.

According to Mr. Frank G. Carpenter in a recent communication to the American press, Christianity has made phenomenal headway in the Chinese Empire. He says: there are now in that country 3,500 Protestant missionaries, 5,000 mission stations scattered throughout the Empire, and more than 250,000 Christian adherents. In 1852, there was in all China only 350 communicants, in 1865 the number had increased to 2,000, and ten years later to 13,000. Thus it will be seen that the growth of Christianity in that field has principally taken place within the past thirty years. Mr. Carpenter states that the Christian schools are a tremendous force in the Chinese nation, those of the primary grade numbering 2,000, with 42,000 pupils in attendance. The number of high schools and colleges is 389, with an attendance of 15,000. Those who have been skeptical as to the success of missionary work in the Orient should secure Mr. Carpenter's article, read the full text of it, and reflect upon the significant statements which he makes.

Through the kindness of Mr. Fennel P. Turner, General Secretary of the Student Volunteer Movement for Foreign Missions, we have received a copy of the report made by the Executive Committee of the Movement to the recent Convention at Rochester, New York. It is a neat pamphlet of fifty pages and covers in considerable detail the work as it has gone on in the colleges of the United States and Canada for the past four years. Since the inception of the Movement in 1886, 4,346 volunteers have gone to the various mission fields of the world. China has received 1,253, the largest number; Japan, 374; Korea, 200; India, Burma and Ceylon, 240; the Turkish Empire, 157; Africa, 466; South America, 266, and the Philippine Islands, 127. In fact, practically every mission field has been immeasurably enriched by this outflow of consecrated young manhood and womanhood from Western Christendom. It is gratifying to note that there has been a steady growth in the Movement with each succeeding quadrennium and year. At the Toronto Convention, in 1902, it was reported that 780 volunteers had sailed during the preceding four years; during the quadrennium following 1,000 went out, and during the one just closed the number advanced to 1,275. The money contributed by those connected with the Movement in the home land shows a steady gain. In 1905-06, the total amount was \$86,997; in 1906-07, it was \$107,952; in 1907-08, it was \$116,712, and in 1908-09, it was \$131,198. Only one thing caused a feeling of regret as we scanned the interesting pamphlet, and that was that some of our Southern Methodist institu-

tions seem not to be taking as much interest as they should in this great Movement. Surely, our young people can not afford to hold back in religious activities which are so widespread, and which promise so much for the redemption of the race.

MRS. ARMOR'S ENGAGEMENT.

Mrs. Mary Harris Armor, president of the Georgia W. C. T. U., has been engaged by the W. C. T. U. of Louisiana for a series of lectures to be delivered in this State in February. Mrs. Armor has had a number of years of experience as a speaker and in various kinds of prohibition work in Georgia, and for the past few years has become a worker of national prominence in the W. C. T. U. In Philadelphia, Baltimore, Nashville, Knoxville and other cities, and at the various Chautauquas in the East and West her unusual talents and ability have called forth the statements that "she is the finest platform speaker since Francis E. Willard," and "a dynamic force on the platform which is overwhelming and irresistible." Mrs. Armour is a Georgian, small in stature, quick in movement and in mind, earnest, eloquent and powerful. Mrs. Armor engaged in a debate on prohibition at Bellevue Chautauqua, near Omaha, Neb., in 1908, with Hon. James Dahlgren, the liquor candidate for Governor of the State. As a result of this debate, Dahlgren failed to get the nomination for Governor. When Mrs. Armor spoke in Shreveport during the prohibition campaign, it was the practice of the manager of the campaign to request those who had heard Mrs. Armor to remain away from the hall that others might have a chance to hear her.

The following is a list of her engagements: Tallulah, Feb. 5 and 6; St. Joseph, Feb. 7; Monroe, Feb. 8 and 9; Shreveport, Feb. 10; Mansfield, Feb. 11; Alexandria, Feb. 12 and 13; Winnfield, Feb. 14; Lake Charles, Feb. 15; Morgan City, Feb. 16; Baton Rouge, Feb. 17 and 18; New Orleans, Feb. 19 and 20.

PUBLISHER'S NOTICE.

The publisher begs to thank those who have sent in advance orders for "Modes of the Heavenly Life," by Rev. W. G. Harbin, and takes this means of acknowledging them. The book is being printed by the Advocate force. We had to delay the work while printing the Louisiana Conference Annual, which is now finished. All copies of Brother Harbin's book ordered in advance of publication will be included in the autograph edition. The book contains Mr. Harbin's strongest sermons on the work of the Holy Spirit, and the introduction is by Rev. R. A. Meek. It will be handsomely bound in cloth, and will be printed on heavy paper, illustrated with the author's portrait. Send orders to C. O. Chalmers, publisher, 512 Camp Street, New Orleans. Price 75c.

PORT GIBSON FEMALE COLLEGE.

Seventy-five dollars covers board, laundry, literary tuition, medical attention, at Port Gibson Female College, Port Gibson, Miss., remainder of session. One or two may arrange to pay half of this in work. H. G. HAWKINS, President.

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Secular News and Comment

The pecan industry is one of the most profitable resources of Georgia. In the southwestern part of the State pecan orchards cover more than 10,000 acres, and contribute annually something like \$2,000,000 of wealth. It is estimated that pecan trees yield \$200 an acre net.

Lawrence, Mass., is in the midst of the greatest revival in its history. The meeting is a union one, with thirty-three churches co-operating. The attendance is large and there have been scores of conversions. The preaching, the singing, and the manifest emotion are said to be much like those which characterized the awakenings of former days.

Mr. Charles M. Schwab's Bethlehem steel works in Pennsylvania have been awarded a \$13,000,000 contract for materials to be used in the construction of new battleships for the Argentine Republic. More and more, American enterprise is making itself felt in all of the competitive industries of the world. And in inventive ingenuity the position of the Yankee is that of unchallenged pre-eminence.

Judge J. B. Chrisman, a lawyer of distinction and one of the most eminent citizens of Mississippi, died at his home in Canton on Jan. 28. Though 83 years old, he was hale and hearty and his death was unexpected. Judge Chrisman was an ardent prohibitionist, a strong champion of all moral reforms, and a man who stood fearlessly against any compromise with evil in social and civic life. His remains were interred at Brookhaven, Miss.

Gov. Hughes, of New York, has announced that with the expiration of his present term he will retire to private life and resume his law practice. This will be a distinct loss, not only to New York, but to the nation. We doubt if the people will let him retire. Men of his firmness, probity of character, and brilliant ability are too uncommon to pass easily out of the public notice. Not the least of Mr. Hughes' recommendations is the fact that his father was a Baptist minister.

Friday, Feb. 4, will be "Tag Day" in New Orleans. Extensive preparations have been made and the work will be conducted in a systematic way, under the auspices of the King's Daughters. Comely matrons and fair young ladies will pin tags on the coat lapels of gentlemen, friends or strangers, whether upon the streets or in their offices, and the price to be paid will range from 5 cents up. The beneficiaries of "Tag Day" this year will be the King's Daughters' "Rest Awhile," the Travelers' Aid, and the Civic Improvement Playgrounds Association.

With the taking of the poll nearly completed, the two great political parties in England find themselves of nearly equal strength. The following were the figures given out on the 28th ult.: Unionists, 264; Liberalists, 263; Laborites, 40; Nationalists, 77. This will insure the continuance of the present ministry, but its career will be most uncertain since it will have to maintain an alliance with members not wholly in sympathy with it to command a majority. A party made up of heterogeneous elements may be effective in opposition, but is rare when charged with the responsibility of constructive legislation. The late election in Great Britain has left things in a most unsettled condition, and the forecast is for stormy political seas in that country for the next few years.

This is the day of the indictment of insects and animals. Many of the woes and ills of humanity are now charged up to them. We are told that mosquitoes spread the yellow fever and malaria; fleas, the leprosy; flies, the typhoid fever; cows, tuberculosis; dogs, hydrophobia, and rats and squirrels the bubonic plague. And the latest announcement is that the prairie dogs in the Texas Panhandle annually

destroy enough grass to support 800,000 cattle and 4,000,000 sheep. What poor victim will be charged with the responsibility for the existence of pellagra and the hook worm yet remains to be seen. We are daily expecting the unknown culprits to be apprehended and branded.

The American Automobile Association will hold a convention in Washington City, Feb. 15-17. It is said that the chief purpose of the meeting will be to inaugurate a movement to secure uniform motor-ing laws throughout the United States. We heartily believe in uniform laws, but we very much doubt whether those we favor would command the approval of automobilists. As we see it, to allow these death-dealing machines to thunder along the public highways at the rate of thirty or forty miles an hour is little less than criminal. They should be made to go at a pace which does not endanger human life. And we think every person who contemplates buying a motor car should first be required to take out a license, which could be revoked in case he should show himself reckless in using it. One of the primary and highest functions of government is to provide for the public safety.

The proposed Sixteenth Amendment to the Federal Constitution does not seem to be making much headway. It commanded the requisite vote in Congress, but as yet has been ratified by the Legislature of only one State—Alabama. Gov. Hughes of New York struck it a tremendous blow a few days ago when he opposed it in a public message to the General Assembly of that commonwealth. He gave as the reason for his opposition that it would allow the National Government to tax State bonds. The New York Evening Post thinks that the action of Gov. Hughes virtually destroys the amendment in its present form, and urges Congress to so alter it as to obviate his objection. What the outcome will be is at present a matter of conjecture. One thing, however, is certain: it is a Herculean, an almost impossible task, to alter the Constitution of the United States. But in the stress of political exigency not a few of our politicians speak of doing so as if it were a feat easy of accomplishment.

According to The Commercial Appeal, there is a marriage strike on in China. Usually we do not like strikes, but we confess that this one pleases us. In the Oriental Empire they have an enforced marriage law which has a multiplicity of requirements. It strips the young woman of every vestige of choice in matters matrimonial. The selection of a mate is made entirely by others. After marriage a woman is the slave of her husband and is required to live with his parents. If the old people do not like her, they can compel their son to divorce her. If she is childless, her spouse may put her away and take unto himself another wife. To combat these cruel and unreasonable requirements, the Chinese young women have organized an association called "The Society of Sisters." Its members are pledged to refuse submission to the exactions of this long established law. Surely, this exhibition of independence is the prophecy of a better day for the oppressed womanhood of Oriental heathendom.

Mr. William E. Curtis, in the Chicago Record-Herald, tells of a young woman who can express her thoughts in half a hundred different languages. She is Miss Elizabeth S. Colton, of East Hampton, Mass., who is said to possess a most agreeable and attractive personality. Speaking of her linguistic accomplishments, Miss Colton says, "I can read fifty-four languages. I have a critical knowledge of fifteen, and can read, write and converse fluently in six. I have read the New Testament in the Zulu tongue. I can decipher inscriptions in Assyrian, Arabic, Persian, Sanscrit, Coptic, Avestan Pali, Syriac and Prakrit, which is an inferior form of Sanscrit, spoken by the common people; and I can also decipher cuneiform inscriptions." Miss Mary Montgomery, daughter of a Presbyterian missionary in Turkey, is another American woman who is a linguist of great reputation. Her acquirements are

said to have astonished the faculty of the University of Berlin, and she is now editing a dictionary of Oriental languages in New York.

The beautiful city of Paris, France, has been in the grip of one of the most terrible floods in its history, caused by the overflow of the river Seine. It is estimated that one-fourth of the city has been under water, thousands of people have been made homeless, and the damages sustained will reach far up into the millions. Many costly and historic buildings have been surrounded by water, portions of the municipality have been wrapped in darkness, and at one time a snow storm raged, adding greatly to the discomfort of those who had been driven into the streets. On the 29th ult. the flood reached its crest, and a recession has been going on since. The various charitable organizations, both in Europe and America, have been active in sending relief to the sufferers. Mr. Pierpont Morgan cabled a check for \$20,000, and the American Red Cross Society has issued a public appeal for funds, which is meeting with a generous response. The abounding philanthropy which such disasters call forth shows that the humanitarian spirit is widespread and active in our day.

It has been given out in Nebraska that William J. Bryan will, for the fourth time, be a candidate for the Presidency. Some of the secular press seem disposed to make sport of this announcement, but if Mr. Bryan is really an aspirant, we hazard the assertion that the Democratic papers which are opposed to him will find his candidacy much more than a laughing matter before the contest is ended. We have never been one of Mr. Bryan's enthusiastic supporters, but we do regard him as one of the ablest and most attractive men in American public life. In form and figure, he is as handsome as an Apollo; he is the nation's most eloquent orator, and his character is exalted and without a stain. Like Gladstone, he knows how to bend the knee in prayer, and is not above ministering to the sick and suffering. We think Mr. Bryan's one deficiency is poise, a lack of judgment. If he had had that, we do not doubt that he would have commanded the highest honors within the gift of the American people. But as it is, his place in history is secure. It is no dishonor to be numbered among the defeated, if one has borne himself worthily in the battle. That list includes Clay, Webster and Calhoun, and many other of the brightest names in the annals of the nation.

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SWEET SLAVERY.

By Rebecca Lindley Tripp.

Let others make their boast,
And proudly say, "I'm free."
I would not give my blessed chains
For all their liberty!
'Tis bleeding Love that binds me down,
And makes me dread my Master's frown.
The fetters on my wrist
Are royal bands to me—
I would not weaken one small link
Of their sweet slavery;
I make my bondage all my pride
And glory in Christ crucified.

THE FIRST CANDLESTICK.

The first candlestick was a boy. He sat in the corner of a Scotch kitchen holding a piece of fir candle in his hands, from time to time cutting and trimming to make it burn brightly.

The fir candle was a length of wood cut off a kind of fir tree, which is found embedded in the peat. This kind of candle is still used in some parts of Scotland.

It usually fell to the lot of the "herd-laddies" to act the part of candlestick, but should a beggar ask for a night's lodging, he was expected to relieve the "herd-laddie" of his duty. A candlestick is still called in Aberdeenshire a "puir man," or "poor man."—The Child's Hour.

CHANGING HIS COLORS.

Mr. Jacob A. Riis tells of a little boy who earned his living by blacking boots. Every Sunday he attended a mission school. This school, through its well-meaning teachers, decided to have a Christmas tree. The gifts for the pupils were provided for them by the teachers and some patrons of the school.

Jimmy marched boldly to the front with his, but was much disappointed when his present proved to be a copy of Browning's poems. He folded it carefully in the paper in which he received it, and took it home.

The next Sunday the superintendent of the mission school announced that any child who was disappointed with his or her gift could exchange it.

Jimmy marched boldly to the front with his.

"What have you there, Jimmy?"

"Browning, sir."

"And what do you want in exchange?"

"Blacking, sir."—Exchange.

THE MARY WASHINGTON BIBLE.

The Ladies' Association at Mount Vernon has recently made an important addition to the collection of Washington relics there—the "Mary Washington Bible," the family Bible of Washington's parents. The book, which is well authenticated, is worn from long usage, and the title and some other leaves are missing. The manuscript record of births and deaths, partly in the early handwriting of George Washington, is pasted down upon a leaf of text. This record begins:

"Augustine Washington and Mary Bell was Married the Sixth of March, 17, 30-31. George Washington Son to Augustine & Mary his Wife was Born ye 11th Day of February 17 31-2 about 10 in the Morning & was Baptised the 15th of April following Mr. Beverly Whiting and Capt. Christopher Brooks Godfathers and Mrs. Mildred Gregory Godmothers."

The latest event recorded is the death of Washington's sister Betty, who "Departed this life the 31st of March 1797 at 4 o'clock." After the death of Mary Washington the Bible passed into the possession of her daughter, Betty, who had married Fielding Lewis.—New York Evening Post.

A TRUTHFUL BOY.

Robert Burdette says: "How people do trust a truthful boy! We never worry about him when he is out of sight. We never say, 'I wonder where he is;

I wish I knew what he is doing.' We know that he is all right and that when he comes home we will know all about it and get it straight. We don't have to ask him where he is going, or how long he will be gone every time he leaves the house. We don't have to call him back and make him 'solemnly promise' the same thing over and over. When he says, 'Yes, I will,' or 'No I won't,' just once, that settles it."

IF I WERE YOU, MY BOY.

I wouldn't let other boys get ahead of me in my studies.

I wouldn't go into the company of boys who use bad language.

I wouldn't get into the shiks and pouts whenever I couldn't have my own way about everything.

I wouldn't conclude that I knew more than my father before I had been fifty miles away from home.

I wouldn't abuse little boys who had no big brother for me to be afraid of. I would learn to be polite to everybody.

I wouldn't be ashamed to do right anywhere. I would not do anything that I would not be willing for everybody to know.—Selected.

WHERE AMBER COMES FROM.

Emperor William of Germany derives a large part of his income from the sale of amber. There is only one place in which amber is found in quantities; namely, on the coast of Samland on the Baltic. The German royal house owns a monopoly of the trade.

Amber, as it is found to-day, is the petrified resin of a very ancient forest. The layer of earth containing it runs fifteen or twenty thousand feet out under the sea. In ancient times, the inhabitants of the district used to gather seaweed thrown up on the beach by a storm in the hope of finding pieces of amber attached to the weeds; nowadays, however, divers go down and search the sea bottom while a mine has been sunk on the shore and tunnels have been run out under the bed of the ocean. About \$12,500 worth of amber is taken every day. Amber dust is sold to incense-makers. Small pieces with fine colors go to make ornaments that are much prized by the Persians and the tribes of India, while larger pieces are used to make pipe stems.—Southern Churchman.

FOR INKY FINGERS.

A girl I know has made a wonderful discovery, which she thinks all other school boys and school girls should know, too.

"It's so needful, mamma," she says, "all boys and girls get ink on their fingers; you know."

"Surely they do, and on their clothes as well," said her mother.

"I can't get the spots out of my clothes, but I'm sorry when they get there," responded the girl. "I try very hard not to. But I can get the ink spots off my fingers. See."

She dipped her fingers into water and while they were wet she took a match out of the match safe

and rubbed the sul bur end well over her ink spots. One after another the spots disappeared, leaving a row of white fingers, where had been a row of inky black ones.

"There," said the girl, after she had finished. "Isn't that good? I read that in a housekeeping paper, and I never knew they were any good before. I clean my fingers that way every morning now. It's just splendid!"

So some other boys and girls might try Alice's cure for inky fingers.—Harper's Round Table.

GREATEST BLUNDER OF MY LIFE.

The boys and girls will be interested in a few of the "Blunders" written down by five hundred men, and to be found in the Crerar Library:

"Reading worthless books."

"Did not stick to my trade."

"Did not stick to anything."

"Did not take care of money."

"Beating some one out of money."

"Careless about my religious duties."

"When I left my church and mother."

"Not saving money when I was young."

"Refused a steady position with a good firm."

"The greatest blunder of my life was gambling."

"Was too fool-away my time when I was at school."

"Thinking that my boss could not do without me."

"Would not harken to the advice of older people."

"Not keeping my position, but grew slack in my work."

"When I left school before I was past the fourth grade."

"My greatest blunder was when I first learned to smoke."

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Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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Murray, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

THE FACTS IN THE CASE.

The Western Recorder, a Baptist paper, recently printed the following, which was copied in the Mississippi Baptist:

"From the latest religious figures, we gather the following:

"Methodists, 5,749,000; Baptists, 5,662,000; Lutherans, 2,112,000; Presbyterians, 1,830,000; Disciples, 1,142,000; Episcopalians, 830,000; Congregationalists, 700,000. Infants and probationers excluded, this gives the Baptists the largest number in the United States."

Why our Baptist friends will persist in asserting that the Methodists count infants and probationers in enumerating their membership is passing strange. They have been told over and over again that this is not true, but they go on with their misrepresentation as if they really believe it to be a fact. It would seem from their course they are so jealous of the Methodists that they are utterly incapable of doing them justice. But how they can reconcile it to their consciences to keep on circulating a falsehood, is beyond our power to understand; especially since they claim to be the most faithful disciples of him who was the embodiment of honesty and truthfulness.

But since our immersionist brethren have appealed to the government religious statistics to attest their strength, we trust that they will be willing to abide by the information contained in that report. What, in fact, does the government bureau show? It shows that the largest Baptist body in the United States is a negro body. It shows that of the 5,662,000 Baptists in the United States, 2,273,000 are negroes, and that leaving the colored brother out of the computation, the Methodist Church leads them by more than a million and a quarter members. It shows that the Baptists have church property valued at \$139,000,000, while that of the Methodists is valued at \$229,000,000; that the Baptists have 50,000 houses of worship, with a seating capacity of 15,700,000, while the Methodists have nearly 60,000 houses of worship, with a seating capacity of more than 17,000,000; that the Baptists have in their Sunday schools 2,898,000 pupils, while the Methodists have in theirs 4,472,000.

Such are the figures of the government report. They show conclusively that in point of strength our brethren of the close communion lack a great deal of being abreast of the followers of Wesley in the United States. Indeed, they are far in the rear, and it will yet take a tremendous splashing of water for them to get even in sight of the Methodist procession as it moves majestically onward through the decades of the twentieth century.

WORRYING OVER NON-ESSENTIALS.

There is much useless quibbling over the difficulties contained in the Bible. The skeptically inclined will often detach a single passage or a single miracle from its proper setting and want to debate it aloof from that to which it is vitally related. Thus they skip about from one thing to another, finding fault

here and there, without ever confronting any problem of real importance. In religion, as in everything else, there are a few pivotal questions the settlement of which incidentally adjusts scores of others that are subordinate and tributary. Thus, for instance, in the whole of the New Testament there is but one great miracle—that of the incarnation. Around that one supreme miracle all of the others cluster, and in its great light they become in a sense natural. For, if God was upon earth and walked among men, was it not to be expected that he should perform the works of God—that he should turn the water into wine—that he should miraculously feed the five thousand—that he should make the winds and waves obey him, and call the sleeping dead back to life? If Jesus came into the world in an unusual manner, did it not rather prophesy an extraordinary departure? The truth is, it is utterly illogical for one who accepts the doctrine of the incarnation to quibble about the smaller miracles, which are but the expected manifestations of Deity resident in the flesh—mere sparks flashing forth from the Omnipotence dwelling among men.

PERSONAL.

We were favored by a call from Dr. J. M. Beard, formerly editor of the Advocate, a few days since. The editor regrets having missed his visit, which was enjoyed by the others in the office.

Rev. E. J. Coker writes hopefully of the cause at Encutta, Miss. He gives energetic attention to all of the enterprises of the Church, the Conference organ included, and finds the people not unwilling to respond to his efforts.

Rev. H. L. Norton is comfortably domiciled in the well-arranged and delightful parsonage at Collins, Miss. A most cordial reception has been given him, and he considers "the situation truly inspiring and the outlook encouraging."

Rev. Jas. S. Duke finds his work pleasant on the Prairie Circuit, North Mississippi Conference. He affirms that "the people know how to take care of their pastor," and that there is promise of great success in his present field.

One of the most wide-awake pastors in New Orleans is Rev. A. I. Townsley, of the Second Methodist Church. He is a live wire, and keeps things moving in his congregation. Enterprise and enthusiasm are valuable assets in religious as well as in secular work.

Called to the city on professional business a few days since, Dr. B. J. Marshall, of Black Hawk, Miss., cheered us with an agreeable and much appreciated visit. Born and reared a Methodist, he takes an active interest in all the connectional affairs of the Church.

Dr. T. B. Holloman, of Moss Point, Miss., was in the city Monday and delighted the force in the Advocate office with a call. Mississippi Methodism has no nobler spirit than this faithful toiler, who has long been a leader in his Conference, but whose bow yet abides in strength.

Rev. J. H. Smith, though in his fourth year at Vaden, Miss., continues to be in love with his flock and reports his work as moving along smoothly. He has a noble people, and we are not surprised that they have grown upon him. We thank both him and those whom he so well serves for their demonstrated interest in our paper.

Rev. W. H. Lane has finished his first round on the Rose Hill Charge, Mississippi Conference. He is busy with his pastoral duties, and expects to see all the interests of the Church go forward. He has forwarded a list of five subscribers to the Advocate, and announces a purpose to try to introduce it into every home on his work.

Rev. W. S. Lagrone, of Greenville, Miss., favored the Advocate a few days since with a list of sixty-one subscribers and seven renewals. We tip our hat to the genial pastor of our church in the "queen city of the Delta," whose optimism is unfailing and whose energy knows no abatement. More than one of his flock have written of the fine work he is doing in his new charge.

In sending an additional list of ten subscribers, Rev. T. W. Lewis, who does all things well, observes in his communication that "the last eight are poor people not able to take the paper, but others have furnished the money to have it sent to them." Certainly this is a commendable work, and we do not doubt that the example might be followed to advantage in many places.

Through the kindness of the pastor, Rev. C. P. Moss, and that worthy layman, Brother F. A. Howell, we have received a club of sixteen subscribers from Durant, Miss., with the promise of "more to follow." We assure these brethren that we appreciate their kindly interest, and we trust that the Advocate will

carry a weekly blessing into the homes into which they have introduced it.

The Church at Canton, Miss., is prospering under the gracious ministry of Rev. W. B. Lewis. It could scarcely do otherwise under the superintendence of so spiritual and wise a leader. The Jackson District Conference will assemble in that city this year. We are grateful for an invitation to be present, which we hope a favoring Providence will allow us to accept.

We make acknowledgement of the cheering words and good wishes of Rev. H. W. May, of Opelousas, La., and especially of his remembrance of the Advocate. Reciprocating his brotherly spirit, we wish him large success in his "loved employ" and the conscious approval of the Master in all his undertakings.

We regret to learn that Rev. D. W. Babb has had serious affliction in his home at Verona, Miss., his esteemed wife having been seriously ill for four weeks. We are pleased to be informed, however, that she is now improving, with the prospect of a near and complete recovery. Brother Babb comes as near as anyone whom we know to being a model itinerant preacher.

We have been requested to announce that Bishop W. A. Quayle, of the Methodist Episcopal Church, will lecture at Rayne Memorial Church on Saturday night, the 5th inst., for the benefit of Parker Memorial Church, now under process of construction. "Jean Valjean" will be the Bishop's theme, and those who attend will both enjoy a rare treat and aid a worthy cause.

Rev. C. W. Bailey is addressing himself energetically to the discharge of his pastoral duties on the Courtland Circuit, North Mississippi Conference, and finds the future not unpromising. He is mindful of the importance of circulating the periodical literature of the Church, and in his desire to give his people wholesome reading matter he is following the example of Wesley, who was the pioneer in that fruitful field of service.

Rev. W. G. Forsyth, of Waynesboro, Miss., calls our attention to the fact that we were in error in our notice of the death of Rev. J. N. Ware in stating that he had been superannuated for about ten years, a mistake into which we were led by the press dispatches. He took that relation in 1908. Brother Forsyth promptly sent us a card informing us of Brother Ware's decease, but it reached us after the Advocate had gone to press.

We are indebted to the following brethren for valuable work done for the Advocate: Rev. A. M. Broadfoot, Forest, Miss.; Rev. J. H. Ingram, Glenn Allan, Miss.; Rev. W. D. McCullough, Leland, Miss.; Rev. J. B. Williams, Lisbon, La.; Rev. W. L. Doss, Jr., Rayne, La.; Rev. W. H. Moore, Poplarville, Miss.; Rev. O. L. Tucker, Ruston, La.; Rev. A. G. Hall, Lamar, Miss.; Rev. W. D. Wendel, Hernando, Miss.; and Rev. J. A. Poe, Montpelier, Miss.

The Advocate office was honored on Tuesday of this week by the presence of Bishop W. A. Candler. The Bishop was en route to the seat of the Mexican Border Mission Conference. He has just returned from Cuba, where he reports the Church to be making commendable progress. We were delighted to see this honored chief pastor in such fine health and spirits. It is needless to say that sunshine and laughter abounded while he lingered.

The alumni and friends of the University of Mississippi, without exception, are pleased to know that Dr. R. W. Jones again has a chair in that institution. Dr. Jones is one of the ablest and most popular instructors in the South, and no man has done more than he to promote the cause of education in the Magnolia State. And best of all, he is a man of the most exemplary Christian character, whose influence is felt strongly in all the work of the Church.

To Dr. F. N. Parker, the accomplished presiding elder of the New Orleans District, we are indebted for the following items of information: Rev. J. V. Peters, of Slidell, La., has started off well. He has launched a parsonage enterprise which will be carried forward to completion in a short time. Rev. L. I. McCain has made an admirable beginning at Covington, and the work at Donaldsonville is making good progress under the leadership of Rev. H. N. Harrison.

The Carrollton Avenue Church, this city, is enjoying prosperity under the ministry of Rev. H. T. Carley, who is another gifted young Mississippian that our Louisiana brethren have appropriated. This congregation is displaying commendable activity. It is most fortunate in having as one of its officials, Brother C. O. Chalmers, the Publisher of the Advocate, who abounds in love and loyalty to Methodism.

Through the kindness of Rev. R. W. Vaughan, the secretary, we have received a copy of the Minutes of the recent session of the Louisiana Conference. The arrangement is excellent, and the editing is well done. The printing was done in the Advocate office, which is a guarantee that the pamphlet wears

an attractive appearance. It contains a striking likeness of the late Bishop Ward, who had charge of the Conference at the time of his decease, and whose name is held in affectionate remembrance throughout all Louisiana.

Rev. Paul D. Hardin, of Wesson, writes: "Our church is in great sorrow. Brother T. A. Lee, chairman of our board of stewards, and a leader in our congregation, has gone from us. After a brief illness he died Saturday, Jan. 29. The funeral took place at the church yesterday and was conducted by the pastor, assisted by Rev. J. T. Leggett, presiding elder, and the pastors of the other churches of the city. A great concourse of people were present to pay tribute to the memory of this good man."

Rev. C. F. Staples, of Gibsland, La., has been accorded a gracious reception. "There has been no special storm, but a steady gale has been blowing," and flour, lard, meat, meal, sugar, and other things to gladden the hearts of a preacher's family have found their way into the parsonage. Congregations have been good, the Lord present in every service, and the pastor has resolved to lay himself out for the best year's work of his life. We are indebted to Brother Staples for a club of ten subscribers to the Advocate.

Rev. O. L. Savage has a habit of making things move wherever he goes. Referring to his charge at Guntown, Miss., he says: "The stewards have fixed the salary at \$1200, and shown their appreciation in many substantial ways. I have organized two Epworth Leagues, and a home department of the Sunday School with 116 pupils. A building committee has been appointed and a plan entered into to construct a new brick church at Saltillo. Thirty-seven new subscribers have been sent to the Advocate. There is a bright future for this work."

From Iota, La., comes a message from our former college friend, the Hon. B. F. Toler. What a flood of memories the mention of his name brings into our mind! We have never forgotten his speech against petitioning the Legislature to abolish co-education at the University of Mississippi. That deliverance was a classic and should have been preserved. We are pleased to see that Brother Toler is mayor of the town in which he resides, and we trust that not one iota of anything necessary to his complete happiness is lacking.

Two towns in the United States have been made famous by speeches delivered in Congress. One is Duluth, Minn., and the other is Tupelo, Miss. Of the former we know nothing, but of the latter we know a great deal. There is no more delightful place in all Dixie, and we are happy to know that henceforth the Advocate will find its way into many more of the charming homes of this famous municipality. The pastor writes that for this we are indebted to our valued friends, Mrs. D. W. Robins and Mr. S. A. Ford, whom we most heartily thank.

In a communication bearing the date of the 24th ult., Rev. H. Jamieson, Bossier City, La., says: "Our churches at Bossier City and Queensborough are both in good working order, and we expect to accomplish great things in the Master's vineyard this year. A Sunday school was organized two weeks past at Queensborough, the success of which is assured. The Sunday school at Bossier City shows an increase both in interest and attendance. Dr. Reed, our missionary from Korea, spent Sunday, the 9th ult., with us, addressing an exceptionally large audience at night."

Rev. J. E. Cunningham, the popular presiding elder of the Oxford (Miss.) District, writes: "Things are starting off well up this way. The new men have taken hold of things and prospects are good with them. The others are planning for advancement along all lines. Rev. J. R. Robertson, of Toccopola, who was sick for a month before Conference, is still confined to his room. An assistant to this good man was proposed, but his official board said, 'Let it be as it is; we will take care of the pastor and the work.' We sympathize with our stricken brother, and pray that his health may soon improve."

Rev. E. B. Ormond, of Hickory, Miss., writes that there is more fiction than fact in the account of the Indian girl of this city becoming a missionary to her people, which was recently published in the Times-Democrat and reproduced in the Advocate. He says that she came to Kemper County, Miss., in 1908, secured board in a Choctaw family, and soon thereafter married unfortunately. The extent of her missionary work was to teach a small school for a couple of months for which she received a meager salary. Brother Ormond thinks a great mistake was made in allowing the girl to pass from under the Christian influence of white people before her religious character was fully established.

On Thursday evening, the 27th ult., at the residence of Mr. J. H. Stafford, of the Louisiana Avenue Church, Mr. J. M. Harle and Mrs. Lillian Hillsman Miller were united in matrimony by Dr. J. M. Beard. Mr. Harle's ancestors of Merriestown, Tenn., and vicinity, have been prominently identified with Methodism for more than a hundred years, and it is needless to say that he is in the succession, becoming a subscriber to the Advocate with this number. Mrs.

Miller is the daughter of William Hillsman, a long time official of the Moreau Street Church, this city, and the popularity of both contracting parties was evinced by the large company who crowded to witness the ceremony. Their residence, which it is understood, is a gift from the bridegroom to the bride, will be at 1733 Berlin Street, this city.

WHAT SAYS THE RECORD?

By Rev. H. M. DuBose, D.D.

I have rejected one communication, and one only, from Bishop Hoss, and one communication and one only, from Dr. DuBose.—Dr. Winton, in Texas Christian Advocate, Jan. 6, 1910.

Only two manuscripts on this subject offered for publication have been rejected, and in neither case was the decision reached because Vanderbilt was under discussion.—Dr. Winton, in Christian Advocate (Nashville), Jan. 21, 1910.

Proof in the Vanderbilt University case was all in a month or more ago. The Church is on top. But the above statements call for a brief explanation. I will let the record do the talking. On June 11, 1909, I offered an article to Dr. Winton in reply to an editorial of his on "Church Ownership." He rejected it for the reason, as then given by him and written down by me, that he "did not desire to open the Vanderbilt question in the Advocate." I sent the rejected article to a number of Church papers with the following explanatory note—viz.: "The following communication was offered Dr. Winton, of the Christian Advocate, but was declined on the ground that the editor does not desire to open the Vanderbilt question in the Advocate." Amongst the papers printing my article with the explanatory note was the New Orleans Christian Advocate. On July 15, 1909, Dr. Winton appeared in the New Orleans Christian Advocate in a rejoinder to this article which he had rejected. In his first sentence Dr. Winton said: "Dr. DuBose's article was declined by me on the ground which he gives because it referred to the Vanderbilt question, and for the further reason that it erroneously assumes that what I had written was with special reference to Vanderbilt." (Words in black letters mine.) On Jan. 21, 1910, Dr. Winton said in his own paper (The Nashville Advocate) that this article was not rejected because Vanderbilt was under discussion.

In 1906, at the request of Bishop Hoss, I offered Dr. Winton an article from the pen of the Bishop on the Vanderbilt situation. True, it was not in "manuscript," but it was from the Bishop's pen—a printed interview. It was declined not because it was not in "manuscript," but because it referred to Vanderbilt. About six weeks ago I offered Dr. Winton a "manuscript" from the pen of Bishop Hoss treating of the Vanderbilt-Peabody situation. It was summarily rejected. That's all.

CENTENARY COLLEGE

By Rev. Felix R. Hill, D.D.

Called suddenly and unexpectedly to Shreveport and at the urgent request of the trustees, I have accepted the presidency of Centenary College. This arrangement is one not only greatly desired by the trustees, but by Dr. Weber, who has done such splendid work for Centenary. But it is only a temporary arrangement; I have no expectation whatever of holding this position longer than the end of the present scholastic year in June. Dr. Weber is quite a sick man, and is still confined to a sanitarium here. It is earnestly hoped that he will yet recover his health, and after months of rest and recuperation, resume his work next autumn, as head of the institution.

In the meantime, I will do my best for Centenary, and, by God's help, I expect to succeed. The second term for the year begins Feb. 27 when I will take charge. The school is well equipped for good and thorough work. Sufficient rooms have been added to the building for the accommodation of young men and boys who may desire to enter college. Everything possible will be done for the health and comfort of students, and for their moral and intel-

lectual advancement. It is important that all who intend to enter the school do so early, so as to be properly classified, and to enter readily into the full work of the session. I will be glad to correspond promptly with parents and others who may write for information.

Permit me to add that the call to this responsible position has come as a great surprise to me—especially in view of the fact that I had so recently retired from the active pastorate for a year of absolute rest, but already there is great improvement in my health, and I find myself ready and anxious for work. This call I accepted as a providential one. Let me appeal to the preachers of the Louisiana Conference, and beg them to help me in this great work, by doing their utmost to keep Centenary and its interests before their people. Personally, I feel infinitely grateful to my brethren for their kindness to me; as evinced in such a marked and touching manner at the recent session of our Annual Conference.

Shreveport, La., Jan. 29, 1910.

Methodist Men are on Trial.

The great international convention of laymen, which is to be held in New Orleans, Feb. 12-15, is a part of a national movement that is without parallel in the history of Christendom. Denominational differences will give place to loyalty to Christ and the common cause of the kingdom of God. Men of international reputation will take part in the program. Seldom do the names of so many prominent men, men of affairs, appear on a single program, and the privilege of taking part in such a gathering cannot be overestimated.

What part shall Methodism have in this great Conference? Duty both to Methodism and to the kingdom of God requires a large attendance of Methodist laymen. Other men will leave business and private interests to respond to this call to arms, for it is indeed a battle-cry, clear, strong and thrilling! Do not resolve to come "if you can," but come any how!

This Convention in New Orleans is for the laymen of all the adjacent territory, especially Louisiana and the Southern part of Mississippi. Let each pastor who reads this appeal announce it in all his church services.

N. E. JOYNER,
For the Methodists.

LOUISIANA CONFERENCE MINUTES.

Four very regrettable errors occur in the Minutes that were not discovered until too late to rectify them. The name of the Church in which the Conference was held is not "Trinity" as stated on the Title Page, but First Methodist Church. The postoffice address of Rev. F. J. McCoy is not Eros, nor is his charge Eros, but Tioga. The name of Rev. A. S. J. Neill is omitted entirely and his charge and postoffice address should be Eros. As a result of placing the Franklin assessment for Preacher-in-Charge and amount paid Preacher-in-Charge in the wrong columns, the totals for amount assessed and paid Presiding Elder are wrong. The correct amounts should be: Assessed Presiding Elder, \$2,110; Paid Presiding Elder, \$1,808.

Sincerely,
ROBT. W. VAUGHAN, Editor.

Ruston, La., Jan. 28, 1910.

A CORRECTION.

In the Louisiana Conference Annual, Page 4, Statistics, under Church Property, Bastrop Charge, should be credited \$522 expended on churches and parsonages; \$900 insurance, and \$18 premiums paid; making our total, \$1,221, instead of \$681. My duplicate report bears these figures. Somebody has blundered.

S. J. DAVIS.

Prof. J. H. Reynolds, of the University of Arkansas, has been elected unanimously to the presidency of Hendrix College, lately made vacant by the resignation of Dr. Stonewall Anderson. Prof. Reynolds has not yet signified his acceptance.

W. F. M. S.

NOTICE.

The date for the Annual Meeting of the Louisiana Conference, Woman's Home Mission Society, has been changed from April 14-17, to May 3-8, inclusive.

MISSISSIPPI CONFERENCE.

To the Woman's Foreign Missionary Society of the Mississippi Conference—

Dear Sisters: The end of our fiscal year is fast approaching and the treasurer reports our collections much in arrears. During the few weeks that remain, we must make a strong and prayerful effort to secure the dues and pledge money in full that we may not fail in the work we set out to do, and thereby let our Lord's cause suffer.

So much depends upon our faithfulness that we cannot afford to be negligent. Three missionaries look to us for support. They are our own and we pledged the Woman's Board of Missions that we will be responsible for their salaries. No true-hearted woman of us is willing to fail in doing her full part in helping to secure the necessary funds.

Financial stringency may necessitate some retrenchment in our personal affairs, but there must be no withholding from perishing souls of the bread of life, even though you and I shall suffer hardships and privation. I believe the women of the Mississippi Conference will deny themselves luxuries, even necessities, that our Lord's cause be not hindered. We have an opportunity in this emergency to make a demonstration of our love and loyalty to our Father, and for his glory and the advancement of his cause we will do it.

Let earnest prayer be made for an outpouring of the spirit of consecration and liberality that shall move us all to bring rich gifts of love to our Master, who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich.

Let me say in closing, that this appeal will fall upon the ears of some who, either as auxiliaries or as individuals, are feeling that they have done their full part, but let even these ask themselves earnestly: May I not do more than I have done, and, by a special gift, enable this great cause to move forward at this time when help is so much needed? God help every woman in this Conference to hear this appeal as a call from God, and as such, lovingly and honestly to respond to it. Your sister,

BESSIE W. LIPSCOMB.

Brookhaven, Jan. 20, 1910.

AN EMERGENCY CALL!

To the Women of the Woman's Foreign Missionary Society of the Mississippi Conference:

Last year I asked for one hundred emergency women—women who might be called on in times of stress for sums amounting to \$1, \$5, \$20, \$25, \$100, according to their several abilities. A few noble women responded. It has become necessary to make the call again.

Our Treasurer tells me that only \$1,120.64 has been collected on our pledge of \$3,000. This leaves a balance of \$1,879.36 to be collected and less than two months time to do it in. I am writing to those on my emergency list, but we must have at least seventy-five women more who will come to our help at this time. When we remember that our pledge money goes for the support of the daughters who have gone from our own Conference to represent us in the foreign fields, surely we will make every effort to pay this to the last cent.

Our Treasurer thinks that perhaps some are laboring under the misapprehension that the \$1,000 gift which was received at the close of our Conference at Vicksburg will go on our pledge; but as this generous gift was made after the pledge was determined upon, it was deemed best to give a special direction to this money. Accordingly, it was given, as has been before stated in these columns and elsewhere, to the purchase of a house-boat and baby organ to assist Miss Mary Culler White in her evangelistic work in China.

Is there not some other woman in the Conference, who, like this consecrated Christian, has some of the

Lord's money laid aside, with which she can meet our urgent need?

Send such donations to me or to the Treasurer, but in either event, send your name to me that I may enter it upon that list, which is altogether too small.

These amounts can be credited to your auxiliary if you so desire.

Yours in love and service,

MRS. A. F. WATKINS.

Corresponding Secretary.

NORTH MISSISSIPPI.

Report of Conference Treasurer of North Mississippi Conference for Quarter Ending Dec. 15th, 1909:

Amount remitted of adult membership	\$ 593.62
Amount remitted brigade enrollment	9.15
Amount remitted for baby roll	11.25
Amount remitted McEachern mite boxes	16.57
Amount remitted from week of prayer	556.49
Amount remitted from adult mite boxes	81
Amount remitted from baby mite boxes	8.19
Amount remitted for extra \$1.00	126.00
Educational endowment fund	15.30
A. B. C. Home	1.00

Amount of draft to general treasurer \$1,338.34

Orphans' Home 491.85

Amount received for Conference expense fund 41.55

Value of supplies sent off and reported to Superintendent of supply department 1,400.62

Value of supplies given locally 435.96

Sardis district parsonage 8.00

Corinth district parsonage 10.00

Amount expended on parsonages 1,188.80

Amount expended on local church work 799.46

Amount expended on relief of needy 182.90

Amount expended State Springs parsonage 28.20

Grenada College 25.00

Parsonages helped during quarter in your own Conference out of Conference fund, name and amount:

Moorhead 100.00

North Carrollton 100.00

Report of Superintendent of Supplies:

Number of boxes sent and reported

Value of boxes and cash donations \$1,508.69

Boxes to needy ministers 3

Box to girl at Orphan's Home 1

Value of box \$15.00

Number boxes sent to Orphans' Home 35

Value of boxes \$1,321.22

Cash 103.32

Report of the Third Vice President for the quarter ending Dec. 10, 1909:

Number mite boxes distributed, brigade 112

Number mite boxes, baby roll 50

Number names added during quarter 22

Amount collected from mite boxes \$2.25

Amount collected from enrollment fees 6.00

Total membership in brigade 1,184

Number added during quarter 167

Amount of enrollment fees \$16.11

Amount week of prayer 15.40

Total \$423.76

Number brigades organized 6

All the money raised this year from the children's work is to be used in the Gulf Coast work.

We want every child and infant enrolled, would urge all third vice-presidents to read literature and take up work that has been entrusted to them. Wherever there is a vacancy, elect immediately a consecrated, enthusiastic woman to fill this important place.

All appropriations that were granted to parsonages at the last Annual Meeting have been paid in full, where requirements have been met. No appropriations can be made on charges where there is no Home Mission Society.

MRS. A. C. YEAGER,

Press Superintendent.

ANNUAL JOINT MEETING

Of the Woman's Home and Foreign Missionary Societies, New Orleans District.

The meeting was held Friday, Jan. 28, in the Second Methodist Church, New Orleans. Mrs. John Munford presided for the Home Mission Society

and Mrs. D. C. Worrell presided for the Foreign Missionary Society. Mrs. John T. Sawyer, Jr. was unanimously elected recording secretary. The annual report of the Foreign Mission Society was read by Mrs. Worrell, the secretary for the New Orleans District. The report showed 6 adult auxiliaries, 1 Young People's Society, 1 Juvenile, total membership, 195; life members, 15; Bible women in foreign field, 3; subscriptions to Woman's Advocate, 76; subscriptions to Little Worker, 30; money sent to Conference Treasurer, \$1,071.35.

The report for the W. H. M. Society was read by Mrs. John Munford, district secretary, and showed a membership of 333, life members 15, and 3 auxiliaries.

The annual report for the Woman's City Mission Board was read by the president, Mrs. W. W. Carre, showing that \$1437.75 had been expended in furnishing and repairing St. Mark's Hall, and that \$851.35 had been paid for missionaries' salaries this year. Mrs. Carre said that the City Mission Board was very fortunate in securing such an able and efficient corps of Christian workers in this city. Every one of the deaconesses are trained and educated for their special fields of labor. And the house-mother, Miss Alberta Keithley, at St. Mark's Hall, is a graduate of domestic science, besides having had several years of profitable experience in teaching.

Luncheon was served by the women of the Second Church, and a fine social hour was spent over the teacups and in good fellowship. The following pastors were in attendance: Rev. C. D. Atkinson, Rev. W. W. Holmes, Rev. H. T. Carley, Rev. R. F. Harrell, Rev. N. E. Joyner, Rev. John A. Rice, Rev. S. H. Werlein.

Rev. N. E. Joyner, the efficient superintendent of St. Mark's Hall, stirred the hearts of all with one of his characteristic ten minutes' talk. Brother Joyner always has something to say, and he says it just like he believed it. St. Mark's Hall is growing by leaps and bounds under his supervision.

Mr. T. V. Ellzey told of his recent trip to Cuba and of the fine school the Woman's Board has in the enchanted island. The field is ready for work, but the workers are indeed few.

Miss Kate Gordon was asked to speak on the annual address of Miss Belle H. Bennett. Her address was especially on the memorial asking for equal rights of the women in church. She said that it was unjust that the women should not have equal representation in all the enterprises.

Dr. S. H. Werlein delivered a forceful address on our duty to the foreigner and how to reach him. He said that if every church in New Orleans would support a foreign missionary it would bring great inspiration and blessing to the home church.

A DISCIPLE.

CITY MISSION BOARD.

The City Mission Board of the Woman's Home Mission Society, M. E. Church, South, held its regular monthly meeting at St. Mark's Hall on Wednesday, January 26. The attendance was fair, and Mrs. W. W. Carre occupied her place as presiding officer. Rev. N. E. Joyner, superintendent, and Miss Margaret Ragland, deaconess, made interesting reports of the work at St. Mark's Hall. Mrs. Lilly Meekin reported for Mary Werlein Church. Dr. and Mrs. Werlein were introduced, and both responded with pleasant words of greeting. The next meeting of the Board, in February, will be devoted to the election of officers, and the annual meeting, which will be an all-day affair, will take place at St. Mark's Hall on the fourth Wednesday in March.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On the night of Jan. 18, 1910, at State Springs, Miss., the death angel visited the home of Brother T. J. McCluskey, and claimed for its victim Sister T. J. McCLUSKEY. She was born Jan. 2, 1867, and joined the M. E. Church, South, at the tender age of thirteen, and was married to T. J. McCluskey, April 29, 1888. Of this union were born seven sons and one daughter, four of whom died in infancy. In the death of this noble Christian woman, the church and community have sustained a great loss. She was a loving wife, a devoted mother, and a true Christian. She remarked just before she crossed the river of death, "All is well with me." Our loss will be her eternal gain. May the rich blessings of the Lord rest upon the bereaved family. J. C. McELROY.

SANFORD PATTERSON was born in Georgia, March 23, 1823, and died at Buena Vista, Miss., Jan. 19, 1910, aged 86 years, 9 months, and 26 days. Not only was Brother Patterson one of the oldest citizens of this county, but one of the most honored. To know him was to revere and love him. He came to Mississippi in early life, before the Indians had left here. In the year 1871, he was wedded to Miss Kittle Smith. Of this union there was one son born, Mr. Smith Patterson, an honored citizen of this place. Brother Patterson's home life was most beautiful; he was always kind and affectionate not only to his immediate family, but to his friends as well. In early life he was a member of the Primitive Baptist Church, but for the last twenty-six years, he was a consistent member of the M. E. Church, South, and for several years he was an official member in Buena Vista charge. He had lived such a devoted life that even in his intense suffering he saw heaven and desired to go and live with God. His death was triumphant. To his devoted wife and son we extend our sympathy.

O. P. ARMOUR.

SAM ANMONS was born thirty years ago in Scott County, the oldest of a family of eight children. On the death of his father, some twelve years ago, the parental responsibility of the house fell upon his shoulders and right nobly did he do his duty. He was a faithful and consistent member of the Methodist Episcopal Church, of Pelahatchie, a Knight of Pythias and a Woodman of the World. He was a young man of most modest demeanor and gentle and retiring disposition. Never by word or act was he known to intentionally offend anyone. He lived a life worthy of emulation. As a guardian in the home he was watchful, loving and indulgent. Brothers and sisters looked to him as to a devoted father. As a member of the church he was true to every vow, proud of his membership, and ready always to respond to the call of service. As a citizen he practiced all the term implies. He was honorable always, never hesitating to stand for civic purity. The sympathy of the town and of all who knew Sam Anmons goes out freely to the bereaved family. His godly life, his open Christian character is a splendid legacy to his home, and may it be an inspiration to all who know him.

JOHN RUNDLE.

HAMILTON JENKINS was born in Yazoo County, Miss., near Tran-

quil Church, Aug. 27, 1880, and died July 3, 1909. He was the son of Warren and Quenette Jenkins. A more dutiful son I have never known. He was a home-loving and mother-loving boy, who never forgot for a moment obedience and the thoughtfulness of his dear mother. All during his long and tedious illness, lasting three weeks, he seemed fully to realize his sickness was unto death, which he never seemed to dread except for the grief and anguish his death would cause his precious mother, and frequently he would lay his feverish hand on hers and in the tenderest sympathy, would say: "My poor, poor, mamma." How unselfish, Christ-like! Hamilton had joined the Methodist Church, but had not been received into its membership here below, but doubtless had been received into that communion where none but Christ's are admitted. We would commend to the broken hearts God's healing grace, and bid them seek that realm where death never enters and where heart-aches are not known. J. E. GRAY.

HAMILTON JENKINS, son of Warren and Mrs. Twenett Jenkins, was born in Yazoo County, Miss., Aug. 27, 1880, and, from the place of his birth, passed to that bourne from which no traveler ever returns the 3rd of July 1909. As his former pastor, I bear record to the fact that his life and manners were simple and without ostentation. The glare and glamor of the world had but little attraction for him. He loved home and its environments, and was constant and faithful in his labors that he might add to the comforts of the home-circle. He was a frequenter of the house of God, and always listened with seriousness to the message from the pulpit. As a son, he was thoughtful and obedient; as a friend, he was true; as a character, unobtrusive, yet in his quiet and unique way, he could always be depended on. In childhood he was dedicated to God in baptism at the hands of Rev. W. L. C. Hunnicutt, and though he never gave expression to deep religious conviction, yet when the time came for him to face the last dread enemy, he was calm and firm in his last message to his parents: "I am going home to heaven." Stricken with typhoid fever, from the first he said that he was going to die; and, with the idea of life more abundant, he fell asleep. May this fact, together with a firm faith in Christ, cheer and comfort those who now mourn, because our friend and brother is no longer to be found in the walks of men. J. W. CAMPBELL.

MEMORIAL RESOLUTIONS.

Whereas it has pleased our Heavenly Father to call to his mercy-seat our beloved brother and friend, GEORGE RHEW PAGE, a Christian of pure and untarnished life, a consistent member of our church and for many years, when he was strong and in health, an active and energetic member of this board, who performed his trust as he did all trusts imposed on him, with zeal and fidelity; we, the Board of Stewards of the M. E. Church, South, at Clarksdale, Miss., assemble to pay tribute to his memory. Therefore, be it resolved:

First—That his church, his city and his county have sustained a great loss in his decease, and will miss him most when the hour calls for good and fearless men.

Second—That the memory and example of this pure and generous man do their work in the lives of his friends and his people.

Third—That the sincere sympathy of the members of this board and of his church be extended to his widow and children in this dark hour of personal bereavement and loss by the death of this noble man, brave and fearless citizen, tender and gentle husband and father.

Fourth—That this tribute to the memory of our deceased brother be spread upon the Minutes of this Board, and copies furnished to his family.

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ECONOMY IN DESSERTS.

Every housewife knows that, whatever the cause may be, the cost of living has greatly increased in the last few years, and she is often perplexed as to where she can economize. Of course, the cost of food is naturally the largest item in every household, and although few people wish to economize in this direction, it is right here that economy can be practiced.

With two meals a day, we have some kind of dessert, and it is the purpose of this article to show that nice, wholesome and nutritious desserts can be made at little cost and labor, as against the expensive pies, cakes and puddings, which the average family consumes and which injure the health, deplete the pocket book, and make a slave of the woman who prepares the meals.

By way of comparison we have taken the following from recipes in a standard cook book:

Custard Pie. 3 eggs, cost 9c; 1 pt. milk, 4c; 3 tablespoonfuls sugar, 2c; 1 cup flour, 1c; lard, 2c; making a cost of 18c. Salt and nutmeg we have not figured here. The cost of a mince pie is about the same as that of a custard pie.

Sponge Cake. A sponge cake is probably one of the cheapest cakes made, and this requires 5 eggs, cost, at least 15c; 1-2 lb. sugar, 3c; 1-4 lb. flour, 1c; lemon, 2c; total cost, 21c, while a fruit cake costs double this amount.

Orange Pudding. One of the simplest puddings which can be made is an orange pudding and this requires 4 oranges, 10c; 2 eggs, 6c; 1 qt. milk, 8c; corn starch, 1c; flour, 1c; sugar, 3c; total cost, 29c.

Now see what you can do with Boston Crystal Gelatine.

Lemon Jelly. A quart of lemon jelly costs—gelatine, 6c; 2 lemons, 4c; 1 cup sugar, 3c; total cost, 13c.

Coffee Jelly. A quart of coffee jelly costs—6c for gelatine, 3c for sugar, while your coffee need cost you nothing additional—save your breakfast coffee grounds. Just pour over them 2 cups of boiling water, and after standing a few minutes, your flavor is ready. Total cost, 9c.

Chocolate Pudding. For something a little more fancy try a chocolate

pudding—gelatine, 6c; milk, 8c; sugar, 3c; chocolate, 1c; total cost, 18c.

In this comparison we have tried to be fair, and have taken only such cake and pastry as is used every day in the home, and as every housewife knows, all fancy cakes and puddings cost much more than the plain dishes mentioned here.

There is another reason in favor of using gelatine, and that is the economy of time. There is no cooking, straining, mixing or baking; simply add water, sugar, and fruit to the gelatine.

These facts, together with the nutritious and healthful desserts obtained by its use, make Boston Crystal Gelatine the ideal dessert. Crystal Gelatine Company, Boston, Mass.

LOUISIANA CONFERENCE

Alexandria Dist.—First Round.
Pollock, at Standard Feb. 6, 7
Melville Feb. 10
Collax Feb. 13, 14
Columbia Feb. 18
Bunkie, at Bunkie Feb. 20, 21
Ville Platte, at Chicot Feb. 25
Opelousas Feb. 27, 28
PAUL M. BROWN, P. E.

Ruston Dist.—First Round.
Winnfield 7 p. m. Feb. 6
Simshoro, at S. Feb. 12, 13
Ringgold, at R. 11 a. m. Feb. 19
Gibbsland, at G. 7:30 p. m. Feb. 20, 21
11 a. m. Feb. 20, 21
Bernice, at Bernice Feb. 26, 27
Houghton, at H. Mar. 5, 6
Lanesville, at L. 7:30 p. m. Mar. 6, 7
Lisbon, at Lisbon Mar. 12, 13
Cotton Valley, at C. V. Mar. 18
Minden Mar. 19, 20
R. W. TUCKER, P. E.

Lafayette Dist.—First Round.
Jennings Feb. 6, 7
French Mission, at St. Martinsville Feb. 9
Bell City, at Hayes Feb. 12, 13
Lake Arthur Feb. 13, 14
Prudhomme, at Branch Feb. 19, 20
Rayne Feb. 20, 21
Lake Charles Feb. 26, 27
Sulphur, at Sulphur Feb. 27, 28
J. E. DENSON, P. E.

Shreveport Dist.—First Round.
Oak Dale, at Pitkin Feb. 5, 6
Merryville, at Longville Feb. 7, 8
Many, at Many Feb. 19, 20
De Ridder Feb. 12, 13
Bon Ami, at Carson Feb. 13, 14
Zwolle, at Zwolle Feb. 20, 21
Hornbeck, at Hornbeck Feb. 25, 26
Lusville Feb. 27, 28
La Chute, at L. C. Mar. 5, 6
Pleasant Hill Mar. 12, 13
Pelican, at Pelican Mar. 19, 20
Mansfield Mar. 26, 27
Greenwood, at Kingston Mar. 27, 28
Mooringsport Mar. 29, 30
Ida, at Ida Apr. 2, 3
T. J. WARLICK, P. E.

Baton Rouge Dist.—First Round.
Tickfaw, at Tickfaw Feb. 12, 13
Ponchatoula, at P. Feb. 13, 14
Pt. Vincent, at Pt. V. Feb. 16
New Roads, at N. R. Feb. 18
St. Francisville, at St. F. Feb. 19, 20
E. Feliciana, at Oak G. Feb. 23
Pine Grove, at P. G. Feb. 26, 27
Amite City Feb. 27, 28
Baton Rouge, First Ch. Mar. 5, 6
Baton Rouge, Second Ch. Mar. 6, 7
C. C. MILLER, P. E.

Monroe Dist.—First Round.
Ferriday 7:30 p. m. Feb. 6
Lake Providence Feb. 12, 13
Tallulah Feb. 19, 20
Waterproof 7:30 p. m. Feb. 20
Brookland, at Franton Feb. 26
Eros Feb. 27
Mer Rouge Mar. 5, 6
Floyd, at Oak Grove Mar. 12, 13
Downsville Mar. 19, 20
S. S. KEENER, P. E.

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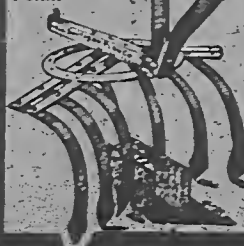
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CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

Woman's Home Mission Conference for Louisiana, New Orleans, La., May 5-8.

General Conference of Methodist Episcopal Church, South, Asheville, N. C., May 1910.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Annual Meeting of the Woman's Board of Home Missions of the M. E. Church, South, April 15-22, 1910.

Layman's Missionary Movement.

National campaign of Laymen, Jackson, Miss., Feb. 8-10; Shreveport, La., Feb. 16-17; New Orleans, La., Feb. 12-15.

National Missionary Convention of Laymen, Chicago, Ills., May 3-6.

Laymen's Missionary Conference of the Methodist Episcopal Church, South, Dallas, Tex., Feb. 19-22.

Sunday School.

Convention of the International Association of Louisiana, New Orleans, March 15-17.

World's Sunday School Convention, Washington, D. C., May 19-24.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Smithville, at Antioch, Feb. 19, 20
Fulton, at New Salem, Feb. 20, 21
Houlka, at W. Chapel, Feb. 26, 27
Derma, at Thorn, Feb. 27, 28
Buena Vista, at Ebenezer, Mch. 1, 2
Prairie, at Strongs, Mch. 4, 5
Tremont, at Tremont, Mch. 9
Greenwood Springs, at Pleasant Grove, Mch. 12, 13
JAMES H. FELTS, P. E.

WINONA DIST.—FIRST ROUND.

Tutwiler, at Tutwiler, Feb. 13, 14
Minter City, Feb. 20
Lambert, at Rome, Feb. 26, 27
Inverness, at Inverness, Mar. 5, 6
Indianola, at In. p. m. Mar. 6
Eupora, at Eupora, Mar. 13
Slate Springs, Tues. Mar. 15
North Carrollton, at N. C. Mar. 12, 13
E. S. LEWIS, P. E.

SARDIS DIST.—FIRST ROUND.

Senatobia Station, Feb. 12, 13
Hernando and Hinds, at Hernando, Feb. 13, 14
Olive Branch, at M. W. Feb. 19, 20
Mt. Pleasant, at M. P. Feb. 22
Batesville Station, Feb. 27, 28
Crenshaw, at Masterdon, Mar. 5, 6
Enid, at Tillatoba, Mar. 12, 13
Courtland, at Pope, Mar. 13, 14
Arkabutla, at H. C. Mar. 19, 20
W. M. YOUNG, P. E.

Corinth Dist.—First Round.

Dumas and N. H., at Wiers Chapel, Feb. 12
Ripley and B. M., at Blue Mountain, Feb. 13, 14
Mooreville Ct., at Allens Chapel, Feb. 17
Mantachle Ct., at O. Grove, Feb. 18
Marletta Ct., at Gilmores Chapel, Feb. 19, 20
B. P. JACO, P. E.

Oxford Dist.—First Round.

Grenada, Feb. 6, 7
Charleston, at Oakland, Feb. 13, 14
Randolph, at Hunter's, Feb. 19, 20
Ashland, at Liberty, Feb. 26, 27
Lafayette, at Midway, Mar. 5, 6
Toccopola, at Lafayette Springs, Mar. 6, 7
J. E. CUNNINGHAM, P. E.

Greenville Dist.—First Round.

Coahoma, at Coahoma, Feb. 6, 7
Tunica, at Tunica, Feb. 7, 8
Lake Cormorant, at L. C. Feb. 8, 9
Rosedale, Feb. 12, 13
Gunnison, Feb. 13, 14
Hillhouse, Feb. 19, 20
Priar's Point, Feb. 20, 21
Shaw, Feb. 27, 28
W. W. WOOLLARD, P. E.

Durant Dist.—First Round.

Rural Hill, Feb. 26, 27
McCool, Mar. 5, 6
Poplar Creek, Mar. 12, 13
Sallis, Mar. 19, 20
Black Hawk, Mar. 26, 27
S. G. AUGUSTUS, P. E.

Marriages.

Dec. 30, 1909, at the residence of the bride's mother, Bolton, Miss., by Rev. W. A. Terry, Mr. CLAUDE BUELL and Miss AGNES JONES. They reside near Moss Point, Miss.

On Dec. 30, 1910, at the residence

of the bride's mother, Bolton, Miss., by Rev. W. A. Terry, Mr. CLAUDE BUELL and Miss AGNES JONES.

On Dec. 21, 1909, at the residence of Mr. John Warren, of Byhalia, by Rev. J. W. Raper, Mr. CLYDE RICHARDSON and Miss EVNA McRAY.

On Dec. 22, 1909, at the residence of the bride's mother, near Byhalia, Miss., by Rev. J. W. Raper, Mr. C. T. VARDEN and Miss NABEL MYERS.

On Dec. 29, 1909, at the M. E. Church, South, in Byhalia, Miss., by Rev. J. W. Raper, Mr. PERRY MITCHELL and Miss FRIMA MYRTLE McCARY, both of Byhalia, Miss.

On Dec. 26, 1909, at the residence of

the bride's parents, by Rev. W. F. Rogers, Mr. JOHN A. WARD, of Texas, and Miss EULA ELLIS, of West, Miss.

Jan. 15, 1910, at the parsonage, a Bay Springs, Miss., by Rev. W. A. Hays, Mr. W. H. HALL, of Lake Como, and Miss ALICE V. HINTON, of Bay Springs.

Jan. 20, 1910, at the residence of the bride's father, Meridian, Miss., by Rev. Isaac L. Peebles, Mr. ARCHIE SKELLY and Miss MAY GREER, both of Meridian.

Jan. 21, 1910, at the officiating minister's residence, Olla, La., by Rev. H. Armstrong, Mr. W. B. CONWELL and Miss RUTH MIDYETT.

WHAT'S THE USE OF BEING BALD?

NO MORE BALD HEADS?

Baltimore Specialist Says Baldness Is Unnecessary, and Proves It.

BALTIMORE, Oct. 9.—The intense interest in the wonderful work that has been accomplished in this and other cities by William Charles Keene, president of the Lorrimer Institute, is rapidly spreading. Many cases of baldness and faded hair of years' standing have been remedied by the remarkable preparation being distributed from Mr. Keene's laboratory, and its fame is spreading far and wide.

Man's left foot or condition in the here is given for

This announcement speaks for itself. If the word of thousands of persons who have been benefited by the use of

Lorrimer's Excelsior Hair Tonic

is any evidence, there is promise that a bald head may eventually become a rare sight.

When you need a *real* HAIR TONIC—and who doesn't?—When your hair is falling or shows signs of falling—When it is faded or gray—or completely gone—When dandruff begins to get in its destructive work—use

Lorrimer's Excelsior Hair Tonic

It's the great remedy the newspapers everywhere have been telling about. It's the **one** remedy that does **more** than is claimed for it. The one that doctors, druggists and bald heads are praising, the one that you will insist upon getting if you want a *real* hair food of absolutely proven merit. Get it or order it of any good druggist, but ask for Lorrimer's Excelsior Hair Tonic and accept no substitute. Lorrimer's Excelsior Hair Tonic does the work.

Your Money Back If It Doesn't

Address all inquiries to WM. CHAS. KEENE, Pres't., Lorrimer Institute, Branch 509 Baltimore, Md., and your communication will receive personal attention.

FREE TRIAL COUPON
If you want a Free Trial Ointment and my valuable book concerning the hair, write your name and address on this coupon and return to WM. CHAS. KEENE, President, Lorrimer Institute, Branch 509 Baltimore, Md.

Locomotor Ataxia

It suffered intensely from Locomotor Ataxia, and Dr. Miles' Anti-Pain Pills gave me great relief. I have taken them for a long time, and some people say they are not good for me. Well, maybe not, but they relieve my pain so I will take them as long as they continue to do so. Anti-Pain and Nerve and Liver Pills keep me up and I assure you I am thankful for that.

JACOB HIRGEL, Covington, Ind.

Many persons who suffer constantly from chronic diseases, and great relief by the use of Dr. Miles' Anti-Pain Pills, and after several years use, say that they have in no way injured them or created a habit.

The first package will benefit; if not, your druggist will return your money.

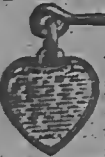
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We mean what we say. We will send to you **ABSOLUTELY FREE** THIS LOVELY BANGLE PIN with the entire Lord's Prayer engraved on it if you will send us 2 cents in stamps to pay for mailing.
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TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine."

"Now I am in better health than in three years."

Try Cardui.

Sunday School

By W. B. Campbell.

LESSON FOR FEBRUARY 6, 1910.

ALMSGIVING AND PRAYER.

Matt. vi 1-15.

Golden Text: Take heed that you do not your alms before men, to be seen of them. Matt. vi 1.

Let us listen again to the wonderful words spoken by him who spoke as one having authority, preserving as far as we can, an unbroken line of holy and profitable meditation. In all of the Master's teaching there is an expressed or implied warning against doing any religious act for the purpose of gaining the approval and admiration of our fellow-men. Whatever is done by a good man is only the evidence of what is in his heart, from which it is actuated. Right motives are essential to true religion. As God said to Samuel, "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." I Sam. xvi 7. Occupying a large space in the mind of man, is a great desire for the admiration of his fellows. The Scribes and Pharisees were of this sort, and Jesus said that unless our righteousness exceeds theirs we shall in no case, enter the kingdom of heaven. Under this warning, he continues in his great sermon to lay special stress on anything done for the sake of outward appearance. Even in bestowing charity, all things must be avoided save a desire to relieve suffering, and to show them the love of Christ as the active force behind our deeds; otherwise we have not the approval of our Heavenly Father. The trumpet can loudly sound in a church contribution, or in the bestowment of public charity, the same having, in some way, made its appearance in public print, that the donor may have glory of men; and they have it, it being the reward sought. The Father rewards openly a deed done secretly, and the world wonders, looking vainly for the cause of so blessed an effect. The most acceptable thanks that the children could render to the Father's kindness, is a life full of his service. Spoken gratitude to a human benefactor is soon forgotten, but some tangible return, that speaks silently of appreciation, is most lasting. Jesus shows us plainly that every work has its reward, and the reward is the choice of the worker. If the glory of men, they have it; if the glory of the Father, they have it.

Now, the great Teacher leads us into the holy and sublime realms of prayer, the holy of holies, where the soul is in sweet communion with its Maker, the Father of spirits, giving adoration and worship in spirit and in truth. When Christians are gathered "all with one accord in one place" as in the sanctuary, assembled for prayer, there is unity of spirit, and intercession is made conforming to the needs of all. He who speaks in prayer then, is the voice of the assembled worshippers; such seasons of prayer unite and solidify the members of one body. It is the sweet influence of the prayer meeting that establishes a real relation of brotherhood and sisterhood in Christ. The Lord is now speaking more directly of individual prayer, and gives no command, because prayer is present in the desire of him who would enter the kingdom, so "Thou, when thou prayest, enter into thy closet." Go away from the world, from all its cares and perplexities; go into that secret room that is the scene of many nights wrestling with the spirit, yes, that room which is so dear to thy heart. Many a time there is a sweet consciousness of the presence of angels sent to minister to dire need and desire. "And when thou hast shut thy door," shut out even all that are dearest, all except the Lord Jesus. The relation between thee and thy Father is in secret. Pray to him in secret, open wide

the door of thy heart, come boldly to the throne of grace, have no fear, for Jesus hath thrown around thee his righteousness, and in his name we have access to the Father. Make thy confession to God; he needs no explanation of your weakness, he will pardon when all the world cannot. Having thus prayed in secret, the reward is bestowed openly while the spiritually blind are filled with wonder.

A set time for united prayer, as family prayer, is proper, but a form of prayer to be used on such occasions does not lead the soul into the earnestness of acceptable supplication. The words of the prayer of the anxious one are not his own, but are given by the Spirit who helpeth our infirmities, and our wants are told in the form of words, "our Father knoweth what things we have need of." Yes, the loving Father knows, but he wants to hear the cry that speaks of a dependence upon him. What a picture! Jesus, surrounded by those eager to learn, teaching a first lesson in prayer. The first prayer we learned was the same that Jesus is now teaching, and we learned it from mother as we knelt bowing our head upon her knee. It is the prayer of all prayers, all-sufficient, all-embracing, giving honor and glory to our Father which art in heaven; asking that his kingdom may come on earth, that he may rule the nations as he rules in our hearts; that all may seek to know what the will of the Lord is and live in conformity thereto; asking that his kind care over us may continue; that the needs of our body, as well as the needs of our soul, may be supplied. We have all offended the Father, but we need not ask him to pardon us unless we have first forgiven them who have offended us. We know that we are weak, we cannot trust ourselves; then, Father, permit us not to go where we may be tempted. Deliver us from every evil work or influence, even from the very appearance of evil; we must be pure in heart to see the power and the glory of God, which is now and shall ever be.

This is the prayer, the basis of all prayer, and it will be answered, for the asking in its every petition except one, and the answer to that is conditional. If any have ever wronged you, you must forgive them, forgive them from your heart, and unless you do this, there will be for you "no place of repentance, though you seek it carefully with tears."

FOR FEVERISHNESS AND ACHING

Whether from malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

DON'T BE WITHOUT WATER.

There is no need of the property holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co. for a detailed explanation.

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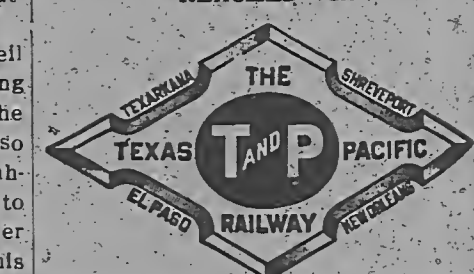
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THAT REPRESENTATIVE AND MONUMENTAL CHURCH, WASHINGTON, D. C.

SOME FACTS.

The purpose to erect a church building in Washington, D. C., that will be representative and monumental, is not new. The leaders of our Church in the early 50's saw the need of such a structure, and the duty of our Methodist people at large to erect it. Rev. J. C. Granberry, afterward Bishop, and Dr. W. W. Bennett, presented a memorial to the General Conference of 1858; and this Conference, acting upon a motion made by Rev. Andrew Hunter, of Arkansas, and Dr. David S. Doggett, of Virginia, who was later elected Bishop, approved the erection of such a church, as the following extract from the records of that Conference will show:

The committee to whom was referred the memorial of the Quarterly Conference, of Washington City Station, Virginia Conference, having had the same under consideration, beg leave to present the following:

"The interest in behalf of which your memorialists plead is one of the greatest importance to the Southern Church, and to the cause of true religion in the metropolis of the nation. * * * We ought to have a more spacious building and a more convenient location. We need a larger and better situated building, not, we repeat, for ourselves, but for the accommodation of the Southern Methodists, who are here in crowds all the year, or the months of the session of Congress. With such advantage, we are confident that we could enlarge the sphere of our operations to the material advancement of the sacred cause which we all hold so dear."

Your committee would also call the attention of the General Conference to the fact that all the leading denominations of the country are taking measures for the establishment of large and influential churches in the national metropolis. The Episcopalians, Presbyterians, Baptists, and Northern Methodists have been making most strenuous efforts to increase their numbers, and influence in the Federal city. All these churches, with the exception, perhaps, of the Episcopal, have sent their agents far and wide through the North and the South, soliciting funds for the purpose of building large and commodious houses of worship. Why should we be behind all other denominations in this respect?"

The plan of these leaders was not carried out; but through no fault of theirs, nor from any lack of merit in their cause. The war which immediately followed made any forward movement in church work almost impossible. But the need for a representative church building for Southern Methodism in Washington City has never ceased. Early in 1906 the Quarterly Conference of the Mount Vernon Place Church presented a resolution to the Baltimore Conference; and from that Conference a memorial was sent up to the General Conference of 1906, requesting that the plans adopted by the General Conference of 1858 be again taken up and prosecuted to completion. That we are now thoroughly committed to this enterprise and must erect a representative and monumental building is made clear by the following extract from the Minutes of the General Conference:

"The City of Washington is a center of commanding importance in religious and educational work, as well as in our civil and political affairs. It is also the center of influence that affect every part of our country."

Other denominations have long since seen the importance of Wash-

ington City, and have strengthened their influence and the influence of the Church of God, by erecting in that city, large, attractive, well-equipped and representative church buildings. This they have done in most instances, by means of contributions from their membership throughout the Union. Therefore, be it resolved:

First—That the General Conference of the Methodist Episcopal Church, South, assembled in Birmingham, Ala., heartily endorse the movement, and approves the purpose to erect in the Capital City of our general government a church building that will be truly representative of the progressive spirit, the strength, the life and the work of the Methodist Episcopal Church, South.

Second—Believing, as we do, that such a building cannot be erected for less than \$275,000, and knowing the inability of our Washington City membership to provide so large an amount, we propose that, if the Mount Vernon Place Church, Washington, D. C., will become responsible for \$75,000, that we agree to pledge the Church at large to an effort to provide \$200,000.

A QUESTION OF DUTY.

The highest authority, and the wisest leaders in our Church have spoken, and we must build, or else be disloyal to this high authority, and discredit the wisdom of our leaders. Being a connectional church, the voice of the General Conference is the voice of the Church, and no one may refuse to obey the direction thus given without being disloyal. The action of the General Conference, authorizing the erection of this representative church, was not secret; the whole Christian world is aware of it; therefore, the refusal to obey its direction would not only be disloyal, but we would humiliate ourselves before the entire Christian world.

WHAT OTHERS HAVE DONE.

Other denominations of our country have recognized this obligation, and the importance of being properly represented at the national metropolis. With contributions from all their people, several of the greatest denominations have erected their representative buildings. The Baptists have a worthy building, recently improved at a cost of \$150,000. The original plan was largely the result of the gift of one man, a Georgian. Our Presbyterian brethren have invested \$215,000 in their magnificent building. The Methodist Episcopal Church, after several years of earnest effort, completed their metropolitan church, which is a credit to the Methodists of the North. Besides these, the Lutherans, the United Brethren, the Reformed, the Christian, and the Protestant Episcopal Churches, all have their representative buildings, erected by contributions from their membership at large. Of course, the Roman Catholic Church is represented in the Capital, with buildings many and costly. The Episcopalians of the Union are now investing \$1,500,000 in a great cathedral and in college buildings. While other denominations are responding to the call of duty, and undertaking to perform that task which devolves upon them, by planting themselves thus firmly in the seat of government, shall we stand aloof, and of them all, be the only one to refuse? The Methodist Episcopal Church, South, cannot afford to do less than her sister denominations have done.

PATRIOTISM.

It is our plain duty, as a Church, to share, equally with the other denominations, the work of maintaining right religious influences at the seat of national government. We of the South, love our country as truly as

those of any other section. In the South, we have a distinctive civilization. Our ideals are high; our Christian faith is sound. As the temple stood in the midst of Jerusalem, the supreme expression of the Hebrew faith and life, so should we give expression to our faith and devotion to our distinctive ideals, by erecting and maintaining a worthy temple in our national metropolis. The religious ideals that prevail in the Nation's Capital will be the ideals of the land. We of the South, owe the Nation and the world a duty, and we must not be slow to perform it. The Church at large must respond to the call that will be made. Our people whom God has blessed with wealth must hear the call of their Church and give liberally. "We should honor our Christ with the best that we have in the best way, before our own people and the world."

In making an appeal to the Church at large, for the erection of our representative building, nothing is being asked for the Mount Vernon Place congregation. They are sufficiently able to erect a new building, or to remodel and improve the present Mount Vernon Place Church, so as to meet the demands of their local congregation, but they are not able, and it is not right to expect it of them, to erect a building which will be representative of the loyalty and ability of our people of the Southland. They can care for themselves, but they cannot care for the honor of the Church at large.

PROGRESS.

Considerable progress has been made by the committee appointed by the last General Conference to have special charge of this work in connection with the General Board of Church Extension. This special committee is composed of Bishops W. A. Candler and E. E. Hoss and Dr. W. F. McMurry. The assistant secretary elected at the last session of the General Board, in Memphis, and the General Conference committee, have been busily engaged in an effort to interest the Church in this enterprise. The Mount Vernon Place Church, Washington City, stand ready to furnish the \$75,000 required of them by the General Conference. The Baltimore Conference has pledged \$25,000, and many of the other Annual Conferences, by resolution, have declared themselves ready to do their part.

A National Building Committee has been organized, announcement of which will be made in a later issue. These representative laymen will meet, at an early date, in Washington City, and after adopting plans for the building, will present the enterprise to the Church at large.

With so just a cause, and such wise, consecrated laymen to assist, those to whom the work is committed feel that success is assured.

GEO. S. SEXTON,
Asst. Cor. Sec.

CAPUDINE CURES HEADACHE.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches from heat, cold, grip or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

The phonograph is gaining recognition as the ideal entertainer for the man who wishes to inculcate in his family a love of home associations. Its popularity bids fair to realize the oft-quoted wish of its inventor, "I want to see an Edison Phonograph in every home." For the home the catalogs contain the songs and melodies that never die—those that are ballowed in our memories by the thoughts of the loved ones who once sang them, as well as patriotic selections and sacred numbers that lend their influence to making better citizens, sons and daughters of us all.



Dr. J. W. Blosser, whose likeness appears above, is well-known throughout the country because of his remarkable success in the treatment of catarrh, deafness, bronchitis and asthma.

He has discovered a method of treating these diseases which is different from all others, both in method and effect. It is not a spray or atomizer, douche, salve, cream nor inhaler. It "opens up" and cleans out the head, nose, throat and lungs, then stops the nasal discharge and spitting, and permanently heals the diseased membranes.

Any sufferer may have a demonstration of what this remedy will do by sending name and address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., who will send a five days' treatment and an illustrated booklet, absolutely free. Those who have availed themselves of this free offer have been surprised at the pleasing and wonderful effect of the remedy. The full treatment is not expensive.

It Is a Burning Shame

that so many Churches are without sufficient insurance, and not properly safeguarded against fire.

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Tidings from the Field

Montrose, Miss.

On the fourth Sabbath in December it was the privilege of your correspondent to worship with our Methodist people in the enterprising little city of Newton. The newly-appointed pastor, Rev. L. F. Alford, delivered a sensible and spiritual discourse to the delight and edification of his hearers and received at the close a cordial greeting from the members of his flock and friends who were in attendance on this initial service, despite the severity of the weather.

Newton Methodists are excellent and up-to-date folk, and with their well-organized departments of church activity, are making good, in these stirring times, for the honor of Christ and his kingdom. A tender memory abides of the devoted life and stalwart character of their lately-deceased shepherd, whose pastorate extended through three years of happy residence there.

The progressive presiding elder of the Newton District has headquarters here, and occupies the new and modern parsonage, constructed under the wise superintendence of the former sub-bishop, the Rev. J. M. Weems, D.D. Upon this hospitable home the chastening hand of sore affliction has fallen, and we devoutly hope ere long relief may be had without sorrow.—W. A. Betts.

Slate Springs, Miss.

We have had a long move from Wall Hill to Slate Springs. We regretted to part with the friends in our old charge; they had been good to us; but we are not sorry that we are at Slate Springs. It does one's heart good to shake hands with these good people. They know how to make a pastor and his family feel welcome. On moving into the parsonage, we looked around and discovered that Santa Claus had already been there. I will not consume space to tell about his gifts, but will only say that every thing was nice and highly appreciated. Our hearts rejoiced and we gave thanks to God for his great blessings. Nor have the kindnesses shown us been confined to our own people; but the Baptists and others have joined heartily in with them. The pastor has made his first round on the charge and found everything most encouraging. We are hopeful of a good year.—Mrs. J. C. McElroy.

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WHY GATE FEES CONTINUE AT MOUNT VERNON.

"The expense of maintaining Mount Vernon is very heavy, even without the purchasing of relics," Abby Gunn Baker explains in her story of "The Preservation of Mount Vernon" in the February Century. "The buildings are old, and the restorations and repairs must be continuous. Dredging the channel is an item of large expense which must occasionally be met" (over ten thousand dollars being the last outlay). The article goes into further explanation of just why the association's present endowment fund of one hundred thousand dollars is still insufficient without gate fees.



COLISEUM, JACKSON, MISS.

The above is a picture of the building in which the great International Laymen's Convention of Mississippi will be held, Feb. 8-10, 1910.

To be obliged to beg one's daily happiness from others bespeaks a more lamentable poverty than to be obliged to beg one's daily bread.—Colton.

Don't Neglect the Little Things.

It is the little things that count, eight out of every ten deaths result from injuries which are at first considered trivial. Every parent is called upon almost daily to give simple medical treatment to members of the household and to the domestic animals. To prevent blood-poisoning, erysipelas and gangrene in cases of festering cuts, carbuncles, boils, old sores, burns, wounds, chronic ulcers, poison oak, insect bites, and all inflammations, use Gray's Ointment: for half a century it has been the efficient and valued friend of parents in thousands of homes in America and foreign lands. Get a 25c. box, at your druggist's or write for a small sample box which we gladly send free postpaid, to demonstrate its value. Address Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Dr. Chas. R. Phelps, of Roberts, Mass., writes: "Gray's Ointment is my main dependence in cases of carbuncles and unhealthy granulations, ulcers and blood-poisoning."

The flesh has had many ailments, but when we come forth from the grave, we will leave all those things and come up glorified without any pains or aches.—D. L. Moody.

(Published by Request.)

Dr. B. M. Woolley, Atlanta, Ga.
My dear Dr. Woolley: After more than ten years of worse than slavery, I began in June, 1905, to take your cure for the morphine habit. I think I got four months' treatment, but did not use all of the last month's supply, and I was entirely cured. For over three years I have been a new man, and have had no desire at all for the "dope." When I began the treatment I weighed one hundred and forty pounds, and now I weigh one hundred and seventy-two pounds, and feel good all the time. I feel that I owe you many apologies for not writing long ago, but better late than never, I suppose. If you can use this letter to help some other poor sufferer, please do so. With a heart full of gratitude for what God has permitted you to do for me, I remain, Yours truly,
(Signed) T. M. NICHOLS.
Oxford, Fla., Jan. 12, 1909.


Dr. Woolley conducts the well-known Victor Sanitarium in Atlanta, Ga., and he will be pleased to hear of any one to whom he can be of service.

True greatness consists in being great in little things.—Selected.

FARM SEEDS.

Write Vineyard Farm, Griffin, Ga., for description etc. of Cooks Improved cotton seed, Marlboro corn and Appier oats. These are well known, and recommended by the different state expt. farms, as the best on the market. We plant no other and gin no other and have our own machinery to keep them pure. The Government has bought large quantities from us for distribution, which proves the character of our product. Cotton seed \$1, oats \$1, and corn \$2 per bu. f. o. b. Griffin, Ga. Orders filled promptly.

WANTED: Manager, Man or Woman for each County to introduce White Ribbon Concentrated Non-Alcoholic Flavoring in tubes. Saves half the cost. Everybody buys and re-orders. \$2.50 per day salary, and commission. Also Local Agents 50 per cent. commission. J. S. Ziegler Co., 62 Plymouth St., Chicago.



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NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, FEBRUARY 10, 1910.

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"PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2818

Editorial.

A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion.—Bacon.

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of the body over your mind, that thing to you is sin.—Susannah Wesley.

Self-control is an element of great strength. There is much truth in the old aphorism, "Whom the gods would destroy, they first make mad." One who keeps himself in hand has the battle half won. The master-spirits of the race have been those whose equanimity nothing could disturb—men whose composure was as even in the storm as in the sunshine. The noblest conquest man can make is to conquer the world within.

"All is fair in politics," seems to be the creed of many office-seekers of our time. But such a doctrine is false to the very core. Public deception is not less reprehensible than private deception. Acting a lie to win the honors and emoluments of office differs in no material particular from practicing a falsehood for gain in the ordinary transactions of life. The only honest man is the one who is honest in all things.

If we really love the Master, we should find some way of showing it. Merely attending Church and talking of what he has done for us is not enough. We should sacrifice and toil for his precious cause. Unless we give all we can and work all we can, unless we have some of his spirit of earnestness and self-abnegation, we are but poor disciples. The marks of suffering and service are the best attestations of loyalty and devotion. "There is no cant in a scar; no hypocrisy in a life unselfishly given for others."

We have scant respect for nude art. There is a tremendous power for good or evil in suggestion. A noble sentiment expressed in painting or in sculpture may be a perpetual source of blessing and inspiration. On the other hand, a picture or statue which suggests the impure may kindle in man's bosom the unholy fire of lust and start him in paths which lead to the deepest degradation. We do not doubt that the scale of human destiny has often been turned by an appeal to the passions made by a scene exhibited upon canvas or in marble. They who would keep clean must seek to shut out evil thoughts. It is a most significant fact that in the exhumed city of Pompeii, where it is known that licentiousness flourished openly and without restraint, art in all of its forms was thoroughly sensuous and debased. Parents cannot be too careful in selecting pictures for the walls of their homes. And many of the prurient calendars sent out nowadays should be excluded, as one would quarantine against a contagious pestilence.

THE WOMAN'S RIGHTS MEMORIAL.

The memorial asking the General Conference to accord to the women of Southern Methodism all the rights of laymen seems to have awakened very little enthusiasm throughout the Church. We confess to a feeling of gratification at this, because we are firmly convinced of the unwisdom of the movement. For Miss Belle Bennett, the originator of it, we have the most profound respect. We regard her as an extraordinary woman—great both in head and heart—and we do not in the least question the sincerity of her motives, but we think she has made a serious mistake in attempting the agitation of this question. It disturbed the harmony of the Methodist Episcopal Church for several years, and we should dislike to see our branch of Methodism pass through a similar period of unrest and unwholesome contention. Happily, however, our section is so much more conservative than the North, that there is little probability of the movement gathering sufficient strength to make it with us a serious source of disturbance.

But, why do we oppose delegating to the women of the Church the rights of laymen? First, because we think such action would be out of harmony with apostolic and primitive precedent. Woman, to be sure, had an honored place in the early Church, but the sphere of service in which she operated was in correspondence with her aptitudes. In ministries of mercy and charity and in the work of private evangelism she was at the forefront then, as she is to-day. Many of her deeds of love and devotion have been immortalized by being recorded upon the pages of Holy Writ, and names of good women who figured in New Testament history will shine resplendent till time shall be no more. But no woman was called to the apostolic office, or ordained a presbyter or bishop, or sent out as an evangelist; and though there were women present at some of the Apostolic Councils, nowhere do we find them speaking or taking a leading part. We firmly believe that God, who made woman different from man and endowed her with capacities which man does not possess, designed her to work for the extension of his kingdom in those fields to which she is specially adapted—fields which are in no sense inferior to those in which men serve. In other words, we do not consider it wise to abandon the divine plan as disclosed in the government of the Apostolic Church, and which has been adhered to by practically all of the great bodies of Christendom through the subsequent centuries.

But what need is there for the proposed legislation? Have men failed so signally in the work of the Church committed to their hands that they need to be re-enforced or relieved? Are the women of Southern Methodism afraid to trust their husbands, their brothers, and their sons to act for them in the government and larger financial affairs of the Church as they do in those of the State? Has woman been so wronged in the administration of church matters that she needs to clamor for power to protect herself and redress her grievances? No, no; as we see it, this movement is wholly unnecessary and unwarranted. It promises no good to the Church and no benefit to the women of Southern Methodism.

Nor do we believe that this memorial voices the

sentiment of the greater part of the womanhood of the Church. On the contrary, we believe that a large majority of them are either indifferent or opposed to it. Of those whom we have heard speak of it more were against it than for it. If we are not mistaken, the leaders are finding it difficult to stir up any enthusiasm on the subject. As is admittedly the case with woman suffrage, this appears to be a minority measure championed only by a few. And it is easy to see why the women of Southern Methodism do not take readily to this proposal. Their position in the Church is one of great honor and usefulness. They have their missionary societies; they do most of the teaching in the Sunday schools; tasks fit for angels invite them on every side, and they may make their influence felt around the globe. The uncrowned queens of hearts and homes, they are more interested in enlisting their masculine loved ones in the work of the Church, and thus saving them, than in claiming any neglected right which they may be thought to possess or occupying a seat in any church tribunal, however exalted. No franchise in State or additional ecclesiastical power could open to them a loftier sphere of service, or enlarge the measure of their usefulness.

And still another reason why we object to this memorial is that we do not like the tendency of it. Its trend is manifestly in the wrong direction. Having obtained the rights of laymen, and being vested with legislative power, would it not be the next step of those who are so anxious for women to have every possible privilege to demand all the rights of the clergy? Would not the inevitable sequence of woman in the General Conference be woman in the pulpit and woman in connectional positions? Miss Bennett may not favor this, but there are some supporting the movement who do. But even if there were not those now pressing the proposal will pass away and others will come after them. In matters of this kind, present personal considerations should count for nothing, but we need to deal with principles—to look far into the future. According to our view, there is nothing in this memorial to command favorable consideration. On the other hand, we think the General Conference should stamp the seal of its disapproval upon it so quickly and so emphatically that it will never again be brought forward. With a history unsurpassed since the days of the apostles behind us, and a future radiant with promise before us, it is no time for Southern Methodism to be temporizing with uncertain and dangerous innovations. Nor, as we have said, do we believe that the conservative womanhood of the Church would have us run the risk of this proposed experiment.

Miss Mattie Plunkett, the State Librarian of Mississippi, has submitted her biennial report to the Legislature, now in session. It shows that 3854 books and periodicals have been added to the collection under her care during the past two years. Of these, nearly 1500 were law books. The law library at the Mississippi capitol is one of the most complete in the United States. Miss Plunkett called the attention of the General Assembly to the fact that more space is needed for the rapidly accumulating volumes.

REV. JOHN A. B. JONES.

By Mrs. Nolan B. Harmon.

'Tis midnight! Darkness o'er the weary world,
While sable shadows softly sweep athwart
The weirdly wailing, plaintive pines, which sigh
A requiem, sad and sweet. With vigil close
They watch outside the sacred chamber walls,
Within whose pale thy faithful servant lies
Him down to quiet sleep.

He is tired, Lord!

For eight decades of strenuous, toilsome tasks,
Through war's alarms and busy, peaceful days,
With step unfaltering and a purpose pure,
He walked adown life's long, oft lonely lane.
Anon he soothed some pilgrim's poignant pain;
Or stopped to bind a bruised brother's wounds;
To cheer discouraged soul, who found the path
Too rough for untried feet. He held the cup
Of water cold to famished lips, or plucked
A wayside flower to brighten saddened heart.
And now, O Lord, this feeble form needs rest!
(Who lifts, himself must lean the more on Thee.)
The night-time falls—with soul at perfect peace
With God and man, he falls across his couch
To slumber sweet.

'Tis morn! Eternal day!

Supernal gleams of light on streets of gold,
Aslant the gates of pearl and mirrored clear,
In sparkling stream of life. Transcendent scope!
A vision fair, unmeet for mortal eyes!
On ear attuned, with wondrous rapture falls
Celestial songs, angelic peans of praise,
While long-lost hands stretch forth in welcome sweet.
"His end is peace!" Lo, precious promise true—
A rock of ages! Hark, the summons came!
The call! * * * From night to day, from death to life,
From earth to heaven, and in a moment flee!
Thy servant, Lord, awakes!

"SOME EXPERIENCES AND ADVICE ON THE ITINERANCY."

By Rev. H. P. Lewis, Sr.

A brother said to me some months ago: "I would not mind having you superannuate if you write at least once a month to our Advocate." Well, the inevitable has come. A brother much younger in the ministry than myself said to me fourteen years ago: "Brother Lewis, you will soon have to superannuate. When the time comes, I want you to submit to it gracefully." A wise suggestion. I have often thought of it, and, I trust, profited by it.

For fifty-two years, or since November, 1857, I have been connected with the Methodist itinerancy. Fifty-two times my name has been called in connection with some pastoral charge. Fifty-two times the question has been asked: "Is there anything against him?" In every instance the answer has been: "Nothing." How will it be "when the roll is called up yonder?" Will it be said: "Nothing against him?" God grant it may be so said.

Let me say to my young brethren in the ministry: Keep a clean record. Never leave a charge with a debt unpaid. One time since the close of the war between the States, I had to leave a charge where I had been two years with a twenty-dollar store account unpaid. In a short time after reaching my new charge, I paid the account, and then resolved to keep out of debt after that. Better do without the luxuries—yea, some of the necessities of life—rather than "buy without a probability of paying." I knew two preachers when I was a boy, that were careless about debt. They were good preachers—above the ordinary—yet they went on almost in obscurity. What was the trouble? Well, that is the question. It was known that they were non-debt-paying men. That will cripple any man—preacher or layman.

Again, let me urge you to be men of one work. Be true to your calling. I knew two men when I was a boy, both young, vigorous, active; both splendid preachers and good singers. Yet they were not satisfied with the small salaries that were paid in those

days (fifty-eight years ago). So one of them read medicine, became a good doctor; the other studied dentistry and became a fine dentist. In course of time these brethren had to locate because they could not do the work of an itinerant and at the same time practice another occupation. They went out in obscurity, were lost sight of. Now, my young brother, if you are really called of God to preach, do the work of a faithful exponent of God's Word, and let other vocations alone. If you are not called of God to the work of the ministry, the sooner you get out the better it will be for both you and the cause. All men are called to be Christians, but not all good men are called to be apostles, evangelists, pastors and teachers.

Again, let me urge you to be subject to the powers that be. One time, many years ago, I was displeased with my appointment. I was foolish enough to so express myself. I saw my error, repented and got forgiveness. I have been ashamed of myself for manifesting an ugly spirit ever since.

Now, my brother, if you are going to be a Methodist itinerant, be one. My first circuit was in some respects a hard one; yet I went, did the best I could and never enjoyed a work more in my life. I had thirteen appointments. My work was between 200 and 300 miles around. It is painful to hear a minister of the gospel complain because his work does not suit him in all respects. If you are really called to the work of the ministry, you ought to be willing to go where, in the judgment of the appointing power, you ought to go. The Bishop and his cabinet do the best they can. We ought to be willing to "endure hardness as good soldiers of Jesus Christ."

THE OLD AND THE NEW, AND SOME OTHER THINGS.

By Rev. W. G. Harmon.

Editors, like other flora, have their seasons. They blossom like the spring, they fade like the autumn leaf, and at length they are no more. For nine years the New Orleans Christian Advocate has felt upon its tiller the hand of Dr. Boswell; now it is entering upon a new year with another hand at the helm. It may not be out of place to say a word in regard to the retiring and the incoming incumbents of the editor's chair. Such a position must be no sinecure. The man who occupies it should have the sympathy and the most loyal support of his brethren.

Southern Methodism has produced few nobler characters than John W. Boswell. He was so deeply imbedded in the traditions, doctrine, and practices of Methodism, that he seemed to have sunk his own personality into the consciousness of the Church. He was pronounced in his opinions and outspoken in the expression of them. He never carried anything up his sleeve, nor hid from friend or foe all that was in his heart. Yet, as an editor, he maintained in utter sincerity and with unswerving constancy his own personality with such Christian sweetness that no man ever regarded him with bitterness. He leaves no enemies, and even those who held opinions at wide variance with his never failed to express their admiration for and confidence in his goodness of heart.

The Advocate prospered under his administration. It had more pages, better type, and a larger body and higher class of reading matter when he left it than when he found it. Its circulation has steadily increased, and towards the close of his administration there was a steadily growing enthusiasm in all its constituent territory for the paper.

The new editor needs no introduction, certainly none from me. Yet I would take the liberty to say to those who have subscribed to the paper through my efforts, and in my meetings, that they have in the new editor abundant reason for renewing their subscriptions. And I take the liberty to make a personal appeal to each to do so, and to go further, and strive to circulate the paper more widely among their friends.

Brother Meek has always been a successful man—as pastor, and presiding elder—in the homes of rich and poor—above all, in the pulpit. He brings to his new work the ripe experience of long labor in

many and varied fields, a cultivated mind well seasoned by responsibilities worthily borne, and above all a loyalty to the principles of Methodism as sincere and immovable as that of his predecessor. We are going to have a great paper, and we are all going to put our shoulder to the wheel and bring the subscription list up to the ten thousand mark. The publisher assures us that the present subscription price is calculated on that basis.

Personally, I shall retain the same relation to the paper I have endeavored always to hold—that of a humble, but enthusiastic and loyal supporter. It is our'n and we must make it their'n. I have not very much sympathy with the extreme conscientiousness (which sometimes verges close onto finickiness), that declares "I cannot appeal to my people to support the paper on the ground of Church loyalty." If they won't support it on any other ground, that is good enough ground—so they support it. Church loyalty supports some preachers and has made some revival meetings successful, when a basis of bare merit would have brought about disastrous results. I have heard rumors of loyalty bringing people out to hear the presiding elder. It might just as well put the paper into the home. There are members of the Church who aren't going to be interested in a Church paper except through Church loyalty. After it gets into the home they may develop another interest which will make them keep on taking it. A Church paper gets its steadiest support through Church loyalty. A lady told me the other day that her family had taken the Advocate since it was founded. That family wouldn't do without it, no matter what sort of paper it was, and that sort of support would make a good paper out of a poor one. With nine years of growth behind, with a remarkable history ante-dating that, and with a most intelligent and capable man as editor, a little loyal effort on the part of all of us should make the Advocate the best circulated Church paper in the connection.

I suppose no man within the territory of the Advocate has been in more intimate touch with more of its territory than I have. I find the most popular feature among ordinary people is the news feature. To many people articles are largely interesting because of the names that are signed to them. The writer is a friend, a former pastor, or some one the reader admires. But everybody will read news. The personal column was one of the best additions to the Advocate made during the administration of Dr. Boswell. It is at once the easiest and the hardest part of the paper to maintain. A postal card with an interesting news note on it is always sure of adding to the interest of the forthcoming paper. I find myself frequently, when reading this column (and I always read it before anything else—even my own articles), wondering why some dear friend never sends in anything about himself, and wishing that I might just read his name, and that he was getting along well.

It was my purpose at the beginning of last year to send in at least two hundred subscriptions to the Advocate office, and if my plans had carried, I should have done so. But last year was a year of great personal difficulty and affliction. I broke down in four meetings, and once went home in bed, after four days of raging fever and great pain. My schedule got tangled, and many of my engagements were broken because I felt physically unable to do the service the brethren who had invited me had a right to expect.

As I enter into this year I am feeling the effect of the large stretches of rest I had during the latter part of last year, and with the co-operation of the brethren whom I am to help I believe that I shall be able to return more than two hundred subscribers.

Despite the trying and humiliating experiences of continued breakdowns, God blessed my work last year. Nearly five hundred united with the churches during my meetings, and over five hundred family altars were pledged. I do not know how many came to the altar and professed conversion and reclamation, but I should say, estimating conservatively, perhaps eight hundred. Very few professed who did not join some church, and a great work was done among those who were already members of the Church. Since I have been engaged in evangelistic work—three years next August—about two thousand five

hundred persons have joined the Church in meetings where I assisted.

I am entering into the new year grateful to God for continued favors. I shall never forget a remark of my saintly friend, Rev. H. P. Lewis, whose superannuation was a personal grief to me. In the meeting at Liberty, he remarked my increasing success in my work, and explained it by calling attention to the fact that each successful meeting added to the number of those who were praying for me. As I begin this year's work, I trust I have the prayers of all whom I love that God may keep me well, and give me physical strength for my work.

If it be not stringing out this rambling piece too far, I should like to say a word about my own pastor. Nothing could be pleasanter than the relations that exist between us. I believe our understanding is perfect. The lot on which my house is built, and the watch I tell time by, are continual reminders of my pastor's friendship. We have just closed a splendid year at Haynesville. Brother Woodward literally carved a new circuit out of the unoccupied territory around Haynesville. Rev. L. E. Wicht now has charge of this work. We raised about five hundred dollars for the Orphans' Home. I was very proud, though not surprised, to see that Brother Woodward had sent in the largest recent list of subscribers to the Advocate. We have organized the Laymen's Movement, and as leader, I have to work with me a committee of loyal and earnest men. We have pledged to raise the total missionary assignment on the charge by the first of May.

I had meant to close my article by suggesting a solution of the presiding elder problem which I hoped the General Conference might adopt, but my time is short and my space gone, so I'll never tell it, and the General Conference will have to work the problem out unaided by me. While I am on the subject of presiding elders, I will say that we were all mighty glad to have our old presiding elder for our new presiding elder. Those who attended the Louisiana Conference know how well he can preach. Better than his preaching ability is the fact that he convinces man that he knows in his own heart the meaning of experimental religion. We are expecting a great year in the district.

IS THE CHILD IN CHRIST? IS HE UNINFECTED BY NATURAL GENERATION?

By Rev. R. A. Ellis.

We have intimated the inapplicability of the Scriptures usually cited in proof of the moral infection of the race by natural generation.

The parable of the sower is introduced to prove that the race has not the germ of life. This parable, however, I think, rightly understood, in no wise contradicts the existence of life in germ, but rather suggests the necessity of its presence.

You could as rationally look for good results from sowing good seeds on bare rocks, as to look for satisfactory results from preaching the Word, or sowing the good seeds of the Word on the barren soil of a dead soul, which must be the condition of humanity if the penalty threatened was inflicted; and no repairs made by Divine grace for the race suitably fitting it for probation under a new system, the system of the grace of pardon. The power to act under the new way of life is of God, a gift from him and is life. "By grace are ye saved," says the apostle.

This, without violence, refers to the race. Through faith and that not of yourselves, applies to developed minds whose privilege and duty it is to develop this life by the grace of God.

It seems that it must be admitted that the power to act is of God; action on man's part is a voluntary use of the life given of God in correspondence with God's Word. Now, in case of non-action, the soul lies dormant, and ever will, until used in obedience to the law of its nature.

The parable of the talents is suggestive of universal life to man. It is arbitrary to restrict this parable to the church or any class of humanity. These three are selected in recognition of the varying capacities of mankind; and is intended to reveal the fact that God deals with men in correspondence

with their respective abilities, together with the fact that what they have is the gift of another, and the proper use of its conditions, its increase or growth.

It is to be noted that the unfaithful servant retained his talent until the final day when it was ruthlessly taken from him.

This fact makes it rational to preach the gospel to every creature, for every creature is in possession of the moral capacity (for that is what is signified by the talents which was the gift of God) and constitutes the ground of expectation of enlargement. This construction of the parable is applicable to every human being, and is the rational ground and reason for his reprehensibility and punishment should he fail to enlarge his possessions. The idea of growth and enlargement is taught everywhere.

This suggests that regeneration is as it is in other realms of life, a growth, or development.

The knowledge of this new life, regenerated life, may not be known to the child if handled in a normal way. The development of soul life in the child may be as much hidden from it, as the development of intellectual life as to its beginning. By experience we do not know when we did first know. So is it with the properly trained child it need not know when it did first love God. But one may ask, Will not the child sin? More than likely. Adam sinned; it is hardly likely that his descendants would excel him in maintaining a perfectly sinless life, since there are so many more things to entice him to the wrong. Fortunately for him however, he is under the system of grace, the grace of pardon, giving an opportunity to mend his ways, and by grace in spite of his weakness, develop the life of the soul to such strength that it will assert its authority over the carnal mind, which is not subject to the law of God, nor can it be, for it is only subject to the will of the possessor who finds himself possessed of two sets of emotions, each wanting the ascendancy, and it is the high prerogative of the will to settle the contention between the two opposing elements that every man knows himself to possess. It is only the will to which the carnal mind can be made subject.

One set of emotions are based on the claims of our material nature, the other on the claims of our spiritual nature.

From the beginning it was not intended that the carnal should dominate the spiritual.

In the first instance of disobedience the death of the soul was the result. Under the dispensation of grace, sin does not result in the death of the soul in the same sense and degree, but lays the necessity of repentance.

Sins are wont to treat the carnal mind as sin.

But is it? It was a constituent element in man at his creation. It did, and does address and influence the will to choose the forbidden at the behest of the carnal appetite. But these inclinations are natural and innocent. Man would not be man without them.

Admitting the germ life of the soul. Since the fall, as the gift of God, it makes the race proper subjects for moral and religious training. It guarantees the well-being of the infant in case of its death. It is the most valid reason for beginning the religious training of the child as soon as it opens its eyes on the light of this world. We begin to talk to the child as soon as it is born, not because it understands what is said, but because we know that if the child is normal, it has the germ of intellectual life, and this attention is the law ruling and conditioning the development of intellectual strength.

For the same reason we should give the child religious instruction and counsel; give it the Word of God, the good seed, not to generate life, but to develop the germ life of the soul which it has in embryo, as it has in its physical and intellectual being.

The notion that this theory makes null and void the new birth, is rather its natural explanation so far as it is possible to explain the processes of Divine grace in preparing man for endless happiness.

Every form of life of which we have any knowledge has its beginning in germ, and the development from the germ state is made to depend on very different surroundings, from that which resulted in its germ state. Why the same facts are not recognized as applicable in the development of spiritual

life as is all forms of life, whether in the animal or vegetable kingdom, is found in the fact that all other theories deny that the race has been begotten to life by Divine clemency.

In that case we are left in the meshes of fatalism. If the race has not life to begin with, when and how did that part of the race that has life get it? It is hardly rational to say, by hearing and believing the gospel, for that is equal to saying that the dead are expected to respond, and action is always a sign of life. It is hardly agreeable to say, through the preached Word, since that does not generate life. But is it not rational to understand that the Word is addressed to life for the purpose of improving and developing more life? Conversion is the prime object in preaching the gospel.

The terms, conversion and regeneration, are not the same as used in the Scriptures. Conversion may lead to an adjustment before God that regeneration may be a sequence. Regeneration is strictly a Divine work, man having no part in it; while one man may convert another, a man cannot regenerate another.

The case of Nicodemus has been referred to in proof of the fallacy of universal life being the heritage of humanity.

One writer in the Nashville Advocate says, Christ made it distinctly impressive in speaking to Nicodemus that the kingdom of God cannot be entered by any human until he is born of the Spirit.

Nicodemus, like humanity at large, in the absence of the proper cultivation of his spiritual nature, had acted under the impulses of his carnal nature, or mind, while the germ life of the soul had been lying almost dormant like the chick in the egg or the seed-corn in the crib.

While Nicodemus had perverted notions of the character of the kingdom of Christ, he had discernment enough to feel that he would like a place in it. It must have been the promptness of the germ life of the soul that sent him to Christ. In this, as in the development of all forms of life, law and rule must be observed in order thereto. All seeds that are sound and healthy represent forms of life, but the life in them will remain dormant until environments obtain suited to the life to be evolved, and when that condition obtains the new life hidden will begin to show itself—that is the God side of life. So in the adult world, the carnal mind has been allowed to run riot, no attention having been given the soul life, it has been kept dwarfed and but little discovery of its presence has been possible.

This being the case, we see the necessity and wisdom of preaching the gospel to induce men to change their course, and adjust themselves to the requirements of their spiritual natures and secure the work of regeneration.

By reason of this state and condition, the child is susceptible of being trained so that it may never know anything of its conversion, and yet it is a new life, a regenerated life.

A life begotten of God, a gift from God; the original life having been lost, and being passive in the loss and in no sense responsible for this depleted and morally dead condition, was passively restored to life by Divine fiat under a system of the grace of pardon, in case of sin, when repented of. The child, not being a sinner, having been restored to life by Divine grace, we have no trouble about dying infants. For one to say that God loves babies, and almost in the same breath say that they are sinners and need regeneration as much as the adult, can never show a word in the Bible that justifies the notion that God regenerates the dying infant to fit it for heaven or save it from hell.

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Secular News and Comment

On Feb. 2 an explosion took place in the shaft of the Palan mine at Las Esparanzas, Mexico, in which seventy lives were lost.

At several points on the Mississippi River, close to Greenville, Miss., work on the levees has been suspended owing to the high stage of the water.

Louis Paulhan, the world's champion aviator, is giving a series of aviation exhibitions in New Orleans this week. Paulhan came here on the invitation of Mayor Behrman and the Progressive Union.

The mayor of Indianapolis, Ind., has a novel way of dealing with violators of the Sunday law. Two saloonkeepers charged with violations will be compelled to keep their places closed until they can procure a letter from a minister certifying that they attended church services on the Sabbath. Mayor Shank announced that other violators will be dealt with in like manner.

Last Tuesday was observed as Mardi Gras Day in New Orleans. Gorgeous street pageants were witnessed day and night by a vast throng of people, which rendered the main thoroughfares almost impassable. The Crescent City is noted for its Carnival, and visitors come from far and near every season to enjoy the festivities and mirth which characterize the annual visits of King Rex to his capital city.

The National Association of Game Wardens met in convention Feb. 5-7 in the city of New Orleans. Mr. T. C. Pearson, commissioner for North Carolina, was acting president. Twelve States of the Union have commissioners or boards; twenty-seven have State wardens or single commissioners, seven have county or district supervision, while Arkansas has adopted the plan of enforcing these laws through sheriffs or other county officials.

Hon. Fountain L. Thompson, of North Dakota, has resigned his seat in the United States Senate on account of ill-health. He had held the position only a short time, having been appointed to succeed Senator Johnson, deceased, on the 10th of last November. Hon. W. E. Purcell has been named to fill the vacancy occasioned by Mr. Thompson's resignation, and has already entered upon his duties at Washington. He is 53 years old, an able lawyer, and a Democrat.

The cost of living is to be investigated by Congress. On Feb. 1, Representative Payne, of New York, introduced a resolution in the lower house providing for an inquiry by the Ways and Means Committee to decide "whether prices are affected by any laws of the United States." On Feb. 2, Senator Lodge introduced a like resolution in the upper house, which provides for the appointment of a select committee of five senators to do the work. The senatorial leaders were not satisfied with the house plans, which they fear will result in a prolonged investigation, and have, through the finance committee, formulated a program for a sharp and quick inquiry into the subject.

On January 29 the board of physical culture and athletics at the University of Chicago laid the 1910 program, which was submitted to them, on the table, until they can see the action of the National Football Rules Committee, soon to meet. Coach Stagg was instructed to make out a schedule for soccer football, which is said not to be dangerous. This is the only kind the university will allow, unless the old game is satisfactorily reformed. A few years ago the churches were roundly ridiculed for their attitude toward this brutal sport, but time has abundantly vindicated their position.

The lower branch of Congress has passed a bill appropriating \$215,000 to promote the study of the boll weevil and prevent the destruction of the cotton industry in the South. The Southern representatives made an effort to have the amount increased to \$500,000, but the amendment was defeated by a small majority. The Republican party is anxious to break up the solid South when a political contest is on hand, but is none too liberal when it comes to appropriating money for its protection and industrial development.

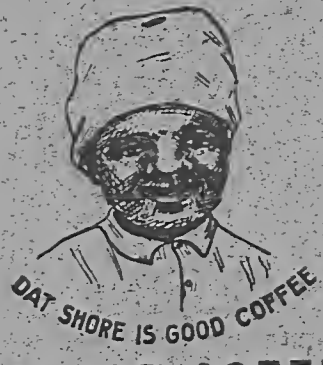
Mayor William Yerger, of Greenville, Miss., was recently in Jackson, Miss., and criticized the arrangement of the Capitol building in having the doors to open inward, instead of outward, as the law requires. We think Mr. Yerger's point is well made, for if there is any place where the law should be obeyed to the last letter, it is at the Capitol, where the sovereignty of the State is enthroned. Mississippi has a beautiful Statehouse, but we have always felt that the Legislature should provide more liberally for the proper keeping of both the structure and the grounds upon which it is so admirably located.

At a meeting of the Board of Trustees of the Peabody Fund (for the advancement of education in the South), recently held in Washington City, \$1,000,000 was given for the establishment of a Teachers' College in Nashville, Tenn. The gift was made conditional on the city of Nashville and the County of Davidson adding \$750,000 to the sum. This they had agreed to do, but the attempt to merge the projected institution with Vanderbilt University has caused the Tennessee donations to be held up for a time by a process of injunction. Senator John W. Daniel, of Virginia, was elected a trustee of the Peabody Fund in place of the late Daniel C. Gilman, of Baltimore.

A bill abolishing secret fraternities at the University of Mississippi has been introduced in the lower house of the State Legislature and favorably reported upon. This question has occupied public attention in that commonwealth for some years. There are advantages in an institution of learning being under State supervision, but there are also disadvantages. Its revenues usually come easily, but it is well-nigh impossible to keep the hands of the politicians off of it. We think it should be an extreme case when a State Legislature gives ear to a portion of the student body, instead of the trustees, or undertakes to direct the governing body in minor matters of administration.

The press dispatches report that at a prohibition meeting in Atlanta a few days since, which was attended by Eugene Chafin, the late presidential candidate on that ticket, and Charles R. Jones, the national chairman, it was stated that the prohibitionists would operate vigorously in the South as a third party from now on, placing aspirants for the various offices in the field. We should dislike very much to see such a movement inaugurated in our section, and we trust that no such attempt will be made. The best work which has been done for the suppression of the saloon has been accomplished by treating it as a moral, rather than a political, question. It was against third-party prohibition that Bishop Gallo-way made his brave and memorable stand, and encountered the misrepresentations of those who, but for his wise leadership, would have wrecked the cause in Mississippi, as was done in several other States. It is to be hoped that our people have learned enough from experience not to repeat the hurtful follies of the past.

Meat is high and scarce now and the boycott is on, but there have been times when it was much more valuable and difficult to obtain, as is shown by an interesting story contained in a recent issue of the Times-Democrat. It is taken from Mrs. Roger A. Pryor's book of reminiscences, and is as follows: "General Lee gave a dinner to some of his friends during the siege of Petersburg. The dinner was served, and, behold, a great sea of cabbages and a small island of bacon or middling about four inches long and two inches across. The guests, with commendable politeness unanimously declined the bacon and it remained in the dish untouched. Next day



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Gen. Lee, remembering the delicate tidbit which had been so providentially preserved, ordered his servant to bring that middling. The man hesitated but finally owned up: "Marse Robert de fac is, dat ar middlin' was borrowed middlin'; we all didn't have no middlin'. I done paid it back to de place whar I got it fum." So we need not despair in our present situation. There have been days of greater stringency.

BOOKS AND MAGAZINES.

A History of Columbus, Miss., by Dr. W. L. Lipscomb. Published by the S. D. Lee Chapter of the Daughters of the Confederacy. The volume opens with a biographical sketch of the author, lately deceased, by his son, Prof. Dabney Lipscomb, of the Mississippi Industrial Institute and College. The matter contained in the book was in substance printed in a series of communications to The Columbus Commercial. First, the site of the city as it originally existed is described; an account is given of the survey made and the plan adopted for the building of the town; then follows a chapter devoted to the early inhabitants, after which the steady progress made through the succeeding decades is faithfully recorded. Much attention is given to the establishment and growth of the churches, and the concluding pages furnish a roster of the troops which Lowndes County supplied to the Confederacy. The volume is beautifully illustrated, and, all in all, is a most creditable recital of the history of Mississippi's most beautiful city.

Bildad Akers, by Thomas N. Ivey. A small volume, 205 pages, admirably printed and bound. The book is humorous, but is not without a serious purpose. Bildad Akers is an old-time Methodist, destitute of learning but with observant eyes and a head full of the shrewdest common sense. We have seen more than one character much like him. Through the quaint speech of Bildad, Dr. Ivey does some wonderfully effective preaching against many of the evils and questionable practices of the day. The volume sparkles from beginning to end, and we heartily commend it to the public. It amuses, entertains, and instructs, and is calculated to do much good. We wish for it a wide circulation.

All departments of the last issue of the Woman's Home Journal are filled with things of interest. We mention only two contributions: "The Campaign of Hope," the first of a series in which Dr. William Osler is to discuss the warfare now being waged against consumption, and the illustrated article on "Omaha," by R. M. Crosby, which is a most entertaining description of the Nebraska metropolis and its citizens.

Church News

The Branch Publishing House at Dallas closed the fiscal year with a net earning of over \$12,000. It is occupying the new building, lately constructed, is well fitted up in every respect, and its future is bright with promise.

The College Presidents' and School Principals' Association of the Methodist Episcopal Church held a meeting at the Ohio Wesleyan University on Jan. 20th. About fifty heads of institutions were in attendance, and such subjects as the following were discussed: "The Integrity of the College Course," "The Place of Religion in the College," "The Support of Denominational Institutions." The occasion is thought to have been a most profitable one.

A dispatch to the Commercial Appeal from Arcola, Miss., on Jan. 31, says: "The Woman's Foreign Missionary Society of this place was addressed last evening by Mrs. Robert Somerville of Greenville. Mrs. Somerville spoke well and entertainingly on foreign missions, especially in China, and urged all men and women alike, to take a deeper interest in the subject. A large congregation was in attendance. This is one of a series of lectures which Mrs. Somerville will deliver throughout the Greenville District."

From a special to the Times-Democrat, we appropriate the following news item: "The Board of Stewards of the Methodist Church at Long Beach, at a meeting last night (Jan. 31), let the contract for rebuilding the parsonage that was destroyed by fire several weeks ago. The contract provides for a building to cost \$1750, which, however, will not be erected on the old site, but on a lot near the beach which was acquired by the church during the past year. Later the stewards will let the contract for a brick church to occupy ground adjoining the parsonage."

The influence of the great Welsh Revival, which was led by Evan Roberts a few years ago, is said to be remarkably abiding. A gentleman belonging to a church whose membership was increased from two hundred to six hundred by the great awakening, was asked, "How are your four hundred converts holding out to-day?" "Practically all of them have held out," was the response. "Is your church warmer and more active than before the revival?" asked the enquirer. "Yes," said the leader, "we have three times as many members and are three times better off in every way."

The ministers of Columbia, Tenn., are undertaking to reform the manner of conducting funerals. They have ventured to offer the following suggestions: "That the services be brief; that few, if any, comments be made by the pastor in conducting the service, and none at all save in exceptional cases; that the family retire from the cemetery without waiting for the grave to be filled, and that Sunday funerals be discouraged, as far as is possible." We wish the brethren well, but we warn them they have assumed a difficult and dangerous task, which will require unusual courage and tact.

On March 15, 16 and 17, Dr. E. B. Meyer, of London, England, president of the World's Sunday School Association; Mr. Marlon Lawrence, general secretary of the International Sunday School Convention, and secretary of the World's Sunday School Association; Mr. E. K. Warren, ex-president of the World's Sunday School Association; Mr. E. O. Excel and many other world leaders will attend the twenty-fourth annual Sunday School Convention of the Louisiana Sunday School Association to be held at New Orleans in the First Presbyterian Church. All railroads heard from to date have granted an open rate of one fare plus twenty-five cents for the round trip. A large representation will attend the meeting from Mississippi and other States, and it is destined to be the greatest convention ever held in this part of the field.

The Rev. Giorgio Bartoli, D.D., the former Jesuit whose conversion to the evangelical faith and recep-

tion into the Waldensian Church of Italy created such a profound sensation last year, is expected to arrive in New York on Feb. 2. He is one of the most learned men who has left the Church of Rome within the last thirty years, and gives the reason for his leaving in a volume entitled, "The Primitive Church." The purpose of his coming is to interest the American people in evangelical work in Italy, where it is said whole villages in the southern part have joined the Waldenses.

The New York Christian Advocate of Jan. 27th contains the following statement relative to church building in the South: "In the first nine months of 1909 four hundred and forty-four churches, valued at \$13,000,000, were under plan or in process of erection in the fourteen Southern States. The Manufacturer's Record, which collected the figures, classifies these enterprises by denominational groups thus: Methodists, \$4,396,000; Baptists, \$2,708,500; Protestant Episcopal, \$1,840,500; Presbyterian, \$1,161,000; Roman Catholic, \$930,000; Christian, \$569,000; Lutheran, \$270,500; Jewish, \$210,400; and various others, \$1,066,700. Texas was expending the most, over \$2,500,000. Oklahoma was putting \$467,000 into new church enterprises, about one-half of them Methodist." This does not look like Christianity has lost its vitality among the Southern people, or that our Baptist friends are about to capture everything in Dixie as they are so given to affirming. And it should be noted that this information comes from a commercial and non-sectarian source.

INSPIRING EXAMPLES.

If you are getting lazy, watch James. If your faith is below par, read Paul. If you are impatient, sit down quietly and have a talk with Job. If you are just a little strong-headed, go and see Moses. If you are getting weak-kneed, take a look at Elijah. If there is no song in your heart, listen to David. If you are getting sordid, spend a while with Isaiah. If you feel chilly, get the beloved disciple to put his arms around you. If you are losing sight of the future, climb up to Revelation and get a sight of the promised land.—Word and Work.

FURTHER RECEIPTS FOR MANSFIELD COLLEGE

Dear Brother Meek: Please publish the following list of additional contributions on the special collection for Mansfield College:

Amount previously reported	\$555.25
Buckle	7.75
Grand Canal	15.50
Mooringport	7.25
Boyce	31.70
Gilbert	12.30
Opelousas	13.10
Franklin	15.25
Baker	2.00
Leesville	20.00
Olin S. Dean	50.00
Anonymous	80

Total to date \$730.90

The amount reported to date represents 35 charges and several individual and outside contributions.

W. WINANS DRAKE,
Treasurer Conference Board.

Miss Gertrude Abernethy, writing to the Foreign Mission Journal of the sad death of Miss Hensley, gives the secret of her beautiful life, which had so impressed itself upon her fellow-missionaries and the Chinese with whom she came in contact. On the fly-leaf of her Bible these words were written:

"Put any burden on me, only sustain me,
Send me anywhere, only go with me,
Sever any tie, but this tie which binds me
To Thy service and Thy heart."

—Biblical Recorder

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"IF GOD SHALL FAIL!"

The poem printed below is so beautiful, and so expressive of firm hope and trust in God, that we give it the best place in the paper. To add interest to it, we quote the words of the writer, a lawyer of no little note in our State, but so modest withal that, as our readers will see, he insists on his name being withheld. He says:

"It was my good fortune to pass a winter with Dr. —, one of the most eloquent and learned divines on the continent. In our frequent talks we had occasion to discuss some of the modern criticisms of the Bible. He was and is a firm, sincere believer in the religion of Christ. But on more than one occasion he let fall the remark: 'If God shall fail, what then?' It was not uttered in despair, but as if to express the utter uselessness of all things. It was this remark that set on foot the train of thought that occasioned these lines, they are the expression of the simple faith I cherish. If you think them worthy to be printed, you may give them a little corner in the Index, but on the distinct understanding that it is to be done anonymously. I make no pretense to verse-making, much less poetry. But I found when I began to give expression to my faith, in the midst of the agnosticism of our age, it was easier to do so in verse than in prose."

By a singular coincidence, the very day the author mailed the poem to the Index, the friend whose remark called it forth passed into the presence of him who faileth not.—Editors.

Oh! what is life, its power, its joy, if God shall fail?
Where shall the wandering soul let fall its tired sail?

To what far silent sphere shall Hope direct its prow?

When man abandons, without faith, the shores of Now?

What if there be some shining orb, where God nor angels dwell?

What is a world without a God? Another name for hell.

Have I believed a dream? If so, break not the spell!
In life, in death, still let me dream that all is well!
That Heaven has shores where souls may furl their blood-washed sails;

That God is here, that God is there, and never fails!
And on life's raging Gallees, when seas are wild and high,

Still let me dream I hear him say: "Be not afraid, tis I!"

"To die, to go we know not where," great Shakespeare cries:

"I know that my Redeemer liveth," Job replies—

He will not fail his children, in that decisive day
When earth is ashes, all its glory passed away.

His everlasting arms shall hold them safely in that hour.

And Love shall triumph over Death and all its ghastly power.

Why question, then, his ways, or blindly seek to know
The whence we come, the why we are, or where we go?

Oh! give me light to see the duty of to-day,—
And strength to do it in His Name—only this I pray:
Amid a maze of mysteries I cannot understand,
I walk by faith with happy steps, led by his loving hand.

What if the lightnings strike my path? The shadows fall?

From out of the darkness and the wrath, I hear his call.

Rich, clear and strong, Hope shouts for joy! Faith sings, "All hail!"

The heaven and earth shall pass, but God shall never fail."

And when the dark of death dissolves, the dawn divine shall come;

And I shall rest at last with God, eternally at home.

—The Christian Index.

He that knows most, grieves most for wasted time.—Dante.

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W. H. M. S.

W. H. M. SOCIETY NOTICE.

To the Second Vice Presidents of the Mississippi Conference.

Dear Sisters—The W. H. M. S. has been described as "A wheel within a wheel." The Conference officers are entirely dependent upon the auxiliary officers for reports of the work being done, and our leaders are dependent upon the Conference officers. Don't you see how very necessary it is for each of us to do that which has been entrusted to us in this great work for our Lord? Let us unite our efforts to make the fourth-quarter the best. Will each second vice-president leave nothing undone to induce people to adopt "God's financial plan," and the last of this month, which ends the Conference year, send to me the number of tithers in your society and church? Much has been planned and will be done during this month to help us. Sincerely,

MRS. J. R. ELLIS,
Conf. Second Vice President.

Mount Olive, Miss.

THE CHURCH AT BLUE MOUNTAIN, MISS.

Dear Advocate: On your pages of Dec. 16, 1909, this editorial, or personal, is found: "We thank our brother, Rev. A. H. Williams, for his contribution in regard to Blue Mountain. He corrects some mistakes into which the editor had fallen in giving credit to Rev. J. H. Bass for the work done in that college town. Brother Williams himself had a hand in laying the foundation at Blue Mountain, and deserves credit for his work."

The present writer regrets the necessity of stating the facts from the vantage ground of actual knowledge, but deems it obligatory upon her, after what has been said, to show the public that no mistakes were made. The half has not been told, and since so much space was given to the writer from Mayhew, we are sure you will be willing to grant the other side a hearing. Fairness and truth demand it.

The article published in the Southern Sentinel and afterwards appearing in the Advocate was the spontaneous expression of the present writer. But that article was submitted to the Methodists at Blue Mountain, and heartily endorsed by them before being sent out for publication, the Rev. J. H. Bass knowing absolutely nothing of it until it came out in the Sentinel. Blue Mountain people imbibe from the very atmosphere they breathe the principle that gratitude is a cardinal virtue, and that roses on the coffin cannot atone for neglect to express appreciation in the lifetime.

Whoever knew anyone doing anything for the general good of humanity since the days of Moses, who was not opposed in some way? It is only those who are not moving enough to meet anything who encounter no obstacles.

When that article was written for the Sentinel the writer thought the time had come when the public ought to know some things in regard to our work here, and also believed a word of encouragement would not be out of place. She thinks a like time has come again.

To show she knows whereof she speaks, permit a personal statement, please. She has been connected with the College here fourteen years, from 1878 to 1892; then constantly since 1904 she has been teaching in the College.

So far as the people of North Mississippi are concerned, the statements we want published are unnecessary, but as two boards of church extension kindly aided us in building our church, and hosts of friends contributed to it, it is necessary that they see no misrepresentation was made in stating this was missionary territory so far as our Church was concerned. There were no "cut-and-dried" plans, except in the fertile brain of the Mayhew correspondent. On the contrary, it came as a very great surprise to us who were on the ground, that the North Mississippi Conference could see how it were possible to build a Methodist Church at Blue Mountain.

This writer, understanding the situation fully, met the Rev. J. H. Bass the first time he came here, and said to him: "A Methodist Church cannot be built here now." He replied: "The Bishop sent me here to build, and I'm going to do it."

The Baptists could not help us, for they were carrying the burden of a \$10,000 debt on their new \$30,000 church, besides straining all resources to aid their Tri-State Hospital they are trying to build at Memphis. There are only about 900 white people in the corporate limits of Blue Mountain, and there are 500 members in the Baptist Church here. They did not want the Methodist Church here if a person's wants are to be estimated by what they are willing to do to get the desired object.

This writer was appointed secretary-treasurer of the Building Committee, trustee of the property and steward in the church at its very inception. She kept the accounts and can show where the dimes came from that went toward building the church here. All the Baptists at Blue Mountain paid \$230, and one man, Prof. Brown, of the Heights Academy, paid \$100 of that. The Methodists here had aided them about that much in their church and hospital enterprise, but with a debt of \$10,000 upon them, we could not expect them to help us. They did not want our church launched until their debt was paid, so they would be in a position to help us.

From the Methodists of New Hope Church who came to us, about \$250 was obtained, not a cent more than that, and one woman working on a salary paid \$200 of that.

The writer from Mayhew says: "The Methodists of that place (Blue Mountain) were clamorous for a new church." If they were, they did not want it more than \$25 worth, for that sum covers every cent the clamorous ones put into the building. If he will kindly furnish the treasurer the names of said "clamorous" ones, she will ask them every week for a donation to the church—every week until the debt of a few hundred dollars that rests on our church is removed.

It sometimes happens that "great talkers are little doers," and the strange thing is, some people are so long finding it out.

But as to the missionary ground, it was a most inviting kind, where even the supposed antagonism (?) was readily a supporter and helper in the plan. Then, why ask to be released from so easy a job, when the results would be so much to his credit?

One struggling to accomplish something dear to his heart is helped by earnest, sincere sympathy. When the writer from Mayhew has lived for years in a community of un-like faith and order, from his, where a great many of them feel he is so unorthodox that if he is saved it will be as by fire, works all burned up, reward all lost, unless he is "buried in baptism" by a minister in the apostolic succession, then he will realize the measure of help and support he gets in the way of sympathy from that source when he undertakes to build a church of Methodist faith and order.

We have shown how much we were helped financially.

So far as the Methodists of Blue Mountain and all surrounding territory are concerned, we do not believe any other man would have done what has been done in regard to our church-building.

It was "inviting missionary" territory to one who cares naught for obstacles, and has the pluck, the perseverance, the dauntless courage, the faith to go forward in spite of difficulties, when assured he is about his Master's business.

For the last five years the Methodist teacher in the College has had the supervision of the Methodist boys and girls from the Heights, in regard to Sunday school work. She ordered the literature paid for by said pupils, from our own publishing house, and she and one other teacher, sometimes from the Heights and sometimes from the town, taught these classes in rooms of the College, or Baptist Church. This arrangement was working very well, and needed no more readjusting than it had needed for five years.

After looking at conditions, as this article has tried to show them, the writer leaves the candid reader to draw conclusions for himself, remembering

ing the writer from Mayhew was not on the ground more than twenty-four hours in all, and we do not know of his being here more than one time, one night, just before leaving for Conference. He preached for the presiding elder, who did not get here to fill an appointment he had here.

We are ready to accord all the honor due the Mayhew brother and all others who "shook hands" and viewed the landscape at a passing glance, thinking they saw all of its beauties and deformities. But they will permit us to assure them, from the vantage ground of actual knowledge of the situation, that there are more things in heaven and earth, Horatio, than are dreamed of in your philosophy.

Kind editor, let me thank every friend in Louisiana, Mississippi, Tennessee, Alabama and Texas, and anywhere else they may be now, who wished us well enough to send a contribution to aid in building our church. Even the dimes that came from Louisiana and elsewhere are recorded, and grateful hearts go out toward those who sent them when we worship in our beautiful little chapel in the way we understand our heavenly Father would have us worship him. May 1910 be to every one of them a year full of peace, prosperity and abiding joy.

MAGGIE M. TATE.

Jan. 31, 1910.

CHURCH GOING.

It would, perhaps, be an impertinence to inquire how far the men who never go to Church go into the closet, and when they have shut the door pray to their Father which is in secret. It would be a sign of narrowness to deny that there are some men without social sympathies, to whom, therefore, social affiliation in worship is a hindrance rather than a help. But for the great mass of mankind this paragraph of Dr. Richards is true. Churchgoing broadens the mind; cheers the soul; lifts men's thoughts to the skies above them and the hills beyond them; breaks the dull routine of work; releases the captives of toil; makes life interesting again; awakens new power of insight and sympathy; changes the world's prose into poetry.

It may be as you say, that Churchgoing is nothing but a habit. But there are good habits, as well as bad habits; and if the habit has the effects which Dr. Richards attributes to it, it is worth considering whether it is not a habit well worth forming, cultivating and maintaining. —Church News.

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WHERE THE DOLL COMES FROM.

Doll-making did not become conspicuous as an industry in the Thuringian mountains until the middle of the nineteenth century, when a citizen of Sonneberg brought from London a doll which was regarded as a great curiosity. It had come originally from China, and its head and legs and arms were movable. This furnished an inspiration to the ingenious Thuringian toy-makers, who promptly improved upon it. Up to that time they had made dolls only of wood and leather, but soon they evolved the wax head—at first a crude article, the wax being applied with a brush, but later brought to high perfection, thanks, it is said, to an accidental discovery. A man engaged in making the heads dropped a thimble into his pot of fluid wax, and, on taking it out, found it covered with a smooth and beautiful coat of the substance. He was not slow to seize the idea, the result being the adoption of the dipping process, the final touches of color being put on with a camel's hair pencil. Later on the movable eyes and closing lids, to feign sleep, were added, and the fleece of the Angora goat was substituted for human hair in the making of wigs, holding its color and curl much better, the doll, as it is known to-day, thus assuming its final and highly artistic form.

Dressing the dolls after they are made has become an industry in which numbers of women and girls are employed. For the small, inexpensive dolls, little chemises, finished with a ruffle of lace around the neck and arms, are made by hundreds and require no skilled labor for their construction.—The Circle.

TWO LITTLE TRAVELERS.

What I am going to tell you happened on a sleeping car in the Middle West, and, excepting names, personal and geographical, it is literally true. As names and places are of little interest, I feel sure that no harm will be done by using fictitious ones.

In the Middle West, therefore, I returned one morning to my own particular section of the sleeper, after a delicious breakfast, to find two small travelers, aged six and eight, seated at a private table of their own. With infinite content they were feasting on oranges, sandwiches, pickles and cookies.

On learning from the porter that they were traveling alone, I at once availed myself of a traveler's privilege and made overtures to acquaintance. Within three minutes we were chatting like old friends.

"Who put up that nice breakfast?" I asked.
"Hannah," they answered together.
"Didn't your mamma put it up?"
"She's dead," answered the older one—not sadly, for she was too young to know the pith of it, but half-mysteriously, as one who vaguely understood of what she spoke.

"Who put you on the cars?" I asked.
"Papa did. We're going to see grandma, and stay two months and feed the chickens every morning."
The dear grandmother! I inwardly rejoiced that they were to enjoy this degree of maternal care, once removed, though it was.

"Here's an orange a man gave me," said Helen, the older one. "Isn't it big?" I guess I'll save it and give it to grandma. She's big, too."

"What will your papa do without his little girls—and what will Hannah do?" I asked.

"Oh, Hannah's gone to Arizona to see her sister. She's going to sleep in a chair car," she added proudly, as if the honor of sleeping in a chair car was not often conferred.

"Papa just hates to get up in the morning," said Helen. "Hannah has to call him about three times. Oh," she continued, "is your name Miss Hawkins? Because you look like her. She took care of Daisy when she had diphtheria. She was lovely. Her teeth were just like yours."

"And she could take out her under ones," chimed in Daisy, eager to have a finger in this conversational pie.

"But mine won't come out," I stoutly asserted.
"Let me see," said the incredulous Daisy.
I promptly gave one or two sharp pulls to my *ma-

der teeth to assure Daisy, beyond the shadow of a doubt, that they were not detachable.

"Grandma's are so nice," presently answered Helen. "I've got two."

"I haven't even one," I answered.

This pitiful condition appealed so forcibly to her that she presently said:

"I'll tell you what I'll do. I'll go shares with you on mine." (Bless the generous, childish heart!)

"I'll go shares with you on both," she continued, with the beaming smile of one who has finally settled a troublesome problem.

"Are we most to Gordon?" she presently asked.

"No," I answered; "we won't be there for two hours yet. But let us count all the cows and horses and white houses with green blinds that we pass. A cow counts one, a horse two, and a white house with green blinds counts five. Twenty-five is the game."

The novelty of this exciting pastime banished all longing for a whole hour.

"Are we most to Gordon?" queried Daisy. "For we must pack our satchel if we are." So the little satchel was brought to me, and two tiny night dresses were carefully refolded and replaced. Two little tooth brushes and two little combs were also stowed safely away. Next a miniature purse containing a trunk check and a key was carefully inspected and replaced in Helen's pocket.

"Are we near Gordon now?" asked Daisy, with a shade of weariness in her fresh young voice.

"Only a few minutes more," I answered, "and then you'll be with your grandma. To-morrow morning you can feed the chickens."

"I hate to leave you," said little Daisy, winding her arms around my neck.

"So do I," chimed in the older sister. "Come to grandma's with us!"

"I must go home to my own dear mother," I answered, "but don't forget me and I'll not forget you, and some day—who knows—we may meet again."

We were approaching Gordon. I carefully washed the little faces and hands, and smoothed the pretty hair, so that they might look sweet and fresh when they reached their journey's end.

"What if grandma wasn't there to meet us?" exclaimed prudent little Helen.

"She will certainly be there," I assured her.

And when the train reached the station I was on the platform with the children. No need to ask which was "grandma." The face of a bright, buxom woman of perhaps fifty broke into the happiest of smiles at the sight of my dear little fellow-travelers. And into her careful hands I resigned them, hoping that some guiding hand might carefully and wisely direct the lives of the two dear children who had brightened a whole forenoon for me on a long journey across the continent.—Exchange.

BEAUTIFUL HANDS.

Three maids were going to a fair where a costly prize would be given to the one who could show the most beautiful hands.

One of them came to a little forest of wild tuberoses whose corollas were being robbed of their fragrance by the winds and the birds. One by one she touched the sweet-smelling flowers, which left on her delicate hands the snow of their petals and all that was left of their garnered sweetness.

The second one paused at a pellucid stream which rippled over golden sands, past beds of violets. In the crystal perfumed water she bathed her hands, which were thus made more beautiful.

Timid and modest, the third girl was hesitating about asking flowers and fountains for the secret of beauty, as her companions had done, when she met a ragged beggar, who in a voice of agony implored: "Alms, for the love of God!"

Drawing from her purse a coin, she gave it to the needy one, who, on receiving it, kissed the beneficent hand, letting fall on it a tear. The tear became a pearl, which imparted its delicate whiteness and grace to the hand of the compassionate girl.

Not that one whose hand had received the whiteness and fragrance of the wild tuberoses, nor that one on which glistened violet-scented drops from the golden-pebbled fountain obtained the rich prize offered at the fair.

Above all in grace, beauty and undefinable charm was seen the hand which the beggar's tear adorned and purified.—Translated from Spanish by M. Petrus, Bolton, Tex.

HEROES OF PEACE.

Heroes of peace are found in every walk of life and in every situation, says the editor of the Rico, Colorado, Item. In mine and workshop, in field and forest, they are always to be found in every time of need to risk or even lose their lives in the attempt to save their fellow creatures from danger and death. Not a week passes but the pulse beats quicker and faith in humanity is strengthened because of heroic deeds done, not to destroy life, but to save it.

People talk of a terrible mining catastrophe and of hundreds meeting death far down in the lower workings. And mingled with sentiments of pity is the glow of pride as they read of the rescuing party going down into the inferno of smoke and fire and deadly gas to rescue their fellows. They go down once too often and are brought to the surface, blackened and disfigured corpses. They sealed their devotion to duty and humanity by their lives.

Let us hope and pray and believe that war may be banished by 1915. Why not? It is a relic of barbarism as inexcusable as cannibalism.—Journal of Education.

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Editorial.

NO CHANGE OF NAME NEEDED.

There is some talk in some parts of our Church about a change of its name, with a view to getting rid of the word "South." It is claimed that a geographic name limits our commission and hinders our work.

All this seems to us to be the sheerest folly. The Roman Catholic Church bears in its title the name of a city. The Greek Church is called by the name of a small nation, which is now almost moribund. The Anglican Church bears a name derived from a little country scarcely as large as the State of Louisiana or the State of Mississippi. How is it that geographic titles have not restrained the success of these great churches?

The name of a church expresses its history and spirit, as the primacy of the Roman See is indicated in the name of the Roman Catholic Church.

We have a history of which we need not be ashamed, and for which we need not offer apology or explanation. The word "South" in our name points to the non-political character of our ministry and the unworldly spirit of our work. It reminds us and all men that our Church refused to hinder its gospel among both masters and slaves at the bidding of fanaticism and partisan frenzy. Surely, we need not apologize for that heroic and Scriptural position. While the slavery question is settled, never to be reopened, the essential principles underlying the position taken by the Southern Methodists in 1844 are of unchanging truth and of perpetual application. We need to fall back upon those principles often in these days of politico-ecclesiastical movements.

The discussion of the change of our name should not have been opened. But, now that the matter has been brought up, the General Conference should reject the proposal so emphatically as to dispose of the subject finally and forever.

Our growth during the past year was larger than that of the Methodist Episcopal Church, although their ministry is far larger than ours. It is evident therefore that neither our name nor "the time limit" is hindering us. In so far as we are hindered at all, we are hindered by unseasonable agitation and discussion and unseasoned agitators and discussers.

Whereunto we have already attained, let us walk by the same rule and mind the same things. Our salvation is of the Lord, and not of innovations and innovators. We need no change of name. Rather, we need to live more perfectly and faithfully in keeping with all its spiritual implications.

If the name were changed it would be more difficult to explain the change than to defend the honored and heaven-blessed name under which we have achieved our wonderful victories during more than sixty years.

A movement is under way in Baltimore to construct a \$100,000 edifice for the Central Methodist Church. Bishop Wilson is said to be lending his influence to the enterprise, and Mrs. Jackson, widow of the late Governor Jackson, has subscribed \$50,000 of the amount.

"THE EPISCOPACY UNDER FIRE."

We think Dr. Winton was unfortunate in the use of this expression. To say nothing of the connection in which he employed it, it seems to us to have been wholly out of place coming from the editor of our general organ. Of course, the episcopacy has its critics, but so has every thing else in the Church. The presiding eldership, the itinerancy, and the ritual have been shot through, time and again, with the arrows of criticism. Even our Twenty-Five Articles which have come down the centuries and which have felt the masterful touch of Wesley have been called "superannuated." It was Fanny Fern (was it not?) who said critics are miserable bores who find fault with you because you do things better than they. Not until we get to the good world, may we hope to be rid of them.

But our particular reason for objecting to the use of this expression by Doctor Winton is that we do not think "people who live in glass houses should throw stones." It occurs to us that, barring the present contention over Vanderbilt University, the thing in the Church which has been most "under fire" within the past few years has been the general organ under its present management. If memory serves us right, more than one Annual Conference has spoken out in condemnation of things contained therein, and such a resolution was introduced at the last session of the North Mississippi Conference and doubtless would have passed but for the magnanimous interference of Bishop Hoss, who requested its withdrawal. Dr. Winton wields a gifted and facile pen, and if he would only be more discreet and Methodist, he would be a worthy successor to the great men who before him made the tripod of the Nashville Advocate a throne of wholesome influence and power.

THE PASSION FOR CHANGE.

We have known some men who were professional "horse-swappers." They would no sooner get a horse than they would want to get rid of him. They were ever alert and keen for a trade. This swapping spirit sometimes gets abroad in the churches. Southern Methodism is sorely afflicted with it at present. We have among us not a few who want to exchange everything we have for something a little different. No part of our doctrines and polity are exactly right; every piece of the machinery needs a little readjusting. The Northern Methodists have abolished the time limit; hence we ought to abolish it. They have substituted district superintendents for presiding elders, and we should do likewise. They rake their Bishops over the coals at pretty nearly every General Conference, and we ought also to take ours to task. There is no use in expecting any progress and prosperity unless we turn things topsy-turvy and are our big sister. So say these brethren who have a mania for something new.

But unfortunately for these gentlemen when the facts are looked into it is discovered that we are far outstripping the Methodist Episcopal Church. The statistics furnished the New York Advocate of Jan. 27, by Dr. H. K. Carroll, one of the most accurate statisticians in the United States, show that our gain last year was 50,164, and theirs 47,465. And this, too, in the face of the fact that their aggregate membership is 3,159,913, and ours is only 1,780,778. If the time limit and our geographical name are such serious handicaps, pray tell us how you account for our phenomenal success? What sense can there be in adopting methods which do not work as well as those which we already have? Dr. Watkinson, in one of his sermons, tells of a cow knee-deep in clover, looking over the hedge and longing for the bleak, bare commons. So some of our brethren, rich in the glorious legacies of Southern Methodism, are looking out longingly upon the wild wastes of congregationalism and other church governments drifting toward it. Is it not amazing that we do not know when we are well off?

GATHERINGS OF LAYMEN.

The New Orleans Laymen's Meeting will begin next Saturday night and continue through Tuesday, the 15th. The one at Shreveport will immediately

follow, embracing the 16th and 17th. The places where these conventions will be held are centrally located; the programs arranged are all that could be desired, and at each place there should be a large attendance. We urge our Methodist people to go and participate actively in the exercises of these great gatherings. They will both be benefited and be the means of blessing others, if they will attend. The followers of Wesley must keep step to this music of progress which is sounding the note of advance throughout world-wide Christendom.

PERSONAL.

Rev. L. A. Sims, of Epworth Church, this city, is meeting with much success in his work. The Sunday school is wonderfully prosperous, there is commendable activity in many directions, and the work generally is going forward.

Rev. J. Saller Rutledge is pleased with the progress of things at Indian Bayou, La. The spiritual condition of his charge especially is wholesome. We are grateful to him for service done for our paper, and also for a kindly message.

Rev. D. M. Floyd, of Dumas, Miss., has favored us with a list of names to whom the Advocate is to go. He is a local preacher and a supply, but one whose work God honors. Thank you, brother, for remembering your fellow-laborer, far from home.

We are requested to state that Mrs. C. A. Powell desires to dispose of most of Brother Powell's library and will sell at a bargain. Anyone interested may obtain a list of the books to be disposed of, with the prices, by writing Rev. L. F. Alford, Newton, Miss.

The following brethren have our thanks for subscriptions sent in during the past week: Rev. W. L. Graves, Ittadena, Miss.; Rev. J. O. Winburn, Sunrall, Miss.; Rev. Jas. S. Duke, Strong's, Miss.; Rev. M. J. Miller, Edinburg, Miss.; and Rev. W. L. Duren, Tupelo, Miss.

One of the most genial and agreeable pastors in New Orleans is the Rev. Albert S. Lutz, of Felicity Street Church. He is also a man of accomplishments, and is said to be a speaker of magnetism and force. His brethren are most complimentary in their references to his work in the Crescent City.

We make acknowledgment of a letter and list of subscribers from Rev. T. J. Durrett, of Houka, Miss., where he is having a successful pastorate. A quiet, modest toiler, he blows no trumpet to proclaim his achievements, but the recurring Conference sessions show that he keeps busy in the vineyard of the Master.

Rev. E. C. Newbern, who was received into full connection at the last session of the North Mississippi Conference, but who thought it best to locate on account of home encumbrances, desires to state that he is available for revival work. Brethren desiring his services may address him at Cedar Bluff, Miss.

Both Rev. W. M. Young and Rev. V. C. Curtis have apprised us of the serious illness of Mrs. J. W. Raper, the wife of our pastor at Bynalla, Miss. She is in a hospital at Memphis, and Brother Raper is deeply distressed over her condition. Let prayer be made for the anxious husband and stricken household.

Rev. W. B. Jones, presiding elder of the Seashore District, informs us that Rev. R. T. Pickett has been appointed to the Coalville charge, and that Rev. S. E. Flurry, a local preacher, has been appointed to supply the Mentor work. Brother Pickett's address is Woolmarket, Miss., and Brother Flurry's is Mentor, Miss.

Rev. V. C. Curtis, of Coldwater, Miss., who is in his fourth year, increases in popularity as the months pass. We have never known a pastor who had a firmer grip on his people. His life and example speak daily with an eloquence that has won all hearts. And that flock is one which any man might feel honored to serve.

To that courteous gentleman, Dr. T. C. Wier, of Starkville, we are indebted for an additional number of readers in that goodly city. Referring to his pastor, he says: "Rev. W. E. M. Brogan is making a very favorable impression on his people. He has been well received and starts the year with cheering and hopeful prospects."

The entire Advocate force keenly regretted the flagrant error in the title of Rev. R. A. Ellis' article in last week's issue. It is needless to say that he was in no wise to blame. It is strange that we overlook such things, but it is done occasionally in the best of printing offices. The subject should have appeared as it does in the present copy.

At the request of Mrs. E. C. Turnley, corresponding secretary of the Louisiana W. C. T. U., it was our pleasure to announce last week a series of appointments in the State for Mrs. M. H. Armour of

Georgia. But now Mrs. Turnley writes that Mrs. Armore has been stricken with serious illness, and that all of her engagements are for the present canceled.

In a communication of the 4th inst. Rev. J. B. King, of McComb, Miss., states: "We are moving on nicely at Topisaw. I am in my fourth year here. Some of the people gave us a surprise supper last week, which was followed by a service at the parsonage. Brother King is mindful of the welfare of the Advocate, as is attested by the files in our office."

The congregation of the First Methodist Church of this city will tender Dr. and Mrs. S. H. Werlein a reception at the social hall of the church on Friday evening, Feb. 11. Dr. Werlein appears to be much at home on his native heath, and the people, without regard to denominational affiliation, seem happy to have him and his accomplished helpmeet back again.

One of the most wideawake and successful young men in the North Mississippi Conference is Rev. J. T. McCafferty, of Moorhead. He is a Millsaps man and a Vanderbilt, but best of all, he is a plain, practical Methodist preacher, who makes proof of his ministry everywhere. We thank him for taking care of the interests of the Conference organ in his territory.

We are under obligations to Rev. W. W. Drake, of Lake Charles, La., for a list of subscribers. He is one of the strong men of his Conference and a workman that needeth not to be ashamed. His honored father was a noble itinerant, and laid his life down while planting Methodism in the fertile Mississippi Delta, where his name is yet "as ointment poured forth."

It may be observed by some that the editorial bearing on the name of the Church in this issue of the Advocate is not quite in accord with what we had to say on the subject two or three weeks ago. Further reflection has convinced us that under no circumstances should we discard the word "South." The explanation of why it was done would be a perpetual source of embarrassment.

A card from her pastor brings the information that Mrs. Florence Caldwell, of Starkville, Miss., continues to be confined to her room as a result of a fall which she had some weeks ago. A Methodist whose loyalty knows no abatement, and a Christian of large usefulness, while indisposed, she will be greatly missed in the working circles of her Church. We wish her a complete recovery at an early day.

Dr. W. E. C. Hunnicutt, of Jackson, Miss., writes: "Notice has just reached us of the death of Mr. Harry W. Pearce, eldest son of the Rev. Levi Pearce, who was long a well-known member of the Mississippi Conference. Mr. Pearce died quite unexpectedly after a short illness at his home near Punta Gorda, in British Honduras. His wife was Miss Kate Maudslayi, a sister of Mrs. Hunnicutt and Mrs. W. T. J. Sullivan."

Writing from Enterprise, Miss., Rev. John D. Ellis says: "We have been kindly received here, and the outlook is really encouraging. All collections have been taken out of the hands of the pastor by a noble board of stewards, and all the pastor has to do is to pat his foot, study, preach, pray and visit. Our doors are open to you or your representative any time. We appreciate this invitation, and hope to accept it by and by."

The lay delegation of the Mississippi Conference will have a strong leader in the person of Major R. W. Millsaps, of Jackson. Possessed of a liberal education and wide reading, he is yet the most practical and far-seeing man we have ever known. He is both a loyal Methodist and an earnest Christian. We hazard nothing in saying that among "the celebrities and less" who will assemble at Asheville, not one will be found of whom he is not the peer.

From Mrs. S. D. Gwin, of Lexington, Miss., comes a remittance for the Advocate, accompanied with the statement: "I have been subscribing thereto for forty-four years. My sainted mother gave me the first subscription as a bridal gift May 25, 1865." We confess to a special interest in the long-time readers of our paper. There are no friends like old friends. May God bless them, each and all, and brighten more and more the paths they tread!

We were cheered a few days since by an encouraging letter from Mr. J. R. Strater, of Black Hawk, Miss., who is esteemed and honored by all who know him. He has been a delegate to the General Conference, and for many years was especially active in the larger International Sunday School gatherings. His life from early manhood has been above reproach, and his usefulness has been manifold and far-reaching. There is no one whose kindly interest we more heartily appreciate.

Rev. J. H. Bass is in the midst of a series of revival services at Ripley, Miss., in which he is being assisted by Rev. J. A. Bowen, of the North Alabama Conference, who has lately been having marked success in evangelistic work. If we mistake not, Ripley was Brother Bowen's first charge, and no doubt the people will give him a royal welcome. We pray that the Holy Spirit may attend his ministrations and

that Brother Bass may be rejoiced by a great awakening in his charge.

From West Point, Miss., the queen city of the prairies, comes a check for more than \$40 for renewals and new subscriptions to the Advocate. We make our politest bow to Brother Dorsey and extend him our most hearty thanks. He is a man who allows no grass to grow under his feet, who does not mince words in characterizing evil, and under whose ministry things must move. And of the royal flock whom he serves, we dare not write, lest we should exhaust our vocabulary of superlatives.

Our honored friend, Rev. J. W. Honnoll, has sent us a nice list of subscribers from Tunica, Miss. He finds difficulties in his present field, but also much encouragement. That things will soon respond to his life-giving touch we do not in the least doubt. He commends the recent issues of the Advocate, and adds the following, for which we thank him: "My opinion is that your greatest trouble is going to be to cut down long communications. Whole page articles are seldom read except by a few." A hint to the wise ought to be sufficient.

Rev. E. S. Lewis, than whom there is no more painstaking presiding elder or faithful toiler, in writing of his work, says: "The Winona district is still intact. Very gratifying progress is being made in most of the charges. Salaries are being advanced in quite a number of places. Greenwood will pay this year \$2000; Schlater, \$1000; Webb, \$1000, and Itabena, Belzoni, Klumichael, and some other places will also make advances in the assessments for ministerial support. The preachers are in fine spirits and the future is bright."

To Rev. J. H. Felts, the enterprising presiding elder of the Aberdeen District, we are indebted for the following interesting information: "Our District Stewards' and Laymen's meeting in Tupelo was a success. Hon. T. B. King, of Memphis, delivered the opening address. Nineteen of the twenty-two district stewards were present, and out of twenty-three pastors, nineteen were on hand. Much interest and enthusiasm were manifested, and plans for the year's work were projected. The outlook is much better than at this time last year."

We are appreciative of the following sentiment expressed by Miss Mary Lawrence, of Houghton, La., in a letter of the 1st inst.: "I am getting up another club for the dear old Advocate, which I hope to send very soon. It has always been in our family, and I am trying to put it in every Methodist home in this town and vicinity. My father, Rev. David Lawrence (a local preacher), subscribed for the paper when it was first issued, and the love of it has been handed down to the third generation. Long may it live and prosper!" Rich indeed is the journal which possesses such friendships and attachments.

In the last issue of the Midland Methodist, Dr. H. B. Johnson, who is one of the foremost men in the Memphis Conference, has a vigorous and timely article on the presiding eldership. We heartily agree with him both in his general discussion and conclusions. The talk which has been going on concerning the modification or abolition of this office is the purest balderdash. It is an integral and essential part of the itinerancy, and will last as long as that exists. No men among us are worked harder than the presiding elders, and none are contributing more to the upbuilding of the Church. We shall have more to say on this subject in the near future.

Rev. J. W. Ramsey has had a most cordial reception at Lauderdale, Miss., and the work prospers under his guiding hand. The Sunday school has doubled in attendance; the prayer meetings are growing in interest, and the public congregations are larger than for years. The night services are made especially evangelistic, penitents are frequently at the altar, and already there have been nineteen accessions. A liberal support has been provided for the preacher in charge, and both the pastor and people are cheerful and hopeful. The Advocate is remembered by Brother Ramsey in his work. We are pleased to hear such good things of our Conference classmate.

Rev. Robert B. Downer, of the Mississippi Conference, sends us the following information: "By private letter of the 28th ult., I learn of the serious illness of Mrs. L. Cray Saddler, of Slidell, La., and am requested to inform her old friends (through the Advocate) that but little hope of her recovery is entertained. She is conscious and would greatly enjoy a cheery letter from any of her old friends or ex-pastors. She spent the early years of her life as a member of Felicity Street Church, New Orleans, and has been a reader of the Advocate since its first issue, and quite frequently has brightened its columns with articles from her pen. Let special prayer be made that the Comforter may make bright the closing days of her long life."

The St. Louis Advocate of last week has this to say of the work of Dr. Theo. Copeland, of that city: "Dr. Theo. Copeland, of St. Paul's, is reported as being so modest that he rarely speaks of his own work, but nevertheless from chance interviews with his people we discover he has so hypnotized them that almost without exception they agree that he

is the greatest man yet discovered. Almost, if not altogether. They are so ridiculously partial that the average Bishop is discounted in comparison with their preacher, and the ordinary doctor of divinity is not considered in the same class. Of course, the Advocate is too wise and politic to take issue with this entire congregation, hence we cheerfully repeat the litany: 'All this we steadfastly believe.' Seriously, Dr. Copeland is eminently successful and one of the most universally popular men we have ever known."

Albert the First, of Belgium, successor of the wicked Leopold, is rapidly winning the admiration and love of his subjects. Happy in his domestic relations and humanitarian in spirit, his life is said to be both clean and fruitful of great good. He is especially interested in the poor, and delights to minister to their necessities. He begins each day by attending mass, and it is announced that he will abolish gambling in his court, a thing which has long been the reproach of Belgium. Queen Elizabeth is the daughter of a physician and far-famed for her philanthropy. She has founded a hospital for consumptives, and it is said that no slum in Brussels is too dangerous or filthy for her to penetrate privately, if the sick need attention. The following beautiful incident is told of her ministrations to the afflicted: "A little time ago the Queen visited a poor sick woman, who raved over music. On her third visit a large box was carried into the room of the invalid. Her friends wondered what was in it. The Queen, having pledged them to secrecy, opened the box and took her violin from it. On it she played to the sufferer until the music brought her rest. The violin was left there, and day after day, until the sufferer was well, the Queen came privately and played to her." Such a couple should have a happy and prosperous reign, for they have added to the royalty of blood the far nobler royalty of goodness.

DECEASE OF MRS. H. R. TUCKER.

Dear Brother Meek: We buried dear Sister Tucker yesterday. (She was the wife of our lamented Rev. H. R. Tucker, whom you knew well.) She was taken ill about a week ago with la grippe. On Friday night pneumonia set up, and she died Saturday night about midnight. She was with her daughter, Mrs. Williams, at Strong's, Miss. Only two of her children, Mrs. Williams and Rev. R. A. Tucker, succeeded in getting to her bedside before her death, which was sudden and unexpected. Our Church and town are in mourning. No one who has ever lived here has so completely won the friendship of everybody and made so strong an impression on the town as she. She was a noble mother in Israel, and we shall miss her. We will send you a memoir later.

J. H. HOLDER.

Beoneville, Miss., Feb. 1, 1910.

We extend our deepest sympathy to our good friends in their sore bereavement. Their loss is, indeed, great—on earth irreparable. But not so in heaven. There, with the faithful husband, who, stricken down by the same disease, preceded her to the better land by a few years, she will await the coming of the others of the now broken family circle. Till that time of reunion, may God comfort every aching heart!

GENERAL CONFERENCE ENTERTAINMENT

The Methodists of Asheville are making ample preparation for the entertainment of the General Conference, which is to meet in that city during the month of May. Not only will the delegates be handsomely entertained, but every care will be taken to provide for those who wish to attend the Conference as visitors. Reasonable rates at hotels and boarding-houses have been secured.

A strong central committee has been appointed, which, through various sub-committees, will look after every detail of the entertainment of delegates and visitors. Captain W. T. Weaver is chairman of this committee, and Mr. J. P. Kerr is Secretary.

All persons who desire information of any kind are requested to write to the secretary, Mr. J. P. Kerr, Asheville, N. C., and their inquiries will receive prompt attention.

THAT "GIVE-AWAY" BILL.

In the Texas Christian Advocate of last week Dr. Winton appeared *de novo* on the Vanderbilt University situation; but there was in his "communication" little that was either new or novel. His reference to a certain Tennessee statute may claim attention for a moment. This statute our good brother seems to regard as a sort of half-brother to the Kirkland "give-away" bill which received its quietus in the last Tennessee Legislature. Dr. Winton asserts that under this law the Vanderbilt authorities could turn the University's property into real estate and then "give the whole business away." If that is true, their powers need to be abridged, and that at once. Our brother also thinks that this law proves that the Kirkland bill (which was defeated) was perfectly innocent and laudable. Let us compare the two:

The Existing Statute.

Section 1. Be it enacted by the General Assembly of the State of Tennessee, That all educational institutions chartered under the laws of this State shall have power to sell such portions of their real estate as they may find unnecessary for the purposes of their incorporation, or which they may have ceased to use in their corporate capacity for educational purposes, and shall also have the power to donate the same to any other educational institution which will use the same or the proceeds thereof for educational purposes.

Sec. 2. Be it further enacted, That all conveyances of such property shall be made pursuant to the requirements of the existing charters of such institutions.

The Defeated Kirkland Bill.

Be it enacted by the General Assembly of the State of Tennessee, That universities or other institutions of learning, organized and now existing, or hereafter to be organized, under the law of this State with power to maintain and conduct different schools or departments of instruction or learning, shall have the power to donate or transfer such portions of their endowments or other assets as they may see proper to any other incorporated institution of learning that is established and maintained for the purpose of conducting any department of learning included within the corporate purposes for which the institution donating or transferring a portion of its endowment was organized; provided however, that this shall not authorize a donation or transfer of any fund, property, or assets impressed by trusts or limitations imposed by donors, unless such donors consent thereto.

Sec. 2. Be it further enacted, That whenever any university or other institution of learning shall avail itself of the privileges and powers granted by this Act, then such university or institution of learning may, at its option, discontinue the conduct and maintenance of the school or department of instruction or learning that is to be conducted or maintained by the incorporated institution to which the donation or transfer is made.

Nothing could more certainly betray the desperation of the cause which our Brother Winton is seeking to defend than his appeal to this statute. It needs no lawyer to point out the fatal differences between it and the defunct Kirkland bill. They do not belong in the same class of legislation. I ask intelligent men in the Church to say if either Dr. Winton's predicate as to the likeness of the statute and the bill is sound or if his conclusion as to the power which the statute gives to trustees can be even remotely justified.

I have asserted, and do now assert, that the Kirkland bill was framed with a view to accommodating between Vanderbilt and the Peabody School an alliance which could only be hurtful to, and finally destructive of the Church's interest in the former. The evidence is too plain to be doubted. The statute of Tennessee now existing permits universities and other schools to sell or donate to other incorporated schools real estate which, owning, they have never used or which has ceased to be useful under their charters. There is absolutely nothing else in this law.

But what of the Kirkland bill? Had it passed, then all incorporated universities and schools could have given away at their pleasure any part or all of their endowments or other assets to any other school that would agree to teach what the school making the donation had previously taught. When the Peabody scheme developed, it fitted into this bill like an acorn into its cup. But the cup had been shattered!

The Church will, it is not doubted, welcome the Peabody School as a neighbor of its greatest university. But the final announcement (just made) that the Peabody School is to be located near the

Vanderbilt campus (but for a prompt opposition it was to be on that campus) will put the General Conference on notice that its action for the future complete protection of its property must be pointed and comprehensive. These are words of soberness, uttered to the end that the men of the Church should think out a deliberate action.

H. M. DuBOISE.

TRAINING SCHOOL REPORT.

To the Mississippi Annual Conference, Brookhaven, Miss.:

Dear Pastors and Brethren: Your Training School, located at Montrose, Jasper County, Miss., is enjoying a very gratifying measure of prosperity, considering the crop failure in much of the territory from which its patronage has hitherto been drawn.

The attendance during the spring term reached 254, while the fall term has thus far enrolled but 221, 27 of whom are boarding pupils and six of them ministerial students.

There are two male and two female teachers associated with me in the literary department, and there is also a well patronized department of piano under competent management. We expect to have by the opening of the spring term a well organized commercial department affording instruction in book-keeping, shorthand, typewriting and penmanship.

The course of study has been made to conform to the requirements of the General Board of Education and fit students for entrance into the freshman class of Millsaps and other institutions of similar curriculum. Our graduates are reputed to be possessed of superior standing at the colleges they enter.

No baseball or football games are allowed, but twice daily calisthenic exercises are conducted under the direction of a teacher.

A spirit of cheerful subordination to authority is maintained by the student body, and it delights us to report also an uncommon degree of fidelity and success in the prosecution of their scholastic tasks.

One two-story brick building contains five ample recitation rooms, well lighted and judiciously heated, and an auditorium with a seating capacity of 600, all fully equipped with new, single desks of assorted sizes and recitation seats having tablet arms. The floors are treated with a sanitary, dust-proof dressing; new blackboard surfaces and dustless crayons have also been provided.

Through the kindness of friends and the efforts of the students themselves, a desirable collection of books, periodicals and encyclopedias is being steadily added to the present meager supply.

The grounds are being beautified with shade trees, terraces, graveled walks, and open drains constructed of cement; painted settees and lawn grass abound. The premises are inclosed with stout, woven, galvanized wire and posts of heart pine.

A refreshing, religious atmosphere obtains in the institution and community, which contributes a valuable asset in the character building going on there. The Holy Spirit has repeatedly favored us with gracious seasons of revival and the hallowing influence abides.

Three times a week the members of the four highest classes recite a lesson in Bible. On Sabbath mornings, in the pastor's study, the students looking to the ministry receive instruction in Methodist biography, history and doctrine. The Sunday school, Epworth League and mid-week prayer meeting afford opportunity for cultivation of gifts and graces spiritual, and our students use them zealously and discreetly.

Two literary societies furnish facilities for forensic and classic culture.

It is our earnest wish and request that all our preachers and laymen seek to put us into communication with Methodist boys and girls needing the cost of training we are striving to supply in the name of the Lord. Respectfully submitted,

W. A. BETTS, President.

Seldom does the sin of indolence come farther to the front among grown-ups than on rainy Sundays, and its pleadings for self-indulgence should be met with as deaf an ear as ever justice turned toward a criminal demanding undeserved mercy.—Selected.

WARNING.

Quite a number of Syrians are going through the country soliciting money to build churches or schools in their country. I am persuaded that they are acting without authority and they may be impostors. If any of them have my name endorsing their work, I hereby declare it a fraud.

I wish our preachers and people would refuse to give them any assistance. T. W. LEWIS.
Columbus, Miss., Feb. 4, 1910.

Break off some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny thyself some one vanity, do it as an offering to God, for the love of God, and some gleam of faith and life and love will stream down upon thy soul from the everlasting fount of love. Follow on, and thou shalt never lose that track of light.—Edward P. Puscy.

Criticizing other people is a thing that reacts dangerously. To doubt other's motives, to blame their actions, is to lose belief in good, little by little, and he who loses belief in good, loses his own goodness in exactly that measure. The gossip, the censor, the cynic, the soul that sits in judgment, are never good Christians or good men and women. Goodness and nobility cannot live in such atmospheres.—Selected.

TO OUR AGENTS AND ABOUT CLUBS.

Every preacher in charge of a church in the bounds of the patronizing Conferences is recognized as an agent of the Advocate. We are willing for any one, on his own responsibility, to raise a club and send it in where it does not conflict with the work of the pastor; but the preacher in charge is our authorized agent.

The price of the Advocate is \$1.50 a year with a commission of fifteen cents to agents to cover expense of collecting and remitting. The rate to preachers and widows of preachers will remain at one dollar a year.

The club rate for 1910 will be \$1.25 each in clubs of five or more. We offer the club rate as a privilege that has been requested of us, and we will give a commission of ten cents, per subscriber, only when it is requested. This commission must cover the cost of remittance.

When personal checks are sent or cashier's checks, 10 cents for collecting either the personal check or the cashier's check. Almost any bank where you have an account will give exchange on New Orleans or New York for the asking. If you will notice the receipts we are now sending out, we give receipt for the amount actually realized on the check in this office. In the case of small checks, we will give credit on the subscription only as far as the amount actually realized will pay.

The reason that we have reduced the former commissions, paid, and the reason that we are watching so closely even the exchange that we have to pay on checks is that we have reduced the regular price of the Advocate, and there is no margin for unnecessary expense. Ten cents in one instance does not amount to much, but it may be the whole of the profit to us. When you multiply it by the thousands, it becomes a serious matter. We are cutting off all the margins in order to give all our subscribers the benefit.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. JOSEPHINE E. DAWKINS was born Aug. 25, 1842, in Choctaw County, Ala., and died Dec. 28, 1909, at the home of her daughter, Mrs. K. W. Parks, near Chunky, Miss. In 1856 she was married to Mr. William Dawkins. Two years after marriage, they moved from Alabama to the vicinity of Montrose, Miss., where they lived until about two years ago, their declining years being spent with their children. When Mr. and Mrs. Dawkins settled at Montrose, there was no Methodist Church there and these two good people, with their friends formed a society and raised money with which the Methodist Church was built. Mrs. Dawkins was converted when a child, and lived a consistent Christian all her life. To know her was to love her. Her husband, four sons and a daughter survive her; two sons and two daughters having preceded her to the better world. Her remains were interred in the cemetery at Montrose, Miss.

NETTIE PARKS.

JOHN W. FERGUSON, son of Alfred and Elizabeth Ferguson, was born in Vicksburg, Miss., Dec. 10, 1848 and died at Arcola, Miss., Dec. 31, 1909. From early youth until his death, he was under the shadow of affliction. He was denied the power to serve God and his fellowmen in the way accorded to most men, but he was given to habits of religious meditation and prayer, one of the last acts of his life was to kneel and offer up his devotions to Deity. He joined the Methodist Church some years ago under the ministry of Dr. J. W. Price. He died suddenly and was buried at Hollandale, Miss. His loved ones feel assured that he had entered into rest.

W. H. MOUNGER, Pastor.

It is with a sad heart we record the death of Mrs. ESTHER A. PURIFOY on Dec. 24 at the home of her daughter, Mattie McPherson, Hazlehurst, Miss., where she was visiting. She was born in Warren, Ga., Sept. 2, 1839, and was the daughter of Rev. Neal Maddox and Martha Neville. Reared by godly parents, she was impressed with the beauty and truth of Christianity and baptized by Rev. T. Anthony, presiding elder, and became a member of the Methodist Church at an early age. She was married to John Whitfield Purfoy, Jan. 21, 1871, at Barns ville, Ga., and one year later moved to Union Church, Jefferson County, Miss. Living there a number of years, the family located in Crystal Springs, Miss., where they all became active, useful members of the church. Mr. Purfoy, a good and pure man, passed away Jan. 7, 1900, and on Sept. 20, 1907, her sweet daughter, Lela, who was constantly her companion and advisor. During a revival held by Rev. W. M. Hopper, both sought and obtained the blessing of sanctification. Their love for the church of their choice was constant, always in their place in Sunday School and teaching class; hearing the word preached, getting thereby strength for daily needs, when it was possible to attend service. Often her soul was burdened for the salvation of the lost; yet while too timid in her nature to talk to them about the salvation of their souls, she would modestly tell her friends of her anxiety for those out of Christ, and bear them to the throne of grace in her daily prayers. Before a foolish and gainstaying world she exemplified the doctrine of Christ, and looked forward to that "home of the soul" that "mansion prepared," which she has entered. One loving, yet lonely daughter, three noble sons left behind, two brothers and one sister, besides numerous friends, grieve for the absence, until we too shall be called away. Her true friend.

(MRS.) EMMA SIEBE.

Mrs. SALLIE B. SULLIVANT, wife of Jessie Sullivant, was born in Marshall County, Miss., Aug. 16, 1852. She died at her home at Teasdale, Tallahatchie County, Miss., Jan. 5, 1910. She was converted early in life and joined the Methodist Episcopal Church, South, and continued a faithful and consistent member to the end of her life. She has left her husband and five children, two sons and three daughters in great sorrow. She was taken sick on Dec. 25 with what at first seemed to be la grippe, but pneumonia set in and her precious life was quickly gone. One of her daughters, Mrs. Hickham, was the wife of Rev. I. W. Hickham, late of the North Mississippi Conference, who died at Wier, Miss., more than a year since. Another daughter is the wife of Rev. Mr. Carder, a Baptist minister, of Texas. One of her sons is the Hon. John Sullivant, now a member of the legislature from Tallahatchie County. The other son and daughter have remained at home with the parents. Sister Sullivant was a woman who tried to make others happy and in so doing she was happy. There was hardly any sacrifice too great for her to make that she might contribute to the pleasure or comfort of others. Her home was the home where you could rest and where the preachers always found a hearty welcome with words of comfort and encouragement. She loved her church, always attending the services when she could; above all, she loved her Savior, and with a great faith and devotion, she lived a happy Christian life. The writer of this knew her for a long time, and was her pastor for eight years, and I am sincere when I say she was as near faultless as any woman with whom I have ever been acquainted. The community and church will certainly miss her, and her place will be hard to fill. Her kind and loving attention to her husband, in his afflictions for the past several years was really beautiful. She enabled him to bear his suffering with much more ease than he otherwise could have done. We laid her to rest in Bethel Cemetery, but we expect to see her again. Brother Sullivant's health is poor, he is waiting awhile on this side of the river, and by and by will cross over and see his loved ones again. May God bless all those sorrowing ones.

JAS. PORTER.

RESOLUTIONS OF RESPECT.

The following resolutions were adopted by the Woman's Home Mission Society of Boyce at a called meeting on Wednesday, Jan. 26, 1910:

Whereas, it has pleased our Heavenly Father to remove from our midst, our beloved friend and sister, Mrs. B. N. SEWELL, therefore, be it resolved,

First—That we extend our heartfelt sympathy to the bereaved husband and family of our deceased sister, praying that God in his infinite love and mercy may aid them in bearing the great affliction with resignation, ever bowing to the will of him, who doeth all things well.

Second—That in the death of Sister Sewell, our auxiliary has lost one of its brightest gems, she leaves to us the example of a noble life well spent in the service of her God.

Third—That a copy of these resolutions be spread on the Minutes of the society, one sent to the family and a copy be published in the New Orleans Advocate and Alexandria Town Talk.

MRS. M. N. JAMES.

MRS. J. E. GRISSOM.

MRS. WALTER HILBORN.

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A MEMOIR.

In the home of Dr. John Y. Murry, in Ripley, Miss., is a vacant chair which was occupied nearly 50 years by his queenly wife, and the Christian mother of his children. This good woman commenced her earthly experience in Hawkins County, East Tenn., being born to the late Rev. C. P. and Sarah Etter Miller, Feb. 18, 1833. Two years later, her parents moved to Ripley, Miss., where she developed her womanly virtues, and strong Christian character. This elect woman, descended from sturdy Methodist stock: her father being a preacher in the Methodist Church—a man of strong conviction of the right, who loved the doctrines of his Church, whose faith in the gospel of Jesus grew steadily to the end. Her mother was a most balntly woman and a cousin of the late Dr. W. G. E. Cunningham, of precious memory. Sister Murry joined the Methodist Church in her eleventh year and in it she invested her life with all pertaining thereto.

On Oct. 11, 1860, she was happily married to Dr. Murry, of her home town. To them were born six children, all of whom are now living to mourn their loss with their aged father, and to honor the name of their sainted mother.

It was very good fortune to be her pastor four years, commencing with 1887; and to my mind, during a pastorate of more than thirty-five years, I have never known any one to approximate nearer the ideal Christian than did Sister Murry. She was frail of stature, and annoyed by a cough which threatened a speedy termination of her life, yet I have seen her many times on raw, windy days, with a veil over her mouth to prevent inhaling the frosty air as much as possible, on her errands of mercy to the poor and the sick. It seemed she intuitively knew where help was needed, and did it as noiselessly as an angel. There was no sounding of trumpet about her deeds. She was so bent on the prosecution of the Master's work that she "counted not her life dear unto herself." She let no trivial thing thwart her plans in doing good, neither great things that could be overcome by divine grace. She practiced the Pauline idea "to live is Christ." More than twenty years have passed since these observations. Thousands of others under similar circumstances would have pleaded feebleness, as an excuse and done nothing, but not her. Sister Murry had a wonderful blending of those traits that go to make a great woman. She thought not of her own comfort, only as it came to her by making others happy. She had a keen insight to people and things, a broad mind, a catholic spirit, a big heart overflowing with love to God and for the salvation of the world. She was meekness personified. An unflinching hopefulness was one of her characteristics. She threw away no time in imagining that the world was growing worse. She never dwelt on the darkness of prospects, but looked up into the brightness of the heavens, and bathed her soul in the sunshine of God. She, with her noble husband, made their home a place where the good angels might well visit and where the preacher always found an abounding welcome, whether he was a Bishop or the untired, timid, beginner.

Sister Murry had two songs which were her favorites. One was, "Nearer My God to Thee, Nearer to Thee." This she sang much, and in its sentiment, and by faith, she moved nearer to him all the while. The other was "There's a Wilderness in God's Mercy." This one she used for others as well as for herself. In its use she gave heart to many downcast souls and especially those who were remote from public notice, for she was as considerate of their feelings as if they had been the most refined and cultured.

The conclusion of her earthly stay was on the early morning of the 7th of January, 1910, when she bade adieu to the loved ones for awhile, and hastened up to receive her unfading crown

and to live with her Heavenly Father in his many mansion house forever.

Her funeral service was appropriately conducted at the home at 11 a. m. on the Sabbath by her faithful pastor, Rev. J. H. Bass, and her presiding elder, Rev. Ben P. Jacob. Though snow was on the ground, scores of people came and testified their appreciation to the life of this one taken from them. Was it not fitting that she should be laid to rest on the Lord's day? Many will miss her, but none so much as the husband and children. Most assuredly, she will be missed by her pastor. He will miss her councils, her cheer, and example, and she will be missed by the church. Who will take her place? May her daughters follow in her footsteps. Truly a great woman is gone, a mother in Israel has fallen, but we know where to find her.

D. W. BABB.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Melville	Feb.	10
Colfax	Feb. 13,	14
Columbia	Feb.	18
Bunkle, at Bunkle	Feb. 20,	21
Ville Platte, at Chicot	Feb.	25
Opelousas	Feb. 27,	28

PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Shimboro, at S.	Feb. 12,	13
Ringgold, at R.	Feb.	19
Gibbsland, at G.	Feb. 20,	21
11 a. m.	Feb. 20,	21
Bernice, at Bernice	Feb. 26,	27
Houghton, at H.	Mar. 5,	6
Lanesville, at L.	Mar. 6,	7
Lisbon, at Lisbon	Mar. 12,	13
Cotton Valley, at C. V.	Mar.	18
Minden	Mar. 19,	20

R. W. TUCKER, P. E.

Lafayette Dist.—First Round.

Bell City, at Hayes	Feb. 12,	13
Lake Arthur	Feb. 13,	14
Prudhomme, at Branch	Feb. 19,	20
Rayne	Feb. 20,	21
Lake Charles	Feb. 26,	27
Sulphur, at Sulphur	Feb. 27,	28

J. E. DENSON, P. E.

Shreveport Dist.—First Round.

Many, at Many	Feb. 19,	20
De Ridder	Feb. 12,	13
Bon Ami, at Carson	Feb. 13,	14
Zwolle, at Zwolle	Feb. 20,	21
Hornbeck, at Hornbeck	Feb. 25,	26
Lusville	Feb. 27,	28
La Chute, at L. C.	Mar. 5,	6
Pleasant Hill	Mar. 12,	13
Pelican, at Pelican	Mar. 19,	20
Mansfield	Mar. 26,	27
Greenwood, at Kingston	Mar. 27,	28
Mooringsport	Mar. 29,	30
Ida, at Ida	Apr. 2,	3

T. J. WARLICK, P. E.

Eaton Rouge Dist.—First Round.

Tickfaw, at Tickfaw	Feb. 12,	13
Ponchatoula, at P.	Feb. 13,	14
Pt. Vincent, at Pt. V.	Feb.	16
New Roads, at N. R.	Feb.	18
St. Francisville, at St. F.	Feb. 19,	20
E. Feliciana, at Oak G.	Feb.	23
Pine Grove, at P. G.	Feb. 26,	27
Amite City	Feb. 27,	28
Baton Rouge, First Ch.	Mar. 5,	6
Baton Rouge, Second Ch.	Mar. 6,	7

C. C. MILLER, P. E.

Monroe Dist.—First Round.

Lake Providence	Feb. 12,	13
Tallulah	Feb. 19,	20
Waterproof, 7:30 p. m.	Feb.	20
Brookland, at Franton	Feb.	26
Eros	Feb.	27
Mer Rouge	Mar. 5,	6
Floyd, at Oak Grove	Mar. 12,	13
Downsville	Mar. 19,	20

S. S. KEENER, P. E.

New Orleans Dist.—First Round.

Covington, at C.	Feb. 13
Carrollton	a. m. Feb. 20
Felicity	p. m. Feb. 20
Second Church	a. m. Feb. 27
First Church	p. m. Feb. 27
Rayne Memorial	Feb. 27

F. N. PARKER, P. E.

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CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

Woman's Home Mission Conference for Louisiana, New Orleans, La., May 5-8.

General Conference of Methodist Episcopal Church, South, Asheville, N. C., May 4, 1910.

General Board of Church Extension, Louisville, Ky., April 20.

General Board of Missions, Nashville, Tenn., April 27.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Annual Meeting of the Woman's Board of Home Missions of the M. E. Church, South, April 15-22, 1910.

Layman's Missionary Movement.

National campaign of Laymen, Jackson, Miss., Feb. 8-10; Shreveport, La., Feb. 16-17; New Orleans, La., Feb. 12-15.

National Missionary Convention of Laymen, Chicago, Ills., May 3-6.

Laymen's Missionary Conference of the Methodist Episcopal Church, South, Dallas, Tex., Feb. 19-22.

Sunday School.

Convention of the International Association of Louisiana, New Orleans, March 15-17.

World's Sunday School Convention, Washington, D. C., May 19-24.

THINK THE NOBLEST THOUGHTS.

You have length and breadth to your life, but have you height to it? You are a farmer—are your thoughts always of your farm and stock? You are a manufacturer, but do you think alone of raw materials, refined and verdicts, and decisions? You are a lawyer—do you think only of briefs, verdicts, and decisions? You are a mechanic—how is it with you? Are your thoughts only of tools, products of your skill, hours, and wages?

Add height to your life. Rise to God in thought, faith, hope, and love. Yield yourself to the invisible forces that draw the heart upward. Let your soul return to find rest in the God that breathed it into being. As you draw near to God the air invigorates, the clouds disappear, the stars shine, the heavens open. Doubt decays, faith revives, fears sink away, peace comes in joy springs up, light breaks all around.—Philadelphia Methodist.

MISSISSIPPI CONFERENCE.

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Hebron Feb. 19, 20
Columbus Circuit Feb. 26, 27
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NEWTON DIST.—FIRST ROUND.
Newton Feb. 19, 20
Montrose Wed Feb. 23
Trenton at Trenton Feb. 25, 26
Rose Hill at R. H. Fri. Mar. 3
Clunkkey at Clunkkey Mar. 4, 5
Hickory at H. Mon. Mar. 6
Decatur at Union Mar. 11, 12
T. I. NEIL, P. E.

MERIDIAN DIST.—FIRST ROUND.
North Kemper at Mellen Feb. 12, 13
DeKalb at DeKalb Feb. 14
Meridian, 5th St. a. m. Feb. 20
Meridian, Central p. m. Feb. 20
Porterville at P. Feb. 26, 27
Meridian, East E. a. m. Mar. 6
Vimville at Pleasant Hill Mar. 12, 13
W. H. LEWIS, P. E.

VICKSBURG DIST.—FIRST ROUND.
Rolling Fork at R. F. Feb. 19, 20
Anguilla at Anguilla Feb. 20, 21
Mayersville at Filfers Feb. 26, 27
Harrison at H. Mar. 5, 6
Hermanville at H. Mar. 12, 13
Edwards at Edwards Mar. 19, 20
Oak Ridge at Oak Ridge Mar. 26, 27
G. H. GALLOWAY, P. E.

NATCHEZ DIST.—FIRST ROUND.
Homochitto at Mt. O. Feb. 19, 20
Nebo at Providence Feb. 26, 27
Scotland at Bethesda Mar. 5, 6
Adams at Adams Mar. 12, 13
Bayou Pierre at P. Ridge Mar. 19, 20
Barlow at Barlow Mar. 21
Wilkinson at Hopewell Mar. 26, 27
H. W. FEATHERSTON, P. E.

Brookhaven Dist.—First Round.
Gallman at Bethesda Jan. 22, 23
Hazlehurst Jan. 23, 24
Osyka at Oyska Jan. 29, 30
North Wesson at N. W. Feb. 5, 6
Wesson Feb. 6, 7
Pearlhaven at Maillan Feb. 12, 13
Brookhaven Feb. 13, 14
Silver Creek at S. C. Feb. 19, 20
Topisaw at Topisaw Feb. 26, 27
Bogue Chitto and Norfolk at Bogue Chitto Mar. 2
Tylertown at Tylertown Mar. 5, 6
Buford at Summers Cdp. Mar. 12, 13
Monticello at Monticello Mar. 19, 20
Prentiss at Prentiss Mar. 26, 27
J. T. LEGGETT, P. E.

Jackson Dist.—First Round.
Mendenhall Feb. 16
Florence Feb. 18
Eden Feb. 19, 20
Deasonville at Union Feb. 26, 27
Lintonia 11 a. m. Mar. 5
Yazoo City 11 a. m. Mar. 6
Flora 7 p. m. Mar. 9, 10
Fannin at Oak Dale Mar. 12, 13
Camden Mar. 19, 20
Harrisville at Rexford Mar. 26, 27
J. R. JONES, P. E.

Seashore Dist.—First Round.
a. m. Feb. 16
Oakvale at Oakvale Feb. 19, 20
Columbia Feb. 21
Hub at Hub Feb. 22
Lumberton Feb. 23
Gulfport, 25th Avenue Feb. 26, 27
Poplarville Mar. 4
Carrier and McNeil at C. Mar. 5, 6
Longbeach Mar. 9
Escatawpa at Escatawpa Mar. 11
Americus at Pleasant Hill Mar. 12, 13
Moss Point Mar. 14
Pascagoula Mar. 15
Biloxi Mar. 16
Vanceleve at Mt. Pleasant Mar. 19, 20
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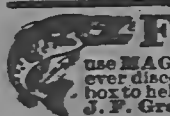


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Sunday School

By W. B. Campbell.

LESSON FOR FEBRUARY 13, 1910.

WORLDLINESS AND TRUST

Matt. vi:19-39.

Golden Text: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. vi:33.

In his sermon the Lord follows his teaching on prayer by an exhortation on fasting: it can be inferred that as the mind is so intent on spiritual needs, no thought will be taken as to what we shall eat, thus making fasting a natural sequence of prayer. Unless we desire by fasting to take the mind away from worldly affairs, the act would savor of "a voluntary humility" and "will worship" that St. Paul speaks of in Colossians ii. A practical view of fasting is to abstain in order to give to him that is sick and hungry. Following this is the admonition that, in this hazy world where the predominant thought is to get and save for the sake of having, we are not to be content with accumulated worldly goods, relying on such achievement as a safeguard against adversity, thus neglecting the care the Father bestows upon us. Worldly treasures, whether they consist in wealth, fame, or friendship, are subject to the change that follows an adverse course of events, and their very instability produces a distrust of all things, in the mind of him who lays up for himself such treasures. Let heaven be the storehouse, for treasures laid up there never know a change, and the heart that follows and abides with treasures there, will partake of the divine nature. The light of the body is the eye, and the glory of the soul is the mind; if, therefore, the mind be filled with love and good works, the glory of God will fill the soul. But if the mind is wholly occupied with worldly affairs, the spiritual vision of unseen things, that are eternal, is blunted and darkened.

There can be no division of loyalty, we cannot be true to God while serving the world. "Choose you this day whom ye will serve" said Joshua to inconsistent Israel. It is fear, and a doubt of God's promise to provide for us, that causes anxious thought for the future. Our earthly needs will be supplied; and much more; for we have the gift of eternal life through Jesus Christ, our Lord. It is wrong to be anxious lest we have food to eat, after having learned to pray "Give us this day our daily bread" believing that "they that seek the Lord shall not want any good thing." He that is in God's service is well paid; for he giveth to all men liberally and upbraideth not. The purpose for which God hath given us life is much more than that by which life is sustained. If we have a work to do, God will provide health and strength to do it. Observe the birds, God made them, and through all the cold and storms of winter he provides them with food; we do not see how they return God's goodness, for they work not as we would; yet in God's wisdom their creation and being was chosen by the Savior as a lesson to us. We are of more value to God than they. If by "taking thought" or by concentrating our mind on preserving our physical condition, we will live no longer than the time appointed for our mission on earth to end. As for raiment, consider the lilies of the field; they know, if flowers can know, that God only requires of them that they grow; he clothes them as was not King Solomon in all his glory. God only requires of us that we grow, grow in grace and in readiness for service. If God bestows so much care on the flowers that so soon wither and fade, how much more will he care for the bodies that he hath created in his own image. Therefore, we are not to be so entirely occupied with the practical things of life as to exclude all thought of God and eternity; those who make no pretensions to religion are thus occupied,

and surely the Christian must so live as to appear different from them. We all must work, and working is serving God, for he has made it so that work is a blessing. All nature tells us that God works continually, and that results are produced from the exercise of energy. The best men are the busiest men. The most efficient church worker is the man who is diligent in his every day affairs. If a man gives part of his time to God, God will bless the use of the time he gives to his own business. One day of seven is little enough to give for God's service, and the godly man will stop secular work on Saturday night, to be resumed on Monday morning; yet all the intervening weeks days, he is in the spirit of prayer and in sweet communion with the Father. This is the man who has first sought and found the kingdom of God, and has all other good things added unto him.

That which may happen to-morrow, of evil, whether of misfortune or ill-health, let it not overmuch concern us; but rather let us pray, that with to-day we may, each day be kept by the power of God through faith unto salvation. We are all children; we need the constant care of our Father, and we have it. Our temporal and our spiritual needs are so closely allied that he does not direct the one without the other; we are wrong if we need any help that we cannot ask God for. Every point of indecision should be made a subject of prayer, and there are no matters too small to tell the Father of. Prayer is the first form of faith in practice, and faith grows stronger as it is brought into service, and the more often we are found at the throne of grace, the more boldly can we come to obtain mercy, and find grace to help in time of need.

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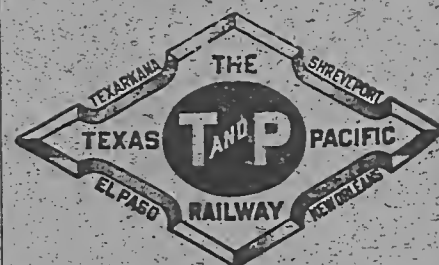
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Tidings from the Field

Benton, La.

I am opening up my second year in this pastorate and my fiftieth year in the itinerant work with gratifying results. In a meeting, just closed, in which the preaching was done by Rev. A. C. Holder, Ph.D., there were a number of conversions and eleven additions to the Methodist Church, and others to the Presbyterian and Baptist Churches. Having observed the methods and intense earnestness of Dr. Holder and heard the doctrines which he preaches, I cheerfully recommend him to those wanting assistance in protracted meetings.—J. A. Parker.

Starkville, Miss.

We are planning for a great revival here in the spring. We will have Rev. W. G. Harbin with us. The prospects are good for a great meeting. The people are praying for the success of it. The church has taken on new life in many ways. The pastor's salary has been increased \$200, and the assessment for the presiding elder advanced to \$217. The stewards have adopted "the hudget plan" for handling the finances, and will relieve the pastor of all work of that character. We are having from 350 to 450 at church, both morning and evening. Good prayer meeting; good water; good people; good everything. In fact, it is down hill from Starkville to every point in the North Mississippi Conference. Those cultured and saintly men, Dr. T. C. Wier and Rev. W. S. Harrison, have been a great help to this young itinerant. They are pillars of strength to this church and people. I count it a blessing too great to express in words to have had the companionship and wise counsel of the Rev. Amos Kendall, now ascended to the Church Triumphant, in Aberdeen, and it delights me to have wise counselors here. God bless the old soldiers, victors on many battlefields, and make their declining days bright! —W. E. M. Brogan.

Sardis, Miss.

On Jan. 10, the district stewards of the Sardis District met at Coldwater to do their work. They raised the presiding elder's salary \$100. In the afternoon a considerable number of lay leaders were present and discussed their work. They adopted a resolution requesting the stewards in every charge to raise all of the finances, and allow the pastors to give themselves wholly to the spiritual work of the ministry. Following this meeting, the presiding elder was kept in doors for two weeks by an attack of bronchitis, but by the special kindness of the brethren the work went on. Brothers Curtis, Brown and Porter in particular giving valuable assistance. All of the quarterly conferences held so far indicate a good year. Last Saturday and Sunday, the 29th and 30th, I was with Rev. B. B. Sullivan at Longtown, where we held the best quarterly conference I have known on that work. We had a large congregation Saturday morning, a fine service, and a good dinner following. The pastor's salary was advanced \$100;

good reports came in from every part of the circuit, and a club of new subscribers to the New Orleans Advocate was started. The Sunday services and communion were gracious and inspiring, and the outlook is very promising in this field.—W. M. Young.

Madison, Miss.

The District Steward's Meeting is so often a dry and uninteresting gathering in which one or two men do all the real work that it is quite refreshing to attend a meeting that engages the thought and interest of all in attendance. Such a meeting was that of the Jackson District Stewards held at First Church, Jackson, Miss., Jan. 12, 1910. The presiding elder, Rev. J. R. Jones, called the meeting to order, and, after a brief address, led in prayer, announced a hymn, requested further prayer, lead by Dr. W. B. Lewis, of Canton. After the usual preliminaries, the appointment of the committee, composed entirely of laymen, to apportion the Conference assessments to the various charges, the unusual part of the program was taken up. Laymen and preachers entered into a most interesting and instructive discussion of the work of the district. Special emphasis was laid upon the subjects of home religion and revivals. The discussions grew enthusiastic, and drew many expressions from the laymen. It looks like an auspicious beginning, when laymen and preachers meet together in the early year and in open and enthusiastic discussion declare for the old fashion revival, and the "old-time religion" and pledge themselves to help each other in the plans and campaigns for the year. May it so be that this year shall see the greatest revivals and the greatest spiritual progress in the history of the Jackson District!—J. W. Ward, Sec.

PROGRAM OF MISSIONARY INSTITUTE

For Hattiesburg District, Mississippi Conference.

Following is the program of the Institute to be held at Hattiesburg, Tuesday, Wednesday and Thursday, March 1-3, 1910, Rev. W. B. Sharbrough, P. E., presiding.

Tuesday, March 1—2:2-3:30 p.m. Devotions, D. C. Langford; 2:20-2:45, Organization; 2:45-3:15, "My personal financial obligation to God," Hon. W. F. Cook; Discussion, 15 minutes; 3:30-4, "Prayer and Missions," R. L. Bennett; 7:30, Preaching, Rev. H. L. Norton.

Wednesday, 2d—9:9:20, Devotions, Rev. E. J. Coker; 9:20-9:50, Review of Bishop Neely's "South America," John A. Moore; 9:50-10:10, "The Mission Study Class and How to Conduct It," A. F. Watkins; Discussion, 10 minutes; 10:20-10:35, "The Pastor and Missionary Collections," R. F. Witt; 10:35-10:50, "Laymen and Missionary Collections," W. H. Collins; Discussion, 10 minutes; 11 o'clock, Sermon, on the "Great Commission," M. B. Sharbrough; 2:2-2:45, Devotions, J. J. Golden; 2:20-2:45, "Stewardship and Missions," H. Steward Stevens; Discussion, 15 minutes; 3-3:30, "The Laymen and the Evangelization of the World," Geo. H. Thompson; 3:30-4, "The Laymen Movement and Missions," Z. Z. Linton; Discussion, 30 minutes; 4:30,



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"The Missionary Evangelist," D. E. Kelly; 7:30-7:50, Devotions, J. A. McLeod; 7:50-8:20, Address, W. S. F. Tatum; 8:20-9, Address, Z. Z. Linton.

Thursday, 3d—9:9:20, Devotions, Geo. D. Anders; 9:20-9:40, "The Missionary Territory of our own District, and how best to meet its own needs," M. L. Burton; Discussion, 10 minutes; 9:50-10:10, "The Pastor and the Woman's Missionary Societies," J. W. Thompson; Discussion, 10 minutes; 10:20-10:50, "How to make the best of the Sunday School Missionary Society," J. C. Chambers; 11 o'clock, Sermon, W. D. Dominick.

Entertainment will be provided for all pastors, leaders in Laymen's Movement and a representative from each; the Board of Stewards, Sunday school and Epworth Leagues from each pastoral charge. All Methodists of the Hattiesburg district have an interest in this Institute, and their presence will be appreciated.



The Master's work may make weary feet, but it leaves the spirit glad.—Elizabeth Charles.



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NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, FEBRUARY 17, 1910.

C. G. CHALMERS, Publisher.

VOL. 57—No. 7.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2819.

Editorial.

Even power itself hath not one-half the might of gentleness.—Leigh Hunt.

Let every man be occupied, and occupied with the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—Sydney Smith.

A cheerful disposition is a great factor in the achievement of success. A despondent heart is fit only to lead a retreat. Nothing worth while was ever wrought by dominant pessimism. The optimist is the one who marches on to victory.

The best gauge of one's religion is the extent to which he feels the sense of obligation. The man who feels free to do as he pleases is far from the kingdom; but the individual who, like Paul, feels that he is "a debtor to all men," has well-nigh reached the summit of Christian attainment.

The important thing is not how we end, but how we spend our days. The thoughts and actions of the present are woven into the warp and woof of character by the ever-busy loom of time. What we do to-day will determine largely what we are to-morrow. One who lives right will die right, and man in eternity will be what he makes himself in time. It is literally true under the economy of redemption that "every one is the architect of his own fortune."

The indispensable weapons in the Christian warfare are not carnal, but spiritual. The might of money is needed, but more so the might of the Holy Ghost. The sign by which we are to conquer is not the dollar mark, but the Cross. We are firmly convinced that too much emphasis is put upon the material prosperity of the Church in this day. Unless increased equipment produces larger spiritual results, it is a reproach, a shame, and not a thing of which to be proud.

This is pre-eminently the age of the demagogue. In every field and sphere his reign is well-nigh supreme. Men who seek to do what is right rather than what is popular are painfully scarce. Never was there a time when people with convictions and the courage to maintain them were worse needed in both Church and State. We are sick ad nauseam of seeing important principles sacrificed for petty office or the greed of gain. We do not like to sound a pessimistic note, but we confess that there are spectacles about which, at times, make us almost despair of popular government. The reignancy of the masses is too often the reign of ignorance and inflamed prejudice. We believe in "a government of the people, for the people, and by the people," but we want the people who rule to be enlightened and moral. The hope of the nation lies in its schools and churches. Unless we educate and Christianize the millions beneath our flag, the Republic will surely fall.

TWO GREAT MEETINGS.

The Laymen's Convention in Jackson last week was one of the most notable religious gatherings ever assembled in Mississippi. The local committees had left nothing undone to make the occasion a success, every needed convenience having been provided; and all possible courtesies were shown the visitors. The Coliseum, with a seating capacity of 2500, was an admirable place for the convention to hold its sessions and do its work. The attendance of laymen and preachers was not less than 1000 or 1200. They came from every section of the commonwealth and were representative of the best citizenship of the State. This, in view of the fact that many from the northern tier of counties attended the Memphis convention, was a remarkable showing. It is needless to say that the addresses delivered were of a superior order. Many of them provoked much applause, and enthusiasm was at high tide. The denominational rallies were well attended and prophetic of abiding results.

The New Orleans Convention is in session at this writing. It opened last Saturday evening with a banquet at the Athenaeum, at which there was an attendance of over 400. Sunday, the 13th inst., was a great day throughout the city. The various Protestant pulpits were filled by distinguished visitors, and in the afternoon and evening large missionary rallies were held. The sessions of the convention are attracting much attention. Not since the memorable Missionary Conference in 1901 have so many noted mission workers been assembled in Louisiana.

As we have before stated, we regard this activity of the laymen as perhaps the most significant religious feature of our time. It means that the great body of the Church—those who hold in their hands the wealth and resources of Christendom—are awakening to the importance and duty of evangelizing the world. The Movement is luminous with hope and promise. If it were to stop now, with the larger publicity which it has given to the missionary cause and the other results achieved, it would deserve to be written down as a phenomenal success. But the awakening is yet in its incipency. We feel confident that it will not be arrested, but that it will grow and widen in the sphere of its influence as the months and years pass. Henceforth, the men of America will make their power felt, not alone in commerce and politics and the affairs of secular society, but in the far nobler work of extending the divine kingdom.

THE PICAYUNE TO THE RESCUE.

In its issue of the 11th inst., The New Orleans Picayune undertakes to palliate, if not to justify, the action of Pope Pius in refusing to see Vice-President Fairbanks because he had made an engagement to address a Methodist congregation in the city of Rome. A more abortive attempt at defense than that made by our distinguished contemporary, we do not remember ever to have seen. For instance, note the following: "But when it became known that Mr. Fairbanks was to take part in

public exercises that were expected to express great hostility to the Catholic Church, the Pope or his Cardinal chamberlains declined to receive the visitor. In so refusing, the Church authorities expressed their regret that a prominent American citizen was affected by it, but the announced and expected hostility of the meeting at which Mr. Fairbanks was to officiate justified the exception in his case." We demand the proof that the meeting in which Mr. Fairbanks was to participate was designed to attack or display hostility to the Romish Church in any sense whatever. None of the press dispatches that we have seen have so represented. On the contrary, they have described it as an ordinary Methodist gathering met to pay tribute to a distinguished visitor and hear any message which he might have to give.

But this is not the only remarkable statement contained in the editorial of The Picayune. Here is another even more astonishing: "If, as is reported, a Protestant congregation established in Rome can denounce and combat the Catholic Church at its throne and center, it shows that the state of religious toleration there is not surpassed anywhere." Tolerant, indeed! Does not The Picayune know that what makes possible the existence of the Protestant Churches in the city of Rome is the strong arm of the Italian Government? Does it not know that if the Vatican had its way they would be swept immediately out of existence? The Protestants do have toleration in the Imperial City, but it is that produced by intervening swords and bayonets.

GOD'S IMPARTIALITY.

The Heavenly Father is no "respector of persons." His best gifts are for all his children. All may breathe the free air; all may quaff the life-giving water, and all may gaze upon the beauty of earth and sky. The common things are in reality the most valuable. Iron is more serviceable to humanity than gold; coal is worth more to the world than diamonds, and the impartial sunlight is a richer possession than all the hoarded treasures of the rich and great. Nor is it different in the spiritual realm. All may not have the gift of healing, the gift of tongues, the gift of prophecy, or the gift of eloquence; but all may have love, the divinest gift; all may have Christ in whom are riches unsearchable, and all may have heaven with its infinite wealth and fadeless glories.

The saddest thing conceivable is a Christless old age. Feeble in strength and bent in form, with wasted years behind, the friends of former days gone, and the joys of the world without power longer to charm, the aged sinner stands tottering upon the brink of the gaping grave, waiting for the stroke of death to lay him low in the narrow tomb. No consciousness of the divine presence drives away the loneliness; no resurrection promise cheers him; no star of hope lights the darkness of the future. Soon the flickering fire of life will go out, and then will come—he knows not what. Is it not inexplicable that any human being should pursue a course that leaves him thus impoverished, abandoned, and hopeless in his hours of greatest need?

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

I have been requested more than once by different persons to give, through the columns of our Advocate, a reminiscence of my life from birth till now. It will be quite an undertaking for me, because I have never kept a record of any part of my life, and shall have to depend wholly upon my memory. Some say this is good. We shall see.

Let me say, in the first place, a man by the name of Lewis, some two or three hundred years ago, came from Wales to the United States of America and settled in Virginia. Here my grandfather, Benjamin Lewis, was born in 1760 or 1762. His parents died when he was quite a child. He was reared by a Mrs. Hill. One of his earliest recollections was that of hearing his elders discuss English oppression in the Colonies. The Stamp Act, which caused such a blaze of indignation throughout the Colonies, was repealed when he was but 2 years of age; and before the country had quieted down, duty was imposed on glass, paper, paints and tea. This added fuel to the smoldering flames, and when, a few years later, a shipload of tea landed at Boston Harbor, the famous "Boston Tea Party" was held.

The blood of young Lewis, my grandfather, boiled with indignation against England, and his soul was fired with a zeal for America's independence. When war was declared, he at once offered himself for service; but on account of his youth and smallness of stature, he was refused enlistment. A few years later, however, a troop of British cavalry encamped near his home, and the officer promised amnesty and protection to all who would take the oath of allegiance to Great Britain. Mr. Hill at once proposed to accept the offered amnesty, but grandfather as stoutly refused. Finally, irritated at the persistency of the boy, Mr. Hill decided to compel him to take the oath. Learning of his purpose, young Lewis left him, made his way to Kinston, was sworn in and equipped for service.

One incident in his life during his service as a soldier made a profound impression upon him, and became a factor in the molding of his character. It was at the battle of Eutaw Springs, S. C. Generals Green, Marion, Sumter and Pickens had throughout the summer of the year 1781, fought a splendid series of battles, ending with that of Eutaw Springs. Wednesday, Sept. 8, the company to which young Lewis belonged was stubbornly engaged with that immediately opposing it. Many were killed and wounded on both sides. Lewis, though unharmed, had many narrow escapes. A bullet cut the hair from his right temple, and killed the man just behind him. Another bullet passed through his trousers and broke a man's leg behind him. The man cursed him and asked him why he did not stop that ball. By a splendid charge, the British were swept from that part of the field, and pursued by the victorious Colonists. Young Lewis, because of his youth and smallness of stature, was unable to keep up with the company, and was soon left behind. While picking his way among the dead and wounded, he was startled to see a troop of cavalry dash out of a near-by wood, and charge down on him. Halting, the captain demanded who he was. Young Lewis could not tell from the uniform of the soldiers

whether they were English or American. While debating in his mind what was best to do, the officer reined his horse close up to the now thoroughly frightened boy, drew his sword and demanded in fierce tones that he answer the question. Looking the Captain full in the face, he said: "Sir, I do not know to what army you belong. If I say I am a Briton, and you are an American, you will kill me. If I say I am an American, and you are British, you will kill me. Sir, if I die, I will die with the truth on my lips. I belong to General Green's army, and could not keep up with them when the order was given to charge." Sheathing his sword, putting out his foot and extending his hand, the officer said: "Jump up behind me, my little man. I am going to General Green now."

In after years, in relating this incident to his children and grandchildren, he would always close with this statement: "Children, it pays always to tell the truth. It saved my life."

A few years after the war closed young Lewis married a Miss Celia Martin, of Robeson County, N. C., and settled down on a farm. Six children were born unto them—five sons and one daughter. My father was the third son. His name was Quinneá. When in his twenty-second year, he was married to Martha Spier, who was only 16 years old. About the year 1820 they moved to Mississippi and settled on or near Pearl River, in Marion County.

My parents were reared by Baptist parents. About the year 1823 both of them were happily converted and joined the Methodist Church. My father was steward, class leader and exhorter. For more than fifty years he and mother were among the most zealous workers in the Methodist Church in Marion and Pike Counties, Miss.

Eleven children were born unto them. I was the eighth child. They tell me that I was born on "All Fools' Day," about two years and eight months after the stars fell in 1833. I have no recollection of the time. My mother told me that I was born on Wednesday morning, about 8 o'clock; and I believe it, because my mother knew, and she was a woman of truth.

In my next I will tell where I was born, when and where converted, etc.

OUR MISSIONARY CAMPAIGN.

To the Pastors of the Mississippi Conference.

Dear Brethren: Our Missionary Secretaries at Nashville have just sent out the following stirring appeal, which is self-explanatory, and to which I ask your earnest and prayerful attention. They thus speak of the momentous changes now going on in our various mission fields, and of the need of immediate action:

"The whole heathen world is astir and under the influence of the Spirit of God. China has held the first elections in her history, is preparing for the opening session of her Parliament, and calls for an army of 30,000 teachers. If we could supply that force, a Christian empire might be within our grasp.

"In Korea the work grows so fast that some of our churches are being rebuilt for the third time, and each of our missionaries is in charge of from ten to twenty churches. One missionary has over fifty in his care. In Mexico our evangelistic campaign has resulted in hundreds of conversions, and on the west coast, where, up to a recent date, pistols and machetes hung upon the walls of our chapels for defense from bushwhackers and fanatics, Scripture texts have taken their places, and the atmosphere is one of peace and religious devotion. In the mission fields of the world last year there were 3,600 communicants and 10,000 adherents added to the Church every week. Surely, we can say: 'Behold, what God hath wrought.'

"Such progress brings extraordinary demands. The problem is not in the foreign field, but at home. Every man on the firing line is doing double duty, and several are on the verge of breaking down. We must re-enforce from home or cripple our work abroad. We have the men, but not the money. Unless we get the money by the close of our fiscal year, March 31st, we will face disaster. We cannot beat a retreat. We do not know how. There has been

some advance in contributions since last year, but not enough to strengthen our work where it needs strengthening most. Since our regular collections, and not specials, constitute the basis of appropriation, our reliance is upon you to help us in an hour when it is imperative that we should hold every inch of ground that we have taken.

"May we not count on you to take your collections for foreign missions within the next thirty days, and send the proceeds to your Conference Treasurer? By so doing, you may save a missionary's life, you may hold a walled city with its teeming thousands, you may redeem a province with its unevangelized millions. We must have your prompt and hearty co-operation. We must sound the call to advance and press the battle to the very gates.

Let us, one and all, comply with this earnest request of Drs. Lambuth and Pinson for early collections. Let us not forget that many of our domestic missionaries are already needing aid, and as there is no money in the treasury, some of them will be in sore straits before many weeks unless the stronger charges come to their relief. Hence, I respectfully urge that collections, for both foreign and domestic missions, be taken speedily, and the amounts forwarded at once to our Conference Treasurer, Brother Linfield. Thanks to the influence of the Movement, our laymen are awake as never before to the supreme nature of the obligation to evangelize the world, and if we will only lay the facts before them, they can be relied upon for a prompt and liberal response. M. M. BLACK,

Sec'y Board of Missions, Mississippi Conf.
Feb. 7, 1910.

"IS THE INFANT IN CHRIST? IS HE UNCONTAMINATED BY NATURAL GENERATION?"

By Rev. R. A. Ellis.

In this article I shall notice some of the Scripture and reasoning therefrom in opposition to an affirmative of the above question.

In the Nashville Christian Advocate the editor well said: "In all matters concerning which differences of opinion arise it should be remembered that the attitude of men is determined in a measure by their previous training and consequent point of view."

The above is eminently true in this controversy. I most solemnly aver that depravity is not sin, or that it has any existence apart from the individual transgressor, if that which is usually referred to as proof of its existence be all that can be adduced to substantiate it, and I suppose that it is, at least it is all that I have seen.

It is constantly affirmed that we inherit a tendency and inclining to the wrong, the inclinations of the carnal elements of our nature to excesses is proof of a sinful nature, a proof of depravity, it is claimed.

Why brethren cannot, or will not, see that if this proves that we have a sinful nature, it effectually establishes the fact that Adam had a sinful nature to begin with, or before he sinned.

It is not denied that we inherit these inclinations to wrong; we do without hesitation deny that they are sinful, for the reason that it charges God of being the author of sin or a sinful nature, for we know that these inclinations, or inclinations to the forbidden, was a characteristic of Adam while he was yet innocent. Indeed, we cannot see the possibility of the introduction of sin but by this tendency to cross the law, to go beyond in such of that which is forbidden to satisfy some element of our sensual nature. To resist these clamorous appeals of our animal nature was life in the beginning; that is to perpetuate life. It is as true to-day as ever.

Originally, man naturally had this power to check the goings of the carnal nature, and hold it in due bounds and thus preserve his frailty. We have the same power to-day, not by that which was originally man's power, inherent, but by grace, by the gift of God, and man is now as capable of meeting the demands made of him under the new covenant as was Adam under the old.

Brother O. T. Rogers, some time ago, took me to task for propagating Pelagianism. We here give quotations attributed to Pelagius. He is represented

ed as contending: "That we are now as capable of obedience to the will of God as Adam was." This statement is wrong only in the fact that he repudiates the fact of "the necessity of internal grace or the aid of the Divine Spirit."

Some of them taught that "Christ was a mere man." Pelagius attributed all things to nature. My contention has been, all is of grace. Pelagians are represented as affirming: "It is not free will if it requires the aid of God; because everyone has it within the power of his own will to do anything, or not to do it. Our victory over sin and Satan proceeds not from the help which God affords, but is owing to our free will." The above are some of the objectionable features of Pelagianism; none of them can be lodged against anything that I have said or written.

So, on close examination, the heresy-hunters will find naught to rest their charges of heresy.

Augustine taught that by the fall human nature was totally corrupted and deprived of all inclination and ability to do good. This I believe to be literally true. This being true, had he been allowed to propagate his race in that condition, none of them would have been more able or inclined to good than Adam, who, in his higher nature was morally dead, incapacitated for the end of his creation.

A new system was inaugurated, suited to man in his corporeal make-up, for by this he was an easy prey to manifold temptations.

So, sin to-day does not disarm man of moral ability or of moral inclination to the right. It certainly depraves him and tends to confirm him in a course which will ultimately ruin him. See the unfaithful servant; he kept his talent until his day of mercy ceased, when it was taken from him, for it was not his, but had been given him for the purpose of his own benefit, as well as for the glory and honor of the giver.

Now, the 51st Psalm is referred to as if it was incontrovertible proof of the morally corrupt race at birth.

We have noticed the criticisms of Dr. Alderson—just in the main perhaps. But I fail to see anything in the text to justify the conclusion reached from it, which is, that all are born sinners or with a sinful nature. I think in this Psalm we have an exhibition of human nature which has corrupted itself by some carnal indulgence. In this case lamentations over the sin of murder and adultery a burning sense of his crime almost overpowered him, and he, in common with humanity, wished to find something to palliate his crime.

The subject of the moral condition of the race was not in discussion, and to make it describe the moral condition of the race, to me seems far fetched. But the most serious difficulty I find is this view or construction of the Psalmist antagonizes the view that Christ entertained concerning little children. See Matt. 18th and 19th chapters.

I know that the construction that is usually put upon these passages is controverted. One of Dr. Alderson's critics construes the passages adversely to that which is common. It will be remembered that others as learned construe the passages in a way which seems natural. And if they be correct in their construction, it will at once repudiate the conclusions reached by some who contend that the 51st Psalm is in evidence of a universally sinful state of the race. I am not unapprised of the fact that my statement that depravity has no existence apart from the transgressor, is one that will meet resentment, but I ask that you consider my reasons for so saying—if there is no weight to them put them aside.

Mr. Chalmers position is, "that the evil disposition is by inheritance." Bishop Foster says, "with this we find ourselves in hearty accord—that it is ground for guilt; from this we dissent. We consider it a great evil, and one from which the soul must be delivered in order to its final holiness and happiness."

Foster on Sin, p. 226: "Now, in all good faith, I ask, was not the dispositions alluded to above manifestly in Adam in his creation? Was this great evil in him, one from which his soul must be delivered in order to its final holiness and happiness?"

Was he not able to resist this disposition toward the forbidden? Was its possession incompatible

with or to the existence with holiness? Now, why this disposition to wrong should be termed abnormality in the race, when it was found in Adam as a constituent element of his nature, therefore normal, is a question unanswered. Adam simply followed his normal disposition, which, when led beyond the limit indicated, resulted in sin; it is precisely so to-day. Adam had the opposite disposition—the disposition to righteousness, and the ability thereto.

But he lost that disposition and power, and by consequence the race, if the penalty threatened was inflicted, and I am sure there is no just ground for the assumption that the penalty was suspended in order to introduce the system of grace, for it is an assumption.

The possibility of extending grace was not dependent on the suspension of the penalty. God was free to exercise grace to man in a morally dead state, as he was, or would have been, in suspending the penalty threatened.

And this he did, as we think, by restoring the race to life under such arrangements and extension of offered help as would, in spite of the weakness of the flesh, secure the ends contemplated in his creation.

The grace of redemption was unconditional, but the development of the graces of this new redeemed life from an embryo state is all conditional; grace is no more an active agent, doing things, but is seen in God's attitude of helpfulness to those who feel the need of his aid, through the revelation he has made to men.

The idea of congenital corruption is almost universal, and is thought, in reason, cannot be disputed; but, from my viewpoint, congenital life is the heritage of the race, and is more in keeping with reason and the Scriptures than congenital corruption; for in such cases no provision is made for the elimination of that corruption in the case of the dying infant. I know that there is a difference made between personal and inherited depravity; I know also that it is expected that inherited depravity will, without doubt, result in personal depravity, which is the result of sin, therefore punishable.

The fact that we have tendencies to the wrong is regarded as proof of depravity. The same applies to Adam before the fall.

CERTAINTY OF RESULTS.

By C. H. Wetherbe.

I would give a gladdening word to those Christians who are longing to do special good to their fellow-men, but who are sometimes discouraged because they do not see any particular results from their labors. This is an old story, the history of which goes back through the ages. But govern yourself by the thought that the Christian who daily prays for wisdom to know how he may best serve God, and then prays that God will give effectiveness to his efforts, may feel sure that true blessings will follow, whether or not he ever sees any good results. Let your encouragement be in the truth that God does bless the use of one's talents in well-doing, rather than in looking for encouragement in visible results. Oftentimes what seem to be very favorable issues of work are not such in fact, and hence they are not always reliable. But, on the other hand, encouragement, founded upon God's promise to make effective the labors of his servants, is ever reliable and restful. The very fact that God bids one to do good to others is itself the best guarantee of blessed results.

The pastor who preaches the true gospel, in Christ's name, may be completely confident that genuine blessings must follow. Though at times his ministry may appear to him to be a failure, yet it cannot be so. Unseen by him, there are issues of greater power and worth than he can possibly estimate. The Word of God, preached to-day, may bring large and living fruit ten years from now. Much of the true preacher's work goes into the formation and upbuilding of good character in his hearers. And what is true of the preacher is also true of the editor of a religious paper. Abiding blessings must follow his work. He may see or know but very little of the blessings, but what of it? If into every

issue of his paper, he puts fervent prayer and large faith, great blessings must result. It is so, also, in the case of every writer for religious papers; if he be devoted to the highest welfare of his readers, his prayers and work must issue in results that will be harvested in heaven.

THE KIND OF PREACHING OUR PEOPLE NEED.

By W. T. Pitts.

Preach good Methodist sermons, of course.

Master your sermon; don't use manuscript; it has a tendency to disgust people with going to church. If you have not time to memorize a long sermon, make it short, but know it well. Don't whisper, don't yell, but deliver it deliberately and distinctly.

Preach that there is a hell as well as a heaven; that there is eternal punishment as well as eternal happiness. The modern preacher evades too often preaching the penalty of sin and the final destination of the sinner.

Admonish your people to elect to office, from Governor to coroner, honest Christian gentlemen, and to demand of them the same stewardship that they demand of their preacher.

Admonish your people not to dodge jury service, either grand or petit jury. If they do, they turn the scales of justice over to people who have but little idea of justice and no respect for their oaths.

Preach against the common evils of the day—especially against pistol carrying and gambling. Statistics show that there are ten times more people slain by the pistol each year than by all the common carriers combined, and that there is enough money gambled away on cotton futures alone each year to build a church and a schoolhouse on every sixteenth section in our State.

Implore the parents of your congregations to educate more of their children for the ministry, for we have many fields even in our dear Southland where missionary work is needed nearly as badly as it is in the Oriental countries. Ask for more preachers and better pay, and you may guarantee a better citizenship and a more prosperous people.

Here is a pretty story from life told by the Morristown (Kan.) News: "He was the worst boy in school; she was the teacher. She was angered by his stubbornness; he was defiant. She took him to the hall for punishment. Angrily she administered the penalty and—then somehow a great wave of pity for the boy swept over her. She looked at the worn coat of the little fellow; she thought of the frail body deprived of nourishing food; she thought of the hard and loveless home and of the starved soul of the poor kid. Tears sprang to the teacher's eyes as the boy waited for further punishment. Then he saw the tears. His own eyes grew moist and overflowed. Thinking of how the poor boy had no chance, in an impulse of love she put her arms around the boy and they cried together. That is religion. She and the boy both found it."

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Secular News and Comment

The new subway railroad in New York City will cost, including the equipment, \$240,000,000. It is 26 miles long, so that the average cost per mile will be \$9,237,650. The present subway in that city cost about \$80,000,000.

Mr. Clark Howell, the well known editor of the Atlanta Constitution, was stricken with appendicitis on the 9th inst., and immediately underwent an operation, which he is reported to have stood satisfactorily. He is expected to recover speedily unless complications should arise.

Edward Payson Watson, who is 71 years of age, has started from Los Angeles, Cal., to New York city on foot, and expects to make the trip in a hundred days. He is one of the most famous pedestrians in the world, having before walked from San Francisco to New York in 105 days. His friends are said to be confident of the success of his present venture.

Judge William C. Perrault, of the Sixteenth Judicial District of St. Landry's Parish, died on the 11th inst., at 4146 Canal Street, where he was undergoing treatment for illness from which he had suffered for the past two years. He was a native of Baton Rouge and fifty-four years old, and was one of the most prominent citizens of St. Landry Parish.

Mrs. Marilla M. Ricker, a widow, a Dover lawyer, a leader in the woman's suffrage movement, and a disciple of Ingersoll, has announced her candidacy for the governorship of New Hampshire. From this it would appear that there are other States worse off than Mississippi. Mrs. Ricker's entrance into politics seems to be an invasion of the East by one who has the spirit of the West.

A memorial to Phillips Brooks was recently unveiled in Copely Square, Boston, Mass., near Trinity Church of which he was the rector for so many years. He well deserved this tribute paid him by his friends, but he built in the hearts of his fellowmen a monument far more majestic and imperishable. We are not sure that Bishop Brooks was not the greatest preacher that America has produced.

Hon. J. J. Vertrees, of Nashville, the most brilliant lawyer in Tennessee, has been invited to represent Mr. Ballinger, whose administration is now under investigation at Washington. We are pleased to see Southern men thus honored, but we regret that the examination of Mr. Ballinger's course is not to be conducted without interference by the special pleading of attorneys. Too often a demanded investigation is tantamount to a request that the whitewash brush be vigorously applied.

Ex-President Roosevelt is expected to return to the United States about the middle of June. He will speak at Paris April 15; at the University of Berlin, May 1, and soon thereafter before the Nobel prize committee at Christiania. He is slated to reach England on his homeward journey about May 15th, and before setting sail will deliver an address at Oxford University. He is receiving many invitations to speak at other European cities. Mr. Roosevelt and his entire hunting parties are reported to be in excellent health.

Dr. A. E. Winship, editor of the New England Journal of Education, who came to New Orleans to attend the meeting of the National Editorial Association, addressed the teachers of the grammar schools of the city on Friday, 11th inst., on the subject "Criticism of the Public Schools." He said that the South in the last five years has made greater advancement in its public educational systems than any other section of the country.

"Can Congress divide a State?" This is the question which is now agitating the people of California. A bill has been pending in Congress for fifty years which, if passed, would provide for the separation of the northern part of California from the southern. It

was first introduced in 1859, and has been brought up at intervals since. Now the agitation with reference to the passage of the bill has broken out with renewed strength in California.—The Visitor.

The press dispatches report that a Detroit girl has contracted a case of leprosy by wearing false hair imported from Europe. The physicians say that absolute disinfection of shipments of hair before they are sent to America is almost impossible, and that leprosy or any other disease with which the peasants are infected may easily be communicated. We sincerely wish that the manifest danger in wearing false hair might lead to a discontinuance of the use of it. But we have little doubt that this is a vain wish.

The National Editorial Association celebrated its twenty-fifth anniversary at the Grunewald Hotel in this city on Feb. 10 and 11. The gathering was warmly welcomed by Governor Sanders and Mayor Behrman, both of whom were formerly editors. Over two hundred occupants of the tripod from all parts of the Union were in attendance, and a number of brilliant addresses were made. The session was highly satisfactory in every respect. Several places are contending for the next meeting, but it will probably be held in Toledo or Atlantic City.

For several years the Chinese government has been endeavoring to reduce both the production and consumption of opium, and late reports show that they have made considerable progress in the undertaking. Their hope is ultimately to rid the nation of this terrible curse. Public sentiment is being aroused, and there is talk of an absolute prohibition of the cultivation of the poppy plant within a reasonable length of time. An eminent English physician who has had much opportunity for observation has expressed the opinion that about eight-tenths of the officials, and three-tenths of the people have given up the habit of opium smoking.

Vermillion Parish is in the throes of a local option contest. The whiskey men are resorting to their usual policy of offering to do good with the revenue obtained from the issuance of licenses by proposing to donate a large share of it to the maintenance of the public schools. Such a proposition should be scorned by all moral and patriotic citizens. "Doing evil that good may come of it" is a most pernicious doctrine, which should not find the slightest tolerance among right thinking people. It would be better to close the public schools absolutely than to keep them going by giving the saloons the right to debauch the manhood and corrupt the politics of the State.

Whenever a new census is taken there has to be a reapportionment of representation among the several States of the Union. Those in a position to know say that this will likely cause a tremendous struggle during the present session of Congress. The membership of the House at this time is 392, and the body is already somewhat unwieldy. There will be strong opposition to enlarging it, and, on the other hand, if no increase is allowed, some of the States will probably lose some of their representatives. It is stated that the total number of congressmen will have to be about 440, if the representation of no commonwealth is cut down. We shall await with interest the settlement of this vexed question.

The Chinese generally in the large cities of the United States are celebrating the new year of Confucius 2461. In New York especially the observance of the occasion has been elaborate and noisy. The press dispatches say: "All Mott Street is gay. Great yellow flags are everywhere, with Chinese dragons showing their shapes on the yellow billows of the Celestial colors. Bombs are bursting, rockets are flaring, firecrackers are sputtering, chop suey joints are crowded to the limit, and in the Joss house more incense is being burned and more prayers said than ever before in its history." The Chinese have one custom in celebrating their New Year which we think is most commendable, and might be imitated by Americans with great profit to all. They pay all

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reputation of our

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their debts before the passing of the old year. It is considered by them a disgrace to enter the new year owing anything.

Dr. Ira Remsen, the distinguished president of Johns Hopkins University, celebrated his sixty-fourth birthday on Feb. 10. He was born in 1846 of one of the early Dutch families that settled the New Netherlands. After graduating from the College of the City of New York in 1865, he studied medicine with a view to becoming a physician, but soon gave up that profession for the study of chemistry. He spent several years in Germany under the most celebrated chemists of Berlin, Munich and Göttingen. Upon his return to the United States he became assistant professor at Williams College, but soon thereafter joined the faculty at Johns Hopkins, in which institution he has done the work of his life, and of which he has been the official head for several years. He is perhaps America's foremost chemist, and has received honorary degrees from many of the world's most renowned colleges and universities.

The Jews are reported to be returning to Palestine in great numbers, coming mostly from Russia and Persia. The new Constitution in Turkey is said to have accorded them the privilege of going back to the land of their fathers. A special cable to the New York Sun contains the following statements: "In Jerusalem four-fifths of the population of 100,000 belong to the Jewish faith, while at Jaffa, Tiberias, Safed, and Haifa, Jews are reckoned by the tens of thousands. Almost the whole of the extensive plain of Esdraelon has been bought by them, and the valley of the Jordan, once the property of Sultan Abdul Hamid, is now being eagerly sought after by Jewish capitalists. The Holy City is dominated by Jewish influence, containing already over a hundred Jewish schools and many synagogues. The Turks are said to view this incoming tide of immigration with not a little feeling of opposition.

Apparently marvels will never cease. We scarcely wear away our astonishment over one discovery before another is made. For some time, we have been hearing by wire, but now the scientists announce that they have succeeded in developing a contrivance which will make it possible for us to see by wire, that when we shall converse with a friend at a distance, we shall be able not only to hear his familiar voice, but also to see his well known form. Those working at this problem, which they think is about solved, are the famous German electrician, Ruhmer, and a brilliant young French scientist named La Rochelle. Such an achievement seems utterly incredible, but so did wireless telegraphy. As is usual in such cases, this new discovery has brought with it new words. Seeing by means of electricity is called "television," and the instrument used in the process is called "telephote."

Church News

A new and commodious brick church has nearly been completed at Brinkley, Ark., in place of the one which was blown away in the terrific cyclone which swept through that town on the 9th of last March. The new structure is said to be superior to the old.

Hendrix College is planning for a great "home-coming" next June. The movement was started by the Alumni Association, who will leave nothing undone to make the occasion a memorable one. The endowment of this institution, all told, is now said to be \$300,000.

The World's Sunday School Convention, which is to meet in Washington, D.C. on May 19, will send to the World's Missionary Conference, which is to assemble in Edinburgh in June, a memorial bearing on the subject of mission work in the Sunday Schools. Dr. H. M. Hamill, of Nashville, Tenn., has been appointed to prepare and convey the paper which will be presented.

The Southwestern University now maintains a medical department at Dallas, Tex. In a recent issue of the Texas Christian Advocate, Dr. Rankin, in referring to it, said, "It is in the midst of a successful term. Its halls are full of students and its work is most satisfactory."

Centenary Church, Lynchburg, Va., of which Rev. J. H. Thomas is pastor, will raise \$500 for the maintenance of our French mission work in Louisiana. This is a noble benefaction, wisely directed. There are a number of parishes in this State in which Protestant Christianity needs to be heartened and reinforced.

At Greensboro, N. C., during the recent laymen's meeting, when the missionary offering had been increased in the churches of that city from \$5,000 to \$25,000, one of the speakers said: "We have got rid of Alexander, the copper-smith, in the church, and are trying to do away with the nickel-aitans (Nicolaitanes)."—Central Methodist Advocate.

Dr. S. A. Steel will begin a series of revival services at Centenary Church, Greensboro, N. C., Feb. 10. Dr. Steel has an interesting communication in the last issue of the Nashville Advocate. We are far from agreeing with him in all of his positions as to what the General Conference ought to do, but we invariably read what he writes with interest. He still makes his home at Brownwood, Tex.

A Roman Catholic paper says that there has never been in all the history of the Catholic Church in America a notable legacy to the cause of missions. None amounting to \$100,000 can be recalled. The further statement is that it will take thirty-five years with Catholic societies giving as they are at present to equal the donation made by the late John S. Kennedy to Christian work.—Pacific Methodist Advocate.

The next commencement of Whitworth College will be held May 8-10. The commencement sermon will be preached by Dr. S. H. Werlein, of New Orleans, and the sermon before the Y. W. C. A. by Rev. R. J. Jones, of Jackson, Miss. Monday night, May 9, will be the golden anniversary of the first graduating class, and on Tuesday, the 10th, the annual address will be delivered by Dr. Luther Sexton, of this city, who was formerly a Mississippian.

The Executive Committee of the Mississippi Sunday School Association met in Jackson on Feb. 8. Mr. W. Fred Long, the Secretary, submitted a report of the year's work, showing that much progress has been made. The following have been added to the list of organized counties in the State: Pearl River, Clay, Holmes, Coahoma, Pontotoc, Lamar, Sunflower, Scott, Forrest, Jasper, and Union. Twenty-eight county Sunday school conventions were held, and Secretary Long was present at twenty-five of them. He is a most energetic and aggressive worker.

Mr. Pierpont Morgan has given \$100,000 for the

establishment of the William M. Laffan Professorship of Assyriology and Babylonian Literature at Yale University. Dr. Albert T. Clay, of the University of Pennsylvania, has been invited to accept the new chair. He is an archaeologist of great distinction, and has written a number of volumes dealing with the exploratory work which has been done in the valley of the Euphrates. He is considered one of the ablest of the scientific defenders of the Bible, and more than once has shown how the spade has confirmed the historicity of the events recorded in the Old Testament.

Through the kindness of Dr. J. C. G. Newton, we have received a copy of the Twentieth Anniversary Catalogue of the Kwansei Gakuin, of Kobe, Japan. This school was founded in 1889 by Dr. W. R. Lambuth, who purchased eight and a half acres of ground just outside of the city limits upon which to locate the institution, borrowing the money from an Oriental bank to do so. Its first large benefactor was Mr. T. R. Branch, of Richmond, Va., though it was really Bishop Wilson's influence that gave this particular direction to Mr. Branch's bequest. The present campus comprises thirteen acres, valued at 160,000 yen. The buildings consist of a recitation hall, two dormitories, and a chapel (the gift largely of one man), with a seating capacity of 500. The College has been accorded government recognition, and since its foundation has had ninety-seven graduates, some of whom have taken high rank in the various professions. The atmosphere of the institution is distinctly religious. Sunday school is held in the chapel every Sabbath morning, and preaching every Sunday night. The school is opened every morning with devotions lasting thirty minutes, and on Thursday nights there is a general prayer meeting. The Y. M. C. A. has eighty-two members and seven officers. There is also a "Bible Reading Band," concerning which the following statement is made in the catalogue: "Each member of the Band promises to make it his habit to carry a pocket Testament regularly, and to read at least one chapter every day. Nearly all of the teachers are members of the Band, all of the theological students (twenty-five) belong to it, and 103 of those in the academic department."

Christianity is making remarkable progress in the Empire of Japan. Last October the semi-centennial of its introduction into that country was celebrated in Tokyo. Dr. William Embrie, one of the speakers, said, "Fifty years ago 'religious liberty' was a phrase not yet minted in Japan. To-day it is written in the Constitution of the nation. Less than fifty years ago the Christian Scriptures could be printed only in secret. To-day they are circulated without let or hindrance. Fifty years ago there was not a Protestant Christian in Japan. To-day they are to be found among the members of the Imperial Diet, the judges of the courts, the professors in the Imperial University, the editors of influential newspapers, and the officers of the army and navy. Even forty years ago there was not an organized Protestant Church in all Japan. To-day there are synods, conferences and associations, with congregations dotting the empire from end to end."

In a recent issue of Zion's Herald is contained the following statement: "Rev. H. S. Bradley, D.D., who came from the Methodist Episcopal Church, South, was, on Jan. 18, installed pastor of the Piedmont Congregational Church, Worcester. Dr. Bradley read a brilliant paper, disappointing in some of its features by reason of what it did not say. But members of the Council state that in the oral examinations, which supplemented the published written statement, Dr. Bradley gave good evidence of cherishing a firm conviction of the Deity of our Lord." Some of our Southern church papers seem to have been made quite happy by the announcement that a searching inquiry disclosed the fact that Dr. Bradley still has some sort of a faith in the divinity of Christ. For our part, we should prefer to have his view certified to by some other body than a committee of New England Congregationalists. Dr. Bradley's article on "The Second Coming," published in The Methodist Review some months ago, was quite enough for us. We have never shed any tears over his departure from the Southern Methodist Church. He is a brill-

iant man, but no amount of brightness can make up for a want of faith in the essential doctrines of Christianity. The place for all such is in the pulpit of some other fold, or better still, in no pulpit.

ACTION OF MISSISSIPPI METHODIST LAYMEN.

During the Laymen's Missionary Meeting in Jackson, Miss., Methodist men from over the State in large numbers met in the First Methodist Church. Z. Z. Linton was called to the chair and he made an inspiring speech. J. R. Bingham was elected Secretary. After a season of prayer the meeting was addressed by the Rev. W. W. Pinson, D.D., of Nashville, Tenn., and the Hon. G. L. Jones, lay leader for the North Mississippi Conference, in speeches of force, fire and fervor. A free interchange of ideas and much heart-to-heart talk led to the adoption of these resolutions by a unanimous, standing, hearty vote:

First—We recognize it to be the present urgent duty of the Church of Christ to undertake to preach the gospel to every creature in the world.

Second—We rejoice that the laymen of the churches are rising up in large numbers to co-operate with their pastors and missionary boards in the attempt to evangelize the world in this generation.

Third—That we unite our efforts and prayers in a persistent attempt to enlist the Christian men of Mississippi in undertaking their full proportion of world responsibility.

Fourth—That we earnestly recommend the appointment in every congregation of a strong missionary committee, which shall conduct a campaign of education on the subject of missions, and also organize and conduct a personal canvass, embracing every member of the congregation, to the end that some worthy, systematic contribution to the cause of world evangelization be made by every one.

Fifth—That we strongly urge the adoption of the weekly system of missionary offerings as the most Scriptural, fair, economical and practical method, believing that, when properly introduced and worked, it secures the largest possible educational, financial and spiritual results.

Sixth—We recommend that all churches in Mississippi, which have not already reached a higher standard, aim to increase their systematic offerings to the extension of the kingdom of Christ in the non-Christian world until they shall be brought up to at least 25 per cent of the church's total offerings for all purposes, including congregational expenses.

Seventh—We recommend the organization in every city, town and community in the State of a co-operating committee of the Laymen's Missionary Movement, which shall keep in touch with the methods of the General Movement, and shall co-operate with all individual congregations in reaching and maintaining their highest missionary efficiency.

Dr. Pinson pronounced the benediction and the meeting adjourned. J. R. BINGHAM, Secretary.

A CORRECTION.

In the Finance Table, for the Baton Rouge District, Louisiana Conference Minutes, in the last item of the Table, Page XIV of the Statistics, the lines are misplaced, so that from No. 11 to the last items in the District are wrongly placed. No. 22 should be where No. 12 is, and each number should follow to the line below, i.e., the figures following No. 12, or Jackson, should be the figures following No. 22, or Zachery. Then the figures following No. 13, or Kentwood, should be the figures that follow No. 12, or Jackson. This same error continued throughout the remaining lines to No. 21. Especial attention is called to the figures that should follow No. 17, or Ponchatoula; the figures following No. 16 are intended for Ponchatoula, Ponchatoula being the only charge in the District that paid all the assessments in full. Sincerely,

ROBT. W. VAUGHAN, Editor.

Ruston, La., Feb. 11, 1910.

Experiments in cotton growing are being made in southern California. It is estimated that more than fifty thousand acres will be planted in the Imperial Valley this season. London banks are aiding in financing the experimentations.

IF WE KNEW.

There are gems of wondrous brightness
Ofttimes lying at our feet,
And we pass them, walking thoughtless
Down the busy, crowded street.
If we knew, our pace would slacken.
We would stop more oft with care,
Lest our careless feet be treading
To earth some jewel rare.

If we knew what hearts are aching
For the comfort we might bring;
If we knew what souls are yearning
For the sunshine we might fling;
If we knew what feet are weary,
Walking pathways roughly laid,
We would quickly hasten forward,
Stretching forth our hands to aid.

If we knew what friends around us
Feel a want they never tell,
That some word that we have spoken
Pained or wounded where it fell,
We would speak in accents tender
To each friend we chanced to meet;
We would give to each one freely
Smiles of sympathy so sweet.

—Genesee Richardson, in The Methodist Recorder.

"JESUS IS MINE."

What is it to be able to say, from the heart and with full assurance, "Jesus is mine?" How can this most precious possession become more completely ours? Is not this the great question of life? And can one confer as much benefit upon others in any way so well as by helping them in this matter?

What is it that Jesus stands for? He stands for certain qualities, for a clearly defined character, for an aggregate of attributes and dispositions making up the most impressive personality known to history—such qualities as meekness and gentleness, patience and purity, hatred of sin, love for men, sympathy for suffering, helpfulness to the poor, active beneficence, passive acceptance of the divine will, obedience to God, humility, serenity, reciprocity, kindness, prayerfulness, the rebuke of evil, the proclamation of good tidings. He stands also for certain truths, for a body of doctrine; he was a teacher and preacher, continually declaring to men the mind of God. He spoke of the Divine fatherhood, of human brotherhood, of the necessity for the new birth; he offered himself to men as the source of spiritual rest and nourishment and guidance, as the light of the soul, the way of salvation. If this is what Jesus means, then it would seem that to possess him is to have, in large measure at least, this character, to hold these truths. This it is to "put on Christ." Accepting his lordship in our life, we adopt his principles, we drink in his spirit, and strive to make application thereof to the situations in which we find ourselves. We aim to reproduce him under modern circumstances, so that they who see us will see a fair representation of him. He is the model on which we form ourselves, the standard by which we judge our progress.

Possession in its deeper sense, means power to enjoy, liberty to use. A man owns a thing or a person when he can command it to his service and appropriate it to his own personal benefit. We have a proprietary right in Jesus to the extent that we avail ourselves of what he proffers. He makes himself our servant on certain simple conditions; he puts at our disposal all his powers if we, on our part, will do the same to him. He is ours by exchange. There is a blessed transfer, for he is willing to ignore the amazing disproportion in the barter, and swap even. We give ourselves wholly to him, he gives himself wholly to us. He is "made unto us wisdom and righteousness and sanctification and redemption." He is made unto us power and peace and purity. We "can do all things in him that strengtheneth" us. In him we "have all and abound"—strength for the conflict, light on the pathway, comfort in trouble. There is no better rule for guidance than at each emergency or perplexity to call up a vivid image of the living Christ, and let

that decide, to submit one's self to the spell of his presence, and do nothing which our truest, highest conceptions of him would forbid, to fling ourselves, as it were, into him; to take him into our minds and hearts and lives, and let that thought control. This is where prayer comes in, that we may isolate ourselves from worldly considerations, and get the viewpoint of the Divine. This is why much study of the gospels is indispensable, because only thus, by absorbing his story, can we trust ourselves to know as by instinct what he would do in our place. Through long meditation, combined with absolute consecration, we may certainly arrive at a very safe and sound conclusion about this. We may, at least, feel reasonably sure of our own personal duty in the premises.

He in whose life Jesus becomes the power that he may and should be, what wealth untold, what might immense is his! He finds that a little talk with Jesus really smoothes the most rugged road, lifts the burdens, drives away the gloom. To walk and talk with Jesus, to sit at his feet, to learn from his lips, to look in his face, fills the soul with rapture, crowns the days with triumph. "His name yields the richest perfume." There is sweetness in it, and joy to the uttermost. He stills the craving of the mind, he meets the deepest needs of the heart. If only he is ours, this friend unfailing, then all else is given, then our souls have heaven. In him there is every blessing, hope and love and trust and gladness; his love "passeth knowledge," passeth praises. His presence banishes fear. His voice is music, balm and blessing. In proportion as he is dear to us we may measure our advance. The maturest saints have prized most highly the possession of Jesus as their one supreme treasure. Their transports have not been always the same, for temperament has something to do with emotion and its expression. But always they have found in him a well-spring of unmingled joy; always they have felt that for him to die would be an unspeakable privilege. We cannot love him too much, nor strive too much to be like him. It is safe to abandon ourselves utterly to this pursuit, and become overwhelmingly, increasingly, absorbed, swallowed up, in this aspiration. We may have new visions of him all the time. The oldest has something yet to learn about what he can become to one that fully trusts him. The youngest may truly know him.

How much do we know him, and own him? How far, how fully and boldly, can we say, "He is ours?" Have we his joy, his peace, his gentleness, his courage against wrong-doers, his manliness as well as meekness, his empowering for duty, his oneness with the Father's will? How may he take a larger place in our life and come into closer relation with us, so that we may even say, with Paul, "To me to live is Christ," and "Christ liveth in me?" This is the question of questions. To answer it fully would require volumes, would comprise about all the counsel that spiritual sages have ever uttered. But it may be said, in brief, that we can have him to the degree we really determine, that if we make a business of it, are willing to put all else aside to gain it, esteem it the one thing desirable and act accordingly, studying, planning, watching, working, indefatigably, exultantly, with strong faith, high hope, fervent love, we cannot fail to see most glorious results. To be much like him we must be much with him in thought, word and deed. The assimilating process requires time. But all the way along he will amply reward our every endeavor, and in the end it will be bliss ineffable.

"As by the light of opening day
The stars are all concealed,
So earthly pleasures fade away
When Jesus is revealed.

"Creatures no more divide my choice;
I bid them all depart;
His name, his love, his gracious voice,
Have fixed my roving heart."

—Rev. Jas. Mudge, D.D., in Pittsburg Christian Advocate.

It is with words as with sunbeams, the more they are condensed, the deeper they burn.—*Southey.*

RESOLUTIONS OF APPRECIATION.

Whereas our beloved president, Dr. W. L. Weber, who has been to us an efficient instructor and loyal friend, has been forced, on account of failing health, to take a temporary leave of absence from his duties; and whereas we feel the keenest interest in his welfare, and trust that he will not long be absent from us; therefore, be it

Resolved, That we, the students of Centenary College of Louisiana, having learned this with deep regret, wish hereby to express our appreciation of and gratitude for his untiring efforts in our behalf. We hope that the all-wise and great Physician will see fit to restore him speedily to his former strength and usefulness.

Resolved further, That a copy of these resolutions be given to Dr. Weber and a copy furnished the Maroon and White, New Orleans Christian Advocate, Shreveport Journal and Shreveport Times for publication.

Signed by W. F. Roberts, J. E. Humphries, L. P. Whittington, Jr., committee.

"WHO IS MY NEIGHBOR?"

The "neighbor," for the purposes of the gospel, is definable as any man to whom one may do good. Every life touches many other lives, and every touch should mean an imprint of blessing. The touch should be not merely tactual, but also spiritual. The Good Samaritan touched the life of the victim of the brigands on that dangerous road going down to Jericho at but a single point, but he touched him with a blessing. The best gift he gave the unfortunate was, not his purse, but his personality. In so doing, the Samaritan became a kind of a human savior, the incarnation of neighborliness, the epitome of gospel, the exponent of tender tactual religion. He was emphatically the man of mercy. And the Divine Samaritan, summing up the lessons of the episode, drove its moral home on the conscience of the scribe, and so of every hearer of his words in every age since, with the injunction: "Go thou, and do likewise."—Selected.

The trouble with too many of our prayers is that we urge that our own will be done instead of asking that God's will may be done.—*Exchange.*

Flattery is the politeness of contempt.—*Bishop Spaulding.*

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A LITTLE FISH NURSE.

How many of you, my little friends, have ever stopped to think, as you fastened up your blouse or your pinafore, where the buttons came from that hold these garments together? Listen to the wonderful story of a common pearl button.

If you were to examine carefully some of the muddy water taken from the upper Mississippi river, you would see tiny eggs floating about or lying half buried in the mud at the bottom of the stream. After Mother Mussel placed these eggs in the water, she gave them no further thought. It seemed as if they were left to live or die as chance directed. Not so, indeed, for the great Father of us all has even provided a foster mother for these tiny mussel babies. As the river currents swung them about, tossing them this way and that, suddenly a school of little fish came gliding along. Every mussel knew instinctively that his nurse had arrived, and all hastened to attach themselves to the fishes. Not until each baby had drilled a hole in the fish's skin and crawled in through it did he feel entirely safe. So tiny are the mussels that a fish six inches long can carry five hundred beneath his skin without feeling the slightest inconvenience, and large fishes can carry many more.

From one to two months must the fishes play foster mothers to these little parasites, but at the end of that time each baby drops off of its own accord, a perfect mussel, but still very tiny. The mussels now plant themselves in the mud, and proceed to grow. It takes from three to five years for a mussel to mature. Now when they are well grown, the fisherman comes with his rake, and rudely tears them from their bed, to which they are attached by strong fibers. They are carried to one of the many factories along the river banks, and their pearly linings are taken out and cut into buttons for mother to sew on your clothes.—M. Leighton, in Boys and Girls.

THE BORROWED GOWN.

"May I go, mamma, and what shall I wear?" cried Grace, quite excited over the prospect of her party in the country. The little girl and her mamma were spending part of the winter with grandma, while papa was away on business.

"Yes, you may go, as it is in the afternoon," answered Mrs. Oliver. "Your blue serge with a pretty white apron will be the most suitable dress."

"Oh, dear!" pouted Grace. "I wanted to wear my new silk, and kid slippers, and carry the fan auntie sent me at Christmas."

"But I'm sure none of the little girls will be dressed like that," returned mamma. Mrs. Herbert says in her note of invitation, 'Let Grace join us in an old-fashioned frolic.'

"But, course, seeing I'm from the city they would expect me to dress differently," persisted Grace.

"Very well," said mamma, quietly, "you may do as you please about the dress, only—you must remember the silk was made for you to wear at Cousin Julia's wedding, and if it gets soiled or crumpled or torn, you'll have to stay at home."

Not to go to the wedding would be dreadful—for Grace was to strew flowers for the bride to walk on—and she had half a mind to wear the serge. But the temptation to show off her pretty clothes to the country children was too strong to be resisted.

There were a dozen or more little folks romping in the big old-fashioned parlor when the city visitor arrived. Daisy and Bessie Herbert helped take off her wraps, and looking admiringly at her finery. Still, when they asked her to join in a game of blind man's buff, and she replied, "I guess I'd better look on," Bessie said:

"It's too bad you didn't have any play clothes to wear."

It was rather nice that they should suppose she hadn't anything but silk clothes to wear. She sat down and tried to make believe she was having a good time. Daisy and Bessie went back to their game, the other children glanced at her shyly once in awhile, and it wasn't long before Grace was very tired of watching the fun, and wished she had listened to mamma. Pretty soon came Mrs. Herbert to invite the merry crowd into the kitchen for a candy-pull,

and the room was deserted in a twinkling of all but a sorry little girl, left sitting in her finery.

"Come right out, dear," urged Mrs. Herbert. "Don't you like candy?"

"Yes'm," faltered Grace, almost crying, "but I'm afraid of spoiling this old—I mean new—gown. An' the m'llasses might get into my slippers."

"I see," said the kind-hearted woman. "Maybe I can lend you a playdress. It'll have to be an old one, that my girls have out-grown, they're both so much larger than you, if you don't mind."

Grace declared delightedly that it would be just lovely, and though the borrowed frock wasn't a bit stylish, and was faded besides, and the shoes that took the place of her dainty kid slippers were a size too large, there wasn't a merrier little girl than she in the company the rest of the afternoon, and when the merry-party broke up she had made friends with everyone.

She told mamma all about it when she got home. "It was awfully pokey at first," she owned, "and some of them thought I was stuck up, for wearing a silk gown. I'm going to wear the dress you want me to next time without any grumbling."—Louise Liddell, in New York Observer.

THE BIGGEST MAN.

"Who was the biggest man you ever saw?" asked Johnny of Uncle John. Uncle John had sailed ever so many times around the world, and seen wonderful things.

"The biggest man I ever saw was in the Society Islands," said Uncle John, stroking his white beard. "It was on my first voyage, Johnny, and I was ready to be surprised at anything. But Tamatoa—that was the islander's name—was the most astonishing person I have ever seen from that day to this. He was six feet eleven inches tall—a real, true giant, and the king of the island."

"Did he wear a crown?" said Johnny.

"No," said Uncle John. "He didn't need to. You could pick him out for the king wherever he went, for he was head and shoulders above the rest and he was the strongest and cleverest of them all. Before the missionaries came, Tamatoa had been actually worshipped and had sacrifices offered to him, because the people thought he was greater than any man could be and so he must be a god. They did not know anything about the true God, anyway, but worshipped idols."

"Was Tamatoa kind to the people?" asked Johnny.

"Sometimes he was a good enough king," said Uncle John. "But the trouble with Tamatoa was that he drank. He bought liquor from the trading vessels that came to the islands and when he was drunk he was a terrible creature. He would seize a club or a spear and run out and strike down the first person he saw. Once he did not have a spear handy, so he struck a man in the face with his big fist instead. He hit so hard that he made the man blind, but Tamatoa's own forefinger was so smashed up that it had to be taken off."

"Wasn't everybody afraid of such a giant?" said Johnny, feeling glad he didn't live in the Society Islands.

"Yes indeed," said Uncle John. "But something wonderful happened. Tamatoa heard the missiona-

ries preach, and he became converted. He threw away his idols, and refused to let the people worship him as a god. He came and sat in the missionary school and learned to read the Bible. He stood up before all the islanders and said he wanted to be a Christian; and on the day he joined the church he promised never to taste liquor again as long as he lived. There is a kind of intoxicating drink the islanders make from the hava-root of which Tamatoa was very fond. He promised never to touch that, either, and he kept his word. He never again tasted intoxicating drink, and instead of being a terror to everybody, he was kind and good."

"Weren't his people glad when he stopped drinking and was a Christian?" asked Johnny.

"They were so pleased," said Uncle John, "that most of them stopped drinking, too. Tamatoa set such a good example that the whole island tried to follow it. In fifteen years the missionary counted only two drunken persons, where before there had been many. Tamatoa became a true king you see, leading his people to do right, and follow Jesus. If he had not turned away from liquor, he would have ruined his own soul, and other people's, too. I always think of Tamatoa when I go to a temperance meeting."—Child's Hour.

THE TEARS IN BOOKS.

It is not hard to understand why, when a book makes you laugh, you want to read it and to read it over and over again. But it is rather puzzling to find that one also enjoys reading and re-reading books that make one want to cry. What can there be in us that likes to be made to feel unhappy? In real life we don't try to do things that will make us suffer—not at all. But there are books that you cannot think of once you have read them, without tears coming to your eyes, and yet you will find that you love those books perhaps more than any others.

To feel deeply is one of the best things in life; and there, maybe, lies the explanation of why we do love sad stories. They make us unhappy in a way, but they do not leave behind any bitterness or sense of personal loss. And they usually have a special beauty of their own.—St. Nicholas.

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Editorial.

THE FAIRBANKS INCIDENT.

The Hon. C. W. Fairbanks, late Vice-President of the United States, has recently been making a tour of the world. Arriving in Rome, Italy, a few days since, he made three specific engagements, as follows: On Saturday he was to call on King Victor Emanuel; on Sunday he was to deliver an address in the Methodist Episcopal Church of that city, and on Monday it was arranged for him to visit Pope Pius at the Vatican. Being informed of his purpose to speak to the Methodists, the denomination of which he has long been a member, the Pope notified Mr. Fairbanks that he would not receive him unless he would cancel that engagement. Hearing of the ultimatum delivered to the distinguished visitor, Dr. B. M. Tipple, the Methodist pastor, at once offered to release him from his promise to address his congregation, but Mr. Fairbanks insisted upon keeping his appointment with his own Church and did so.

As was to be expected, an account of the incident was wired everywhere, and it has excited widespread interest and comment. Without exception, Mr. Fairbanks' dignified and manly course has been enthusiastically commended. Indeed, he has made himself a hero, and is receiving the admiration and applause of the entire Protestant world. And we dare say that even the Catholics really have more respect for him than they would if he had repudiated the faith of his fathers and fawned at the feet of the Roman Pontiff. Pius little understands the American spirit if he thought the mere prospect of a sight of his holiness would command an immediate sacrifice of independence and life-long principles. Such servility might be possible for a European, trained to bow down before the slightest semblance of authority, but not for a worthy citizen of the Western Republic who acknowledges the inherited right of no king and pays tribute to no State Church.

The various attempts of Roman Catholics to explain this act of flagrant discourtesy and intolerance are puerile and wholly unsatisfactory. The truth is, the several reasons assigned for the course pursued by the Pope are in irreconcilable conflict. For instance, one statement is that the Pontiff is glad to see representatives of Protestant denominations generally, and that his only cause for making an exception of the Methodists is that they have made themselves particularly spiteful and offensive in the city of Rome. But unfortunately for this view, the Vatican justifies the snubbing of Mr. Fairbanks on other grounds, as is shown by the following dispatch from Rome on the 8th inst.: "The Vatican explains that it is customary for the Pope never to receive a personage who acts in any manner other than that of a Catholic minister in Rome. It is pointed out that Seth Lowe, the ex-mayor of New York, was received by the Pope and afterwards delivered an address in a Protestant Church, like Mr. Fairbanks, which the Holy See extremely regretted." From this it is clear that the attitude of the Pontiff toward all of the Protestant Churches is one of implacable hostility and that the treatment of Mr. Fairbanks would not have been different, had he been booked to speak

to a Presbyterian or Episcopalian congregation. We do not doubt, however, that the Pope's dislike of the Methodists is more intense because of their larger activity and success at his very door, and that on this account it gave him more pleasure to strike at them than it would at any other denomination. But the real position of the Roman See in receiving all visitors is that they must come in the guise of Catholics, and that the slightest exhibit of loyalty to Protestantism will shut the door of the Vatican, hard and fast, in their faces. In other words, where it is not concealed because of the fear of enlightened public sentiment, the spirit of Rome is little, if any, less bigoted and intolerant to-day than when she stained the floors of dungeons with the blood of martyred saints and kindled the fires of the Spanish Inquisition.

Of course, we do not mean to contend that there has been no clash between Methodists and the adherents of Roman Catholicism in Italy. They could not operate in the same field without their variant views coming more or less into conflict. They do that in America and in all Protestant lands. The teachings of Wesleyans can no more accord with those of the papal hierarchy than light can blend with darkness. The Methodists believe in justification by faith; Rome teaches the doctrine of justification by works. Methodism holds that the Holy Scriptures contain all things necessary to salvation and are a sufficient guide for human conduct; Rome insists that the Bible alone is not enough and enthrones tradition along side of revelation. Methodism believes that God, and God only, should be worshiped; Rome fills her cathedrals with sacred images and fastens upon her votaries a hybrid species of idolatry. Methodism believes in an open Bible and the enlightenment of the people; Rome believes in closing the Divine Book to the masses and that "ignorance is the mother of devotion." Two churches with teachings so antagonistic could not possibly propagate their doctrines in the same land without feeling to some extent the opposition of each other.

But we do not, for one moment, allow that the Methodists have done anything unusual or improper in Italy. They may have shown their admiration for Garibaldi, the liberator of his country, but since when did it become an unpardonable offense to pay tribute to a promoter of human freedom? In preaching what they conceive to be the gospel of Christ, they may have made proselytes from the papal faith, but is not Rome everywhere doing her utmost to make converts from Protestantism? It may be true that they have spent twelve million dollars in establishing Methodism in Italy, but has not Rome spent hundreds of millions trying to establish herself upon the American shores? No, no, we do not believe that Rome herself really thinks that the Methodists are sinners above other Protestants in the methods of work which they have adopted. Burning with a hatred of all not of her own fold, and particularly jealous of the Methodists because of what they have achieved, Rome, for the moment, forgot her customary cunning and displayed her old-time spirit of bitterness and persecution. And now seeing her unfortunate mistake in so doing, she is endeavoring to misrepresent and stigmatize the Methodists to furnish a shield from the arrows of criticism, which, from all over the world, are coming thick and furiously against her.

The mere spectacle of Roman Catholicism finding fault with another denomination for unworthy methods of propaganda, is in itself enough to excite laughter and derision. Has she forgotten the career of her Jesuits? Has she dismissed from memory her history of intrigue, and of the fagot and sword? Has she ceased to know that the blackest and bloodiest chapters in the annals of Christendom have been written by her followers? No matter what any Protestant denomination may ever do, it will never be able to approach Rome in the disreputable character of the methods adopted to promote its extension. We would remind the adherents of Roman Catholicism that this is the twentieth century, that nothing can now fetter the human conscience or restrict the freedom of human thought, and that such exhibitions of arrogance and impudence as that shown in the treatment of Mr. Fairbanks, will not strengthen, but make more insecure the already shattered papal throne.

OUR MISSION AND RELATED BOARDS.

Dr. John M. Moore, of St. Louis, in a recent issue of the Texas Christian Advocate, insists that there should be a readjustment of the Boards controlling the several departments of our missionary work. He suggests two possible plans of so doing. "One is the forming of one great Board of Missions with various departments. These departments may represent Foreign Missions, Home Missions, Church Extension, the Laymen's Missionary Movement, the Woman's Home Mission Board, the Woman's Foreign Missionary Board—six departments, over each of which would be an assistant secretary, and over the entire Board one general secretary." A second method would be to create a Board of Foreign Missions that will have charge of all the missionary work of the Church, including Church Extension, in all of the countries outside of the United States, and of any missionary work that might be established in Alaska, Hawaii, and the Philippine Islands; and a Board of Home Missions and Church Extension that will have charge of all the general missionary work and Church Extension in the United States, excepting Alaska, Hawaii, and the Philippine Islands. Put over these boards a secretary and an assistant. These two boards would represent the two fields. The secretary of Foreign Missions would have his whole thought and time and powers for foreign missionary work. The secretary of Home Missions and Church Extension, with his assistant, would have free play of their abilities in the solution of the home problem."

Of the two plans suggested by Dr. Moore, we much prefer the latter. We have observed that larger results are accomplished when a body of men give themselves to a certain definite and specific work. If they broaden the field too much and undertake too many things, a loss of efficiency generally follows. We also heartily favor leaving the woman's work just as it is at present. We think the autonomy of their boards should be left undisturbed. The women of Southern Methodism have wrought nobly and should continue practically untrammelled in the prosecution of the glorious tasks which they have assumed.

CONCERNING CONTRIBUTIONS FOR THE ADVOCATE.

We touched upon this subject in our first issue, but we feel constrained to make a few additional statements concerning it. We need well prepared contributions dealing with pertinent themes and we invite all who may feel disposed to do so to write for the paper, but we desire the brethren, in the interest of their Conference organ, to allow us to exercise our best judgment as to what can appear in its columns to the greatest profit. The space at our disposal is not ours to use as we please, but there is an obligation upon us to make that disposition of it which we think will contribute most to the upbuilding of the Church. No brother should take offense if his article is not printed, for we mean no discourtesy and would not intentionally wound the humblest contributor. We claim no infallibility and are quite liable to be in error as to the quality of a composition. Besides, contributions may be declined upon other grounds than that of merit. They may be admirably written, but not timely; or they may be similar to articles which have just been published, and, of course, too much repetition is not allowable. We request our friends to guard against too great prolixity, and we wish it to be distinctly understood that we will return no manuscript unless accompanied by stamps to pay the postage, as will be at once seen. In dealing with so many we could not afford to do that. And we urge those sending in obituaries and other matter to prepare them in such a manner that they can go to the printer without alteration. The editor's most laborious task is the rearrangement and revision of material sent in for publication.

We wish also to write a line to those in charge of the woman's work in our territory. It is a pleasure to serve those charged with the responsibility of this, but we respectfully request them not to make too great drafts upon our space. Notices and brief

FEBRUARY 17, 1910.

appeals, we are glad to publish, but it is taxing to handle lengthy reports and discussions. It should be remembered that the general cause of missions needs occasionally to be presented, and that there are other departments of church work entitled to a hearing. We are happy to do anything in our power for any Methodist in our territory, but we do not desire to serve some to the neglect of others.

ON TO DALLAS!

The outlook for the Laymen's Conference at Dallas, which begins on Saturday, the 19th, could scarcely be brighter. Everywhere throughout the Church great enthusiasm is being displayed, and a record-breaking attendance seems assured. The occasion bids fair to be an epochal one, and we sincerely hope that the Methodism of our territory will be well represented. Let prayer be made throughout the connection that the Holy Spirit may overshadow and guide the deliberations of this great assembly.

PERSONAL.

Rev. J. M. Henry, of Baton Rouge, is attending the Laymen's Convention now in session in this city. He has a host of friends in New Orleans, who are always glad to greet him.

Rev. R. A. Clark requests us to announce that the annual Epworth League Conference of North Mississippi will be held at Kosciusco, June 14-16th. A program of the meeting will be published in the near future.

Rev. James M. Lewis, of Vancleave, Miss., is pleased with the progress being made in his charge. He sees indications of a coming revival and is expectant of an ingathering ere long. May he have the realization of his earnest desire!

That stalwart Methodist and good friend of the Advocate, Rev. G. W. Bachman, continues to place us under obligations to him for subscriptions sent in. He is a faithful and untiring toiler, and a Wesleyan in whom there is no variableness or shadow of turning.

Rev. J. W. McLellan sends some subscribers and a message of cheer from Chunky, Miss. He is delighted with the situation in his field, and expects to see a great spiritual awakening in the not far future. He has Rev. W. G. Harbin booked for three weeks of service in August.

Rev. S. J. Davies requests us to state that Rev. R. W. Vaughan, the editor of the Conference minutes, is in no way to blame for the incomplete report from the Bastrop charge. He desires that no injustice shall be done Brother Vaughan, who is painstaking and thorough in his work.

During Mardi Gras Mr. B. T. Goza, an esteemed layman of Magnolia, Miss., favored the Advocate office with a call. He spoke in the highest terms of his pastor, the Rev. H. B. Watkins, and reported that his congregation contributed to the Orphans' Home on the first Sunday in February more than \$300.

Bishop Warren Candler is now holding Conferences in Mexico. Dr. G. B. Winton, editor of the Nashville Advocate, is making the round with him in that part of the field. Bishop Candler has acquired sufficient knowledge of the Spanish language to converse readily with the brethren who speak that tongue. They are most fortunate in having the superintendence of our Georgia chief-shepherd.

In a note written on the 10th inst., Rev. A. R. Hoffpauir says: "I desire to express thanks through the Advocate to the editor and friends for their sympathy and prayers during my severe illness, both prior to my coming to the Sanitarium in Alexandria, La., and since I have been here." He desires a continuance of the supplications of the brethren for his complete recovery, of which his physicians hold out much hope.

Among those participating in the New Orleans Laymen's Convention are Hon. T. H. Yun, the distinguished Korean statesman and educator; Drs. W. H. Park and A. P. Parker, of China, and Dr. W. W. Pinson, of Nashville, Tenn. Methodism has reason

to be proud of those representing her in the present missionary campaign among the laymen. None connected with the movement are rendering more substantial service.

Bishop A. W. Wilson celebrated his 76th birthday at his home in Baltimore on Sunday, Feb. 6. He has measurably recovered from his recent illness, and expects to attend the Laymen's Conference at Dallas. American Methodism has in it no more majestic figure than our honored senior Bishop, and we join his great hosts of friends in praying that he may long be spared to bless the Church with his noble ministry and wise counsel.

Rev. L. A. McKeown, of Shaw, Miss., always a good fellow, continues to grow in grace and good works. His latest manifestation of it is the forwarding of a second club of subscribers to the Advocate—sixteen new ones. We note among them the name of Rev. W. H. Morgan, one of the most wide-awake and lovable Baptist ministers in Mississippi. We do not need to say that we are grateful to Brother McKeown and the worthy flock which he serves.

From a special to the Times-Democrat on the 14th inst. from Grand Cane, La., we take the following: "The first quarterly conference for this circuit has been in session at this place for two days, and closed last night with an able sermon by Presiding Elder Warlick of Shreveport. The entire session has been well attended and profitable. The Sunday school workers are putting new life into all phases of Sunday school work, and are banding themselves together in a study circle."

Rev. D. L. Cogdell, of Lula, Miss., a veteran of two wars—that between the States and the one now being waged between the forces of light and darkness—has, as usual, made a fine beginning in his new field. He is the church builder of his Conference and is never so happy as when he hears the ring of the hammer upon an upgoing parsonage or house of worship. We are pleased to learn of his success, and extend to him our hearty thanks for a club of ten subscribers.

Rev. L. F. Alford, of Newton, Miss., in a communication to the editor, writes as follows: "The oldest son of Rev. T. J. O'Neill, our presiding elder, has had typhoid fever for about five weeks and is still in a serious condition. Two of his other children have had the same malady, but are now up. I ask the prayers of the brethren for this stricken family. We have been given a cordial reception, our congregations are large and the outlook in our present pastorate is really encouraging."

We thank Rev. W. G. Harbin, of Haynesville, La., for the following items of interest: "Our laymen's committee held a very enthusiastic rally on the fifth Sunday night in January. We elected delegates to the Shreveport Convention and expect to attend in force. Rev. L. E. Wicht is starting off well on the Haynesville Mission. He has large crowds at every appointment, and is planning for an aggressive revival campaign in the summer. I begin this week a meeting for the Y. M. C. A., at Centenary College."

Rev. H. T. Cunningham, formerly of the North Mississippi Conference, but now presiding elder of the Marshall District of the Texas Conference, has kindly mailed us a program of his Pastors' Meeting and Missionary Institute. It is up-to-date in every respect, and shows that Brother Cunningham is bent on forging forward. The following is the rallying cry adopted: "At least one thousand new converts. A revival of family altars. Collections up and over. A forward movement in the whole district." We wish this energetic leader the largest possible measure of success.

While in Jackson last week attending the Mississippi Laymen's Convention, it was our pleasure to dine at the hospitable home of Dr. and Mrs. W. B. Murrah. Our associate guests were Dr. W. W. Pinson, of Nashville, Tenn.; Mr. J. D. Barbee, of Greenville, Miss.; Mr. J. R. Bingham, of Carrollton; Dr. A. F. Watkins, of Hattiesburg, and President H. L. Whitfield, of the Industrial Institute and College, of Columbus. There was high fellowship in that circle, and it is needless to say that the one who added

most to the brightness of the occasion was the charming hostess.

Rev. W. W. Holmes, of the Louisiana Avenue Church, of this city, is planning to hold a series of revival services in the near future. The preaching will be done by Rev. N. E. Joyner, and Mr. I. N. Niebergal will lead the singing.

That elect lady, Mrs. J. W. Mason, of Benoit, Miss., writes hopefully of the outlook for the work of the church in her community. She is pleased to have Dr. J. W. Price as her pastor, and believes that he will render the service needed by the congregation of which she is a member.

We were pleased to have Rev. K. W. Dodson call at the office a few days since. The year has opened auspiciously at New Iberia, La., where he is in charge. The assessment for pastor has been increased \$200 and is paid up to date. The prospect in every particular is considered highly gratifying.

A dispatch to The New Orleans Picayune from Covington, La., on the 13th inst., says: "The first quarterly conference of the current year for this charge convened here to-day, presided over by Rev. F. N. Parker, D.D., presiding elder of the New Orleans District. Dr. Parker preached at both the morning and evening services to good congregations, and at the conclusion of the morning sermon administered the sacrament of the Lord's supper. The business session was well attended. Rev. L. I. McCain submitted good reports, and the following delegates were elected to the District Conference: W. G. Evans, F. Mathies, G. A. Carpenter, L. W. Alford and John Bawn."

Bishop Hoss' last reply to Dr. Winton, which has just appeared in the Texas Christian Advocate, measures up to "the high water mark" in every respect. Its spirit is admirable, and, as we see it, its logic is overwhelming. Dr. Rankin has announced that the controversy is now at an end, so far as his paper is concerned. Some of our readers wanted us to reproduce the discussion in the New Orleans Advocate, but it has taken such a wide range and is so voluminous that we have deemed it best not to do so. Bishop Hoss has suggested to Dr. Winton the plan of having their several communications published together in pamphlet form and scattered broadcast throughout the Church. We sincerely wish that this might be done.

We are indebted to Mr. Robert C. Ogden, President, for an invitation to attend the Conference for Education in the South which will be held at Little Rock, Ark., April 6-8. Mr. Ogden, among other things, says: "We are going to Little Rock in response to urgent and cordial invitations from the Governor of the State, the State Superintendent of Education, the President of the State Normal, and various influential bodies of that State and city." Leading professional men, business men and educators from every section are expected to be present.

CHURCH EXTENSION.

Louisiana Conference.

The Executive Committee of the Louisiana Conference Board of Church Extension will be held at Winnfield, La., March 22. All applications should be carefully filled out, all questions answered, and all facts and figures correctly given. Neglect at any point will lessen the chances of success. All papers should be sent to the President or Secretary of the Board in ample time to come properly before said meeting. It is the rule of the General Board to ignore all applications reaching it later than April 1.

J. D. HARPER.

Rear-Admiral Schroeder, in command of the Atlantic fleet now engaged in practice maneuvers in Guantanamo Bay, Cuba, in a recent report to the Navy Department, stated 2500 men in his squadron are unable to swim. It would seem that this is rather a poor showing for Uncle Sam. It certainly appears that those who live on the water ought to know how to take care of themselves in the case of accident.

STARTING THE YEAR ON THE NATCHEZ DISTRICT.

The territory of the Natchez District has been scourged by the Mexican boll weevil. The western part of this territory, where the effete system of agriculture, best described by the words "cotton only, and on a credit" has obtained, received the first invasion of the pest: hence financial depression prevails. Nevertheless the circuits and stations in that area have started well.

Jefferson Street Church, Natchez, realizing keenly the depression, felt compelled to inform the presiding elder before Conference that the salary this year would be less than it was last year. This was done with no knowledge as to who would be pastor. Rev. Rob't Selby, who had served the charge for three years, was returned. As if to make amends for this necessary cut in salary, the people there seem to be doubling their efforts to be kind and considerate. The presiding elder was there last Sunday and found new rugs, matings and sundry other comforts in the parsonage; and he heard of a "linen shower" for "the mistress of the manse," and a pounding for all, as events since Conference; and Brother Selby, though neither lame nor decrepit, was using a handsome walking-cane, because it came at Christmas as a token of love from the Sunday school. This pastor and his wife are beloved in Natchez, and deserve it all.

Van Hook, at Woodville, pastor of the church and president of the College, has all that he can do, and is meeting every demand in both spheres—such is his wonderful versatility, coupled with wide culture.

Brother R. Bradley, at Washington, with his good wife, is pleasing both the Lord and his people. They have found out there that Bradley can preach.

Time would fail me to tell of H. P. Lewis, Jr., and his gratified flock at Pearl Street; of W. F. Baggett and Hamburg circuit, a recent combination quite happy, and of J. L. Red and the Meadville circuit. Of this last I must record a protest: one new place, without a church building, protested that the amount assessed for pastor's salary against it was too small, and increased it more than 75 per cent. Such protests are refreshing.

Brother H. C. Brown and Centerville are hopeful. Rev. J. T. Griffin, local supply on the Woodville circuit, found that he could not serve the charge, though he held on during January. Rev. E. A. Moody, of Waynesboro, takes his place. The outlook there is very hopeful, notwithstanding the boll weevil.

It is hardly necessary to say that W. H. Huntley, the scholarly gentleman and everybody's beloved, is pleasing the people here at Gloster. He is delighting everybody.

All of these good things on the district make life for this hard-worked presiding elder very bright. I have not visited the other charges yet.

H. WALTER FEATHERSTUN, P. E.
Gloster, Miss., Feb. 4, '10.

NOTABLE DEATHS OF THE YEAR.

Among the many missionaries that God called home last year were five famous veterans, whose names will ever have a place in the history of missions:

Dr. William Ashmore, whose half-century of work at Swatow had a profound influence upon the development of missions in China.

Dr. William S. Arment, whose ministry during the Boxer troubles greatly endeared him to Christians both in the home land and in China.

Dr. George E. Post, of the Medical Department of the Syrian Protestant College, whose medical works won him honors and decorations in many lands.

Dr. Sheldon Jackson, whose work for the pioneers of the West, the Mormons, the Indians, and the Alaskans, gave him first rank among the home missionaries of his day.

Mr. Egerton R. Young, whose thrilling stories of work among the Indians of the great Canadian Northwest have delighted readers of all ages and won many friends for missions.

The noble army of martyrs received three accessions among the missionaries—Daniel Miner Rogers and Henry Mauer, who were shot at Adaan while

trying to save the girls' school; and Homer C. Baskerville, who fell while leading a sortie out of Tabriz to relieve the famished city. Though the latter had severed his connection with the mission, he was fighting in behalf of a sorely oppressed people, and few will doubt that he gained a martyr's crown.

A peculiarly sad death was that of Miss Lilavati Singh, professor of English literature and philosophy in the Isabella Thoburn College at Lucknow, who had come to this country for a graduate course at Radcliffe, and died in Chicago while traveling in the interests of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.—Missionary Review of the World.

AN INTERESTING MEETING.

The Religious Education Association is to have its seventh annual convention at Nashville on March 8-10. The topic is to be: "The Church and Education." It is a big and vital and present subject. Special railway and hotel rates are offered. Speakers of national prominence will be present for set addresses, but much time will be given to open-court, free-for-all discussions. Teachers, editors, ministers, lawyers, business men who have this great subject at heart should by no means miss this meeting. The gathering is not to be dominated by previously made sentiment or partisan propaganda of any kind. It will be what the members of it make it. The South never had a better opportunity to testify to the nation and to the world of her loyalty to a great fundamental truth—namely, that there can be no true education that does not involve the training of the moral nature—than she has at this meeting. Let her sons be on hand. Great college presidents and professors like Faunce of Brown, Harris of Northwestern, Snyder of Wofford, Sanders of Washburn, Kirkland of Vanderbilt, Coe, Votaw, Claxton, Burton, and great church leaders like Bishops McDowell, Hendrix, Atkins, Drs. Merrill, Fosdick, Young, Hammond, Tillett, and many others will lead and give tone to the discussions. The full program is ready for distribution, and will be forwarded by the secretary, Mr. Henry F. Cope, 72 East Madison Street, Chicago. We hope that the Methodists will not let others take their crown in enthusiasm for this great cause.—Nashville Christian Advocate.

MRS. RUSSELL SAGE TAGGED FOR \$1500.

As a result of tag day (Saturday, Feb. 5) for the Benefit of Rest Awhile, the Travelers' Aid and the Public Playgrounds Association, Mrs. Russell Sage, who has been visiting in New Orleans, gave \$500 to each of the three organizations.

The donations were in the form of checks on the Fifth Avenue Bank of New York, and were turned over by Mrs. Sage to Russell Blakely, manager of the St. Charles Hotel, she requesting that he turn the money into the treasury of the organizations. The checks were made out in Mrs. Sage's own writing and were dated Feb. 7. They were signed "M. Olivia Sage," and made payable to the respective treasurers of the three organizations.

Mrs. Sage's gifts are the result of an incident Saturday, when hundreds of women and girls were out in the interests of these three charitable institutions. Mrs. Sage, who had her own automobile here, was out riding near West End Saturday afternoon, when the machine stopped while the chauffeur was attending to some of the details of the mechanism.

"Won't you buy a tag?" a little girl asked as she approached the machine.

"What are they for?" Mrs. Sage asked.

"For charity," the child answered.

Mrs. Sage took a tag, giving the girl a dollar, explaining that that was all she had in change.

Printed on the tags, possibly you will remember, were the names of the three organizations. After Mrs. Sage had returned to the hotel, she got to thinking it over. Finally she consulted with Manager Russell Blakely. She asked him about Rest Awhile, the Playgrounds Association and the Travelers' Aid, and, assuring herself that the causes were worthy ones, she said she thought she would give another donation in addition to the dollar given to the little girl out on the Shellrood.

"All that I ask," said Mrs. Sage, "is that nothing be said until I leave town."

Mr. Blakely respected this desire of one of America's richest women, and kept the subscription a secret until last night, several hours after Mrs. Sage had started on her way West.

Mrs. Sage said no one had asked her to give—that the little girl and the tag had interested her and the causes seemed deserving.

Mrs. Sage and party were traveling in a private car. Several days will be spent in San Antonio, and then they will proceed to California. At Pasadena Mrs. Sage will remain some time.

"I am going there for an extended rest," she told Mr. Blakely.

Saturday night a little girl who had been out working for charity all day returned home, tired, hungry, but happy.

"Mamma," she said, "I sold one tag to-day to a mighty nice old lady, and she gave me a whole dollar. I wonder who she is! Some Carnival visitor, I guess."

And others, are wondering who this tired little girl is, who interested Mrs. Sage in tag day and who might be said to be responsible for getting the \$1500 gift, probably the record price for three tags.—Times-Democrat.

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Every preacher in charge of a church in the bounds of the patronizing Conferences is recognized as an agent of the Advocate. We are willing for any one, on his own responsibility, to raise a club and send it in where it does not conflict with the work of the pastor; but the preacher in charge is our authorized agent.

The price of the Advocate is \$1.50 a year with a commission of fifteen cents to agents to cover expense of collecting and remitting. The rate to preachers and widows of preachers will remain at one dollar a year.

The club rate for 1910 will be \$1.25 each in clubs of five or more. We offer the club rate as a privilege that has been requested of us, and we will give a commission of ten cents per subscriber, only when it is requested. This commission must cover the cost of remittance.

When personal checks are sent or cashier's checks, 10 cents for collecting either the personal check or the cashier's check. Almost any bank where you have an account will give exchange on New Orleans or New York for the asking. If you will notice the receipts we are now sending out, we give receipt for the amount actually realized on the check in this office. In the case of small checks, we will give credit on the subscription only as far as the amount actually realized will pay.

The reason that we have reduced the former commissions paid, and the reason that we are watching so closely even the exchange that we have to pay on checks is that we have reduced the regular price of the Advocate, and there is no margin for unnecessary expense. Ten cents in one instance does not amount to much, but it may be the whole of the profit to us. When you multiply it by the thousands, it becomes a serious matter. We are cutting off all the margins in order to give all our subscribers the benefit.

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FEBRUARY 17, 1910.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. A. S. ARMSTRONG (nee Guice) was born Jan. 3, 1821, and died Dec. 20, 1909. She was converted and joined the Methodist Church in her fifteenth year. She had been in the Christian pilgrimage for seventy-four years without ever having backslid. Her husband was Rev. Geo. C. Armstrong, one of the pioneer local preachers of this section. She was the mother of several children, all of whom, with her husband, preceded her to the better land. One grandson survives. Her salvation was emphatically a conscious salvation. She passed through many trials, but her sentiment ever was, "earth has no sorrow that heaven cannot heal." She was a true wife, a good mother and a useful, faithful servant of Christ. She was her pastor's friend and helper. She was for many years president of the Ladies' Aid Society of Fayette Circuit. She was ever present to meet and welcome the new preacher. She lived well, and died triumphantly. She leaves many relatives, and a host of friends to mourn her departure. But their loss is her eternal gain.

IRA B. ROBERTSON.

Mrs. HESTER ANN FURR, the subject of this memoir, was born July 5, 1831, in Hanover County, Va., and died Oct. 4, 1909, at the home of her grandson, Eugene A. Anderson, near Memphis, Tenn. Between these two dates a long and beautiful life was lived. She was the daughter of Stephen and Louisa J. Knapp, and was married to Caleb T. Furr in Holly Springs, Miss., April 28, 1850. Ten children were born to these parents, all of whom survive: Augustus F., C. L. and W. T. Furr, and Sallie E. Street of Memphis; Henry C. Furr and Mary J. Whiteside, of Hickory Flat, Miss.; Isaac G. and Paul S. Furr, of Holly Springs; W. C. Furr, of New Albany; and Hester J. Whiteside, of Tyler, Tex. She was a sufferer for many months and was much emaciated in body before the end came, but her mind was strong and clear to the last. She took an active interest in current events, and by constant reading kept well informed. As her strength grew weaker, her faith grew stronger. Without a cloud in her spiritual skies she passed over the river and joined the countless host on the other side. To her devoted daughters and loyal sons, I extend heartfelt sympathy.

S. A. R.

MINNIE JESSIE KIMBRELL, the daughter of John and Willie Kimbrell, was born June 23, 1903. The angel of death came and bore her away on his snow white wings, Oct. 11, 1909, after a brief and painful illness. She was a sweet little doll and loved by all who knew her. She had a lovable disposition and her future seemed so bright to us. But the dear Lord, who doeth all things for the best, knew she was too precious for this world. Dear one, how we miss you, though we realize that our loss is heaven's gain. Your little form on earth, we no more shall see. The voice we loved is still. There is an aching in mama's heart, that never can be filled. Dear Lord, help us all to be submissive to thy holy will. She had all the attention that loving kindred, friends and a dear physician could give. She was laid to rest by her Aunt Minnie in Wyatt's Chapel Cemetery. Brother J. H. Mitchell, of Water Valley, performing the burial service. May God bless the bereaved.

AUNT ADA.

THE YOUNG CHRISTIAN WORKER.

Are you a subscriber to the Young Christian Worker, the bright, up-to-date publication for young and old, issued by the Woman's Board of For-

eign Missions, M. E. Church, South? If not, send 25 cents for one year's subscription to Miss Lena Freeman, Publishing House, M. E. Church, South, Nashville, Tenn. If you are interested in the foreign mission work of our Church, you can't afford to be without the Young Christian Worker. Each issue is profusely illustrated and printed in the highest art of our Publishing House. In addition to stirring missionary stories, inspiring sketches of missionary workers, and bright bits of verse, the Young Christian Worker contains the latest information from our various mission fields. Try it for one year.

USEFUL INFORMATION FOR MOTHERS.

THE CHILD'S FOOD.

There is nothing more important to the welfare of a child than the food it eats and every mother should give this matter of proper food her most careful consideration.

The first year of a child's life is of necessity confined to a milk diet. Every mother who can nurse her baby is indeed fortunate, for a child brought up on mother's milk is in better condition to withstand sickness than one brought up on a substitute for nature's best food.

In case a mother cannot nurse her baby the next best thing to use is cow's milk, modified as prescribed by the physician.

Toward the end of the first year or early on the second year, in addition to milk, the child should be given a little wheat, oatmeal or barley gruel, followed a few weeks later by beef juice, eggs, orange juice, peaches, strawberries, etc., without the pulp or seed.

In the early stages of a child's life, when all other foods have failed, physicians have found the following food to agree with children: soak 20 grains of gelatine for a few minutes in cold water and then dissolve in 1-2 pint of boiling water. Into this stir, while still boiling, 1-teaspoonful of arrowroot, which has been previously rubbed up into a paste, by the addition of a little cold water. Add milk and cream at the same time in varying proportions. The gelatine and the arrowroot prevent the formation of a heavy curd and enable the delicate stomach to assimilate this food.

The third year, steaks and chops may be added to the child's diet, together with the ordinary vegetables, such as potatoes, rice, etc. Fruit should be given in abundance at all times, but discretion should be used in this matter as to quality and quantity.

Pure gelatine contains all the constituents of steak and chops and does not impose such a task upon the digestive organs. It is very nutritious, and there is absolutely no waste to it. Fruit and gelatine make a pleasing combination, very nutritious and wholesome. Gelatine may be combined to advantage with almost any article of food, meats excepted, and aside from its important place in the child's food, it is a great favorite with those who prefer a vegetable diet. As the custom of eating fruits, nuts and vegetables rather than so much meat increases, we shall see gelatine come more and more into its proper place on the table. And Boston Crystal Gelatine by reason of its purity, economy and the great variety of dishes which it makes possible, will bring increasing millions happiness. Crystal Gelatine Company, Boston, Mass.

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A MEMOIR.

Mrs. HELEN THOMAS was born near Lumberton, Roberson County, N. C., Sept. 12, 1834, and departed this life Jan. 3, 1910. She was the daughter of F. A. and S. A. Townsend, who were of old-time Methodists of the praying and working type. Her parents moved near Lodie, Miss., in her girlhood, where they reared their family and spent the remainder of their earthly pilgrimage in serving God and the church. In 1853 Helen was happily married to Mr. J. B. Thomas. Mr. Thomas was a Confederate soldier during the late war between the States and fought bravely as a worthy son of the South under the Stars and Bars for what he and his people believed to be their inalienable rights. At the close of the war in 1865, he moved to the State of Arkansas. In 1870 he was licensed to preach in the Methodist Episcopal Church, South, and in 1882 was admitted on trial into the travelling connection in the Little Rock Conference in which he served the Church as a true, faithful and efficient undershepherd of the flock of God until his translation from labor to reward in 1896. Having no children at the death of her husband, Mrs. Thomas removed to Minerva, Miss., and spent the remainder of her days with her relatives. She died in the home of her brother, Rev. F. A. Townsend, and was laid to rest in Salem Cemetery by the writer. Mrs. Thomas was a strong and positive Christian character. Descended from a long line of the cleanest citizenship of North Carolinians, which has given some able ministerial talent, and reared in a home of ante-hellum Southern plenty, and given the best advantages the country afforded, she possessed characteristics of mind and heart which fitted her for a place of usefulness and honor in any circle. Though always pleasant, and capable of adapting herself to any and all circumstances she was naturally of a serious and reflective cast of mind. Life was real and great to her. No part of it was ever thrown away. Everything bearing upon it was significant and vital. Character was no side-issue. It was the crystal fountain from whence flowed all that is great and good. Her convictions were deep and earnest. To her inner vision, no dim, hazy line ever hung nebulously between right and wrong shading them indiscriminately into each other. They were separated by an impassable gulf. In her early girlhood she consecrated her heart to God and her life to the Christian Church. Brought up in a home of Christian piety, and taught and trained in the doctrines of Methodism, it was easy and natural for her to be a Methodist of the purest primitive type. But, like all who are thus trained, she was a Methodist of broad and catholic spirit. Sectarian narrowness found no sympathy in her heart. To be a Christian was not to accept a creed, but to have Christ formed in the heart the hope of glory, and a life surrendered to his holy service and worship. For fourteen years she shared the labors and trials of the Methodist itinerancy. This she did, not reluctantly, but with the willing courage and optimistic joy of a heroine of the cross. It was the true, the ideal life. After the death of her husband when the shadows long and thick fell heavy across her path, she delighted to talk about her experiences in the itinerancy. In her last days she was so engrossed with these reminiscences that even the happy days of childhood seemed to have almost passed from her memory. For two years before her departure, she was almost helpless. Her left side was paralyzed. She had no use of her left hand, her mind was impaired and she suffered a great deal. But amid it all, she remained the same simple, sweet Christian. One day last September, when conversing with her, she showed me this helpless hand and said: "I can't use it at all." "No," I replied, "but it will not be long until you will have two good hands." She looked me straight in the face for a moment and then said: "Who, I? I

will soon have two good hands." I said, "Yes, you will soon be in heaven and will have two good hands." The tears began to course down her cheek and with a ring of triumph and praise she said, "Yes, I will soon be in heaven and will have two good hands." So when the end came it was not a surprise. She was ready, watching, waiting, longing for the coming of Christ and the angel hostmen to hear her over the turbid sea into the Paradise of God. There with her sainted husband and the spraying fountains of eternal joy and beneath the waving branches of the ambrosial tree of life, she is anxiously looking across the jasper sea for the home-coming of the loved ones left behind. May God bless and keep them until that happy day. Her pastor, D. M. GEDDIE. The Arkansas Methodist will please copy.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

MelviHe	Feb. 10
Colfax	Feb. 13, 14
Columbia	Feb. 18
Bunkie, at Bunkie	Feb. 20, 21
Ville Platte, at Chicot	Feb. 25
Opelousas	Feb. 27, 28

PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Simshoro, at S.	Feb. 12, 13
Ringgold, at R.	Feb. 11 a. m.
Gibbsland, at G.	7:30 p. m.
11 a. m.	Feb. 20, 21
Bernice, at Bernice	Feb. 26, 27
Houghton, at H.	Mar. 5, 6
Lanesville, at L.	7:30 p. m.
Lisbon, at Lisbon	Mar. 12, 13
Cotton Valley, at C. V.	Mar. 18
Minden	Mar. 19, 20

R. W. TUCKER, P. E.

Lafayette Dist.—First Round.

Bell City, at Hayes	Feb. 12, 13
Lake Arthur	Feb. 13, 14
Prudhomme, at Branch	Feb. 19, 20
Rayne	Feb. 20, 21
Lake Charles	Feb. 26, 27
Sulphur, at Sulphur	Feb. 27, 28

J. E. DENSON, P. E.

Shreveport Dist.—First Round.

Many, at Many	Feb. 19, 20
De Ridder	Feb. 12, 13
Bon Ami, at Carson	Feb. 13, 14
Zwolle, at Zwolle	Feb. 20, 21
Hornbeck, at Hornbeck	Feb. 25, 26
Lusville	Feb. 27, 28
La Chute, at L. C.	Mar. 5, 6
Pleasant Hill	Mar. 12, 13
Pelican, at Pelican	Mar. 19, 20
Mansfield	Mar. 26, 27
Greenwood, at Kingston	Mar. 27, 28
Mooringsport	Mar. 29, 30
Ida, at Ida	Apr. 2, 3

T. J. WARLICK, P. E.

Baton Rouge Dist.—First Round.

Tickfaw, at Tickfaw	Feb. 12, 13
Ponchatoula, at P.	Feb. 13, 14
Pt. Vincent, at Pt. V.	Feb. 16
New Roads, at N. R.	Feb. 18
St. Francisville, at St. F.	Feb. 19, 20
E. Feliciana, at Oak G.	Feb. 23
Pine Grove, at P. G.	Feb. 26, 27
Amite City	Feb. 27, 28
Baton Rouge, First Ch.	Mar. 5, 6
Baton Rouge, Second Ch.	Mar. 6, 7

C. C. MILLER, P. E.

Monroe Dist.—First Round.

Lake Providence	Feb. 12, 13
Tallulah	Feb. 19, 20
Waterproof	7:30 p. m. Feb. 20
Brookland, at Franton	Feb. 26
Eros	Feb. 27
Mer Rouge	Mar. 5, 6
Floyd, at Oak Grove	Mar. 12, 13
Downsville	Mar. 19, 20

S. S. KEENER, P. E.

New Orleans Dist.—First Round.

Covington, at C.	Feb. 13
Carrollton	a. m. Feb. 20
Felicity	p. m. Feb. 20
Second Church	a. m. Feb. 27
First Church	p. m. Feb. 27
Rayne Memorial	Feb. 6

F. N. PARKER, P. E.

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CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

Woman's Home Mission Society, Annual Meeting for Mississippi Conference, Gulfport, Miss., Mar. 16-20.
Church Extension—Executive Committees: North Mississippi, Eupora, Miss., Mar. 1; Mississippi, Jackson, Miss., Mar. 8; Louisiana, Winnfield, La., Mar. 20.

Missionary Institute Hattiesburg Dist., Hattiesburg, Miss., Mar. 1-11.

Woman's Home Mission Conference for Louisiana, New Orleans, La., May 5-8.

General Conference of Methodist Episcopal Church, South, Asheville, N. C., May 4, 1910.

General Board of Church Extension, Louisville, Ky., April 20.

General Board of Missions, Nashville, Tenn., April 27.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Annual Meeting of the Woman's Board of Home Missions of the M. E. Church, South, Nashville, Apr. 15-22.

Layman's Missionary Movement.

National Missionary Convention of Laymen, Chicago, Ills., May 3-6.

Laymen's Missionary Conference of the Methodist Episcopal Church, South, Dallas, Tex., Feb. 19-22.

Sunday School.

Convention of the International Association of Louisiana, New Orleans, March 15-17.

World's Sunday School Convention, Washington, D. C., May 19-24.

Epworth League.

North Mississippi League Conference, Kosciusko, Miss., June 14-16.

A HORRIBLE DEATH RECORD.

Hardly a day passes that you do not hear or read of a death resulting from some trivial injury. Blood poisoning, erysipelas or gangrene follow and with them, death. Easy to have prevented, but impossible to cure. Every parent has a great responsibility in the medical care of the members of the household, not to mention the domestic animals. Those who have used "Gray's Ointment" rely upon it implicitly in cases of festering wounds and cuts, bruises, burns, old sores, chronic ulcers, carbuncles, boils, bone felons, sprains, poison oak and all inflammations. Get a 25c. box at your druggist's, or if you have never used it send for small sample box which we gladly send free, postpaid, to demonstrate our claim that no medicine shelf is complete without it. Address: Dr. W. F. Gray & Co., 309 Gray Bldg., Nashville, Tenn.

Mr. E. B. Virgin, of New Orleans, La., writes: "I can cheerfully recommend Gray's Ointment for cuts, bruises, boils, carbuncles, etc. Have used it in my family for 25 years."

MISSISSIPPI CONFERENCE
BROTHERHOOD.

The death of Brother J. A. B. Jones, in January, makes assessment No. 5 on the membership of the Brotherhood due. His loved ones should receive the amount due them at once. Let each member send in the \$5 assessment as soon as he reads this. Rev. J. A. Moore, Mount Olive, Miss., is authorized to receive this money. Yours fraternally,

CHAS. W. CRISLER,

Sec'y Miss. Conf. Brotherhood,
Jackson, Miss., Feb. 12, 1910.

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MISSISSIPPI CONFERENCE.

Columbus Dist.—First Round.

Hebron Feb. 19, 20
Columbus Circuit Feb. 26, 27

J. E. THOMAS, P. E.

NEWTON DIST.—FIRST ROUND.

Newton Feb. 19, 20
Montrose Feb. 23
Trenton, at Trenton Feb. 25, 26
Rose Hill, at R. H. Fri. Mar. 3
Chunkey, at Chunkey Mar. 4, 5
Hickory, at H. Mon. Mar. 6
Decatur, at Union Mar. 11, 12

T. J. NEIL, P. E.

MERIDIAN DIST.—FIRST ROUND.

DeKalb, at DeKalb Feb. 14
Meridian, 5th St. a. m. Feb. 20
Meridian, Central p. m. Feb. 20
Porterville, at P. Feb. 26, 27
Meridian, East E., a. m. Mar. 12
Vimville, at Pleasant Hill. Mar. 12, 13

W. H. LEWIS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Anguilla, at Anguilla Feb. 20, 21
Mayersville, at Filers Feb. 26, 27
Harrison, at H. Mar. 5, 6
Hermanville, at H. Mar. 12, 13
Edwards, at Edwards Mar. 19, 20
Oak Ridge, at Oak Ridge. Mar. 26, 27

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—FIRST ROUND.

Nebo, at Providence Feb. 26, 27
Scotland, at Bethesda Mar. 5, 6
Adams, at Adams Mar. 12, 13
Bayou Pierre, at P. Ridge. Mar. 19, 20
Barlow, at Barlow Mar. 21
Wilkinson, at Hopewell. Mar. 26, 27

H. W. FEATHERSTUN, P. E.

Brookhaven Dist.—First Round.

Gallman, at Bethesda Jan. 23, 24
Hazelhurst Jan. 23, 24
Osyka, at Osyka Jan. 29, 30
North Wesson, at N. W. Feb. 5, 6
Wesson Feb. 6, 7
Pearlhaven, at Mallian Feb. 12, 13
Brookhaven Feb. 13, 14
Silver Creek, at S. C. Feb. 19, 20
Topisaw, at Topisaw Feb. 26, 27
Bogue Chitto and Norfolk, at Bogue Chitto. Mar. 2
Tylertown, at Tylertown. Mar. 5, 6
Burd, at Summers Chp. Mar. 12, 13
Monticello, at Monticello. Mar. 19, 20
Prentiss, at Prentiss Mar. 26, 27

J. T. LEGGETT, P. E.

Jackson Dist.—First Round.

Florence Feb. 13
Eden Feb. 19, 20
Deasonville, at Union Feb. 26, 27
Lintonia 11 a. m. Mar. 5
Yazoo City 11 a. m. Mar. 6
Flora 7 p. m. Mar. 9, 10
Flannin, at Oak Dale Mar. 12, 13
Camden Mar. 19, 20
Harrisville, at Rexford. Mar. 26, 27

J. R. JONES, P. E.

Seashore Dist.—First Round.

Oakvale, at Oakvale Feb. 19, 20
Columbia Feb. 21
Hub, at Hub Feb. 22
Lamberton Feb. 23
Gulfport, 25th Avenue Feb. 26, 27

100 Bushels Corn Per Acre

You can build up your farm to produce 100 bushels of corn per acre, and even a bigger yield by systematic rotation, careful seed selection and good plowing with good implements, proper cultivation, and

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Poplarville Mar. 4
Carrier and McNeil, at C. Mar. 5, 6
Longbeach Mar. 9
Escatawpa, at Escatawpa. Mar. 11
Americus, at Pleas. Hill. Mar. 12, 13
Moss Point Mar. 14
Pascagoula Mar. 15
Biloxi Mar. 16
Vanceleave, at Mt. Pleasant. Mar. 19, 20

W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Smithville, at Antioch Feb. 19, 20
Fulton, at New Salem Feb. 20, 21
Houlka, at W. Chapel Feb. 26, 27
Derna, at Thorn Feb. 27, 28
Buena Vista, at Ebenezer. Mch. 1, 2
Prairie, at Strongs Mch. 4, 5
Tremont, at Tremont Mch. 9
Greenwood Springs, at Pleas. Mch. 12, 13
ant Grove Mch. 12, 13

JAMES H. FELTS, P. E.

WINONA DIST.—FIRST ROUND.

Tutwiler, at Tutwiler Feb. 13, 14
Minter City Feb. 20
Lambert, at Rome Feb. 26, 27
Inverness, at Inverness. Mar. 5, 6
Lumbria, at Enpora Mar. 13
Slate Springs, Tnes. Mar. 15
North Carrollton, at N. C. Mar. 12, 13

E. S. LEWIS, P. E.

SARDIS DIST.—FIRST ROUND.

Hernando and Hinds, at
Hernando Feb. 13, 14
Olive Branch, at M. W. Feb. 19, 20
Mt. Pleasant, at M. P. Feb. 22
Batesville Station Feb. 27, 28

Crenshaw, at Masterdon. Mar. 5, 6
Enid, at Tillatoba Mar. 12, 13
Courtland, at Pope Mar. 13, 14
Arkabutla, at H. C. Mar. 19, 20

W. M. YOUNG, P. E.

Corinth Dist.—First Round.

Dumas and N. H., at Wiers
Chapel Feb. 12
Ripley and B. M., at Blue Mountain Feb. 13, 14
Mooreville Ct., at Allens Feb. 17
Mantachie Ct., at O. Grove. Feb. 18
Marietta Ct., at Gilmores Feb. 19, 20

B. P. JACO, P. E.

Oxford Dist.—First Round.

Charleston, at Oakland Feb. 13, 14
Randolph, at Hunter's Feb. 19, 20
Ashland, at Liberty Feb. 26, 27
Lafayette, at Midway Mar. 5, 6
Tocantola, at Lafayette Springs Mar. 6, 7

J. E. CUNNINGHAM, P. E.

Greenville Dist.—First Round.

Rosedale Feb. 12, 13
Gumison Feb. 13, 14
Hillhouse Feb. 19, 20
Friar's Point Feb. 20, 21
Shaw Feb. 27, 28

W. W. WOOLLARD, P. E.

Durant Dist.—First Round.

Rural Hill Feb. 26, 27
McCool Mar. 5, 6
Polar Creek Mar. 12, 13
Sallis Mar. 19, 20
Black Hawk Mar. 26, 27

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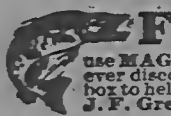
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"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

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If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? Get Cardui at once. All reliable druggists sell it.

Sunday School

By W. B. Campbell.

LESSON FOR FEBRUARY 20, 1910.

THE GOLDEN RULE.

Temperance Lesson. Matt. vii:1-12.

Golden Text: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. vii:12.

During all this long discourse our Lord must have had an attentive audience, for he had just been speaking of things very practical; of clothes, of food, and of how much care should he bestowed upon such things; and now he begins to tell them how they must conduct themselves toward their friends and neighbors, or toward any that should meet them in their various callings, or in their homes. He sets forth the danger of forming a hasty opinion, or estimate of character, of others, lest the same spirit of fault-finding be set in motion only to rest upon him who made the first digression. This admonition was for all, and there were those that were nearest to him, that could hear him best and had learned that what he said was always to be stored away in the mind that its full meaning could be studied out, or failing in that, they could appeal to him for further light; these were the future heads and pillars of his Church, and many a weak brother were they to admit to fellowship, and that too without judging. The Captain of our Salvation thus even wields the two-edged sword: protecting the weak one that is doing the best he can; and in defense striking a vulnerable part of the stony heart of him who is devoid of Christian charity.

All generations can attest to the truth that a man can measure for himself the treatment he is to receive from his fellows, by the manner in which he treats them. Then follows the query as to how our vision is so clear as to see a mote in our brother's eye when if we would only look inward, behold, we would find a great heath, that prevents a clear sight, if we would cast out the mote for our brother. Casting out the mote under these conditions, our Lord says, is the act of a hypocrite. A man must get himself right with God before he can do acceptable service for him. The Christian worker sometimes comes in contact with haters of all that is good; men who are ever ready with some scornful retort, or with some irrelevant question calculated to provoke fruitless argument; such cannot appreciate the sacredness of gospel appeal. What is more, they would trample the pearl of great price under their feet, and turn upon the servant of God with some blasphemy that would rend the tender nature that is ready to do them good. This is the time the Christian must have his armour on, the whole armour of God, and he must stand, for Satan shoots his fiery darts from the tongue of the wicked.

The follower of Christ so loves his Leader and Savior, that it seems a matter of wonder how a man can stand up before all and use such stout and vehement words against him. It seems so unreasonable, so fool-hardy, that it produces impatience and perhaps anger, and the Christian must be on his guard, lest an unkind rejoinder would drive away him whom he seeks to save. Let only sorrow abide in thy heart, sorrow that men can be so hardened as to reject so precious a gift. Some day, and somewhere, the mighty power of God's spirit may bring them to repentance. It is at such times as these that we long to go to that place of secret prayer and ask for comfort, ask for mercy; our whole soul going out in one great pleading prayer. Jesus knows how hard it is to reach the scornful, and he knows that his servants often feel that they have suffered defeat, and then we must ask for

strength, and we shall receive it. We must pray and not faint; seek a clearer knowledge of God's will, seek it in his Word guided by his spirit, and we will certainly find it; knock, the door is not closed to the child; knock, for the Father is within and wants his children very close to him. He will open unto them. Is there a wayward, wandering sheep of the flock that fears to ask? One whose sense of unworthiness prevents him from seeking? One who says "He will not open to me." "I have strayed away too far and too often; I must not knock, for if the door should open I am not fit to enter." Listen, O fearful heart, O penitent one; it is to you that the loving Savior calls: "For every one that asketh receiveth. Every one that seeketh findeth, and to every one that knocketh it shall be opened." Remember God is the ever-loving Father; if our child should cry to us for food how swiftly, how eagerly would we satisfy it. We love our children, but not with such love as the Heavenly Father loves us; but if our imperfect love impels us to care for our children, how much more shall our Father in heaven give good things to his children who ask him? The great Preacher is now approaching the end of his great sermon. In reviewing the discourse we see that it has been divided into sections with a "Therefore" for a division mark. There are but two more "Therefore's" to consider. This lesson comprises one of these sections and ends as the others. Therefore: as it has been set forth that when we judge or condemn others, we invite the same harsh criticism toward ourselves; as we discover some slight imperfection in others, behold a great beam which obscures our vision and prevents our seeing some virtue they may possess; as we have seen that seeing others' faults and being unmindful of our own, is the work of a hypocrite. Therefore, as we have learned that discretion must be used in Christian work; that God's holy work is for the earnest enquirer, and not for the scoffer; as our every petition will be heard and answered by him who hath said, "He shall call upon me and I will answer him, I will be with him in trouble." As our Father watches over us with greater care than we watch over our children; therefore, after having learned these glorious truths; all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

FOR FEVERISHNESS AND ACHING
Whether from malarious conditions, colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

DON'T BE WITHOUT WATER.

There is no need of the property holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

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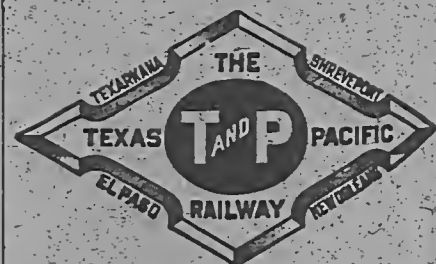
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Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

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If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

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began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

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W. H. M. S. Epworth League

WOMAN'S HOME MISSION BOARD.

The Woman's Board of Home Missions of the Methodist Episcopal Church South, will hold its twelfth annual session, April 14-21, 1910. The opening session will be on Thursday evening of the 14th. Names of delegates and visitors should be sent promptly to Mrs. John H. Moore, 52 The Polk, Nashville.

The Southwestern Passenger Association will grant its usual reduction in railroad fare provided the required number of one hundred is in attendance. Persons coming from territory outside the Southeastern Passenger Association are advised to purchase tickets to the nearest point inside the Southeastern territory, and thence purchase ticket to Nashville, at the same time securing certificate of the standard form.

MISS BELLE H. BENNETT, President.
MRS. FRANK SILER, Recording Secretary.

MISSISSIPPI CONFERENCE HOME MISSION SOCIETY.

The Home Mission Society of the Mississippi Conference will hold the seventeenth annual meeting at Gulfport, 25th Avenue Church, March 16-20. Names of delegates should be sent to Mrs. T. B. Rankin, 1417 22nd Avenue, Gulfport.

MRS. T. B. HOLLOMAN, Conference President.
MRS. C. R. McQUEEN, Recording Secretary.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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Marriages.

Jan. 19, 1910, at the home of the bride's parents, by Rev. W. A. Bowlin, Mr. R. R. WAX to Miss CALLIE BOWEN, both of Smithville, Miss.

Jan. 25, 1910, at the home of the bride's brother, Mr. W. T. Wax, by Rev. W. A. Bowlin, Dr. E. R. WREN to Mrs. LOVE TURNER, both of Smithville, Miss.

Dec. 29, 1909, at the residence of the bride's father, by Rev. H. C. Murphy, Dr. McNABB, of Pine Grove, La., to Mrs. LULA BAILEY, of Harvelle, La.

Jan. 23, 1910, at the residence of the bride's father, by Rev. H. C. Murphy, Mr. J. W. STORY, of Story, La., to Miss EDNA KING, of Pine Grove, La.

Jan. 14, 1910, at the residence of the bride's parents, at Goodwater, Miss., by Rev. E. J. Coker, Mr. ARTHUR REYNOLDS, of Eucutta, Miss., to Miss ADA MERRILL, of Goodwater, Miss.

Jan. 20, 1910, at the parsonage, at Eucutta, Miss., by Rev. E. J. Coker, Mr. LLOYD DAVIS, of Sandersville, Miss., to Miss LORENA LEGHETT, of Eucutta, Miss.

Jan. 9, 1910, at Eucutta, Miss., by Rev. E. J. Coker, Mr. JAMES ARINGTON, to Miss AZZIE GANDY, both of Eucutta, Miss.

NOTICE.

To the Junior, Boys and Intermediate Epworth League Superintendents of North Mississippi Conference.

Please send your reports to your District Secretaries at once, so that they may report to me or send yours direct to me.

MRS. JANIE H. WINGUE,
Junior Supt. North Miss. Conf.

VALUE OF ROYALINE OIL.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., has won all of its trade against competing goods purely on its merits. That is why, when a bottle of Royaline Oil is bought, it always leads to the sale of several more bottles. Royaline Oil is the great antiseptic. It is especially useful for all kinds of aches, pains, swellings and soreness in the head, chest or any other part of the body. Price 25c. bottle. Druggists.

Hicks' CAPUDINE Cures Sick Headache Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder, residence, 211 Olivier Street.

First Methodist Church, St. Charles Ave., near Gilliope St., Dr. S. H. Werlein, pastor, residence, 5830 Pryorville St., phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave., and General Taylor St., Dr. John A. Rice, pastor, residence, 1421 Constitution St.

Second Methodist Church, 2341 Burgundy, near Lafayette Ave., Rev. A. I. Townsley, pastor, residence, 2728 N. Rampart St., office hours, 9 to 11 a. m., phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St., Rev. C. D. Atkinson, pastor, residence, 731 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St., Rev. W. W. Holmes, pastor, residence, 2903 Camp St., phone, Uptown 1391.

Felicity Street Church, cor. Felicity and Chestnut Sts., Rev. Albert S. Lutz, pastor, residence, 1619 St. Mary St., phone, Jackson 141.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St., Rev. Henry T. Carley, pastor, residence, 1125 Fern St., phone, Uptown 1238.

Algiers, Laverne Street, cor. Delacour St., Rev. J. E. Foster, pastor, residence, 244 Seguin.

McDonoghville, and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1619 St. Mary St., phone, Jackson 141.

Epworth Church, cor. Banks and Scott Sts., Rev. L. A. Sims, pastor, residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum, residence, 5229 St. Charles Ave., phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade, Residence, 721 Henry Clay Avenue, phone, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, 2330 Valence St., phone, Uptown 878.

R. F. Harrell, Secretary Y. M. C. A., 815 St. Charles St.

Rev. R. A. Meek, Editor New Orleans Christian Advocate, residence, 724 Nashville Ave., phone, Uptown 679.

God sends sorrow that he may arouse pity in the breasts of others; and pity awakened is a better life infused. The sorrows of one may lead to better impulses in many.—Exchange.

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always and like God, to love always—that is duty.—Amiel.



When our Ice Cream is served at receptions, or any place whatever, it gives a refined touch and an added pleasure to the occasion. We use the purest Sweet Cream and the finest and purest of all material necessary, is why. A trial order never fails to convince. We deliver to families as small quantities as a quart.

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Blessed is he who remembers his friends in the time of calamity, for he shall be forgotten in the day when darkness cometh.—Exchange.

Whether we will or no, the greater part of life is passed alone; and, oh, how much depends on the upward guidance of solitary thought!—Liddon.

Every believer ought to be as careful to lead a consistent life as if the continued existence of Christianity in the world depended on his actions.—Exchange.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA OREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

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The only Baking Powder made
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With minimum trouble and cost biscuit, cake and pastry are made fresh, clean and greatly superior to the ready-made, dry, found-in-the-shop variety.

LAYMEN'S MISSIONARY MOVEMENT.

By Rev. T. B. Clifford.

The Mississippi Convention of the Laymen's Missionary Movement was held in Jackson, Miss., Feb. 8-10, and was without doubt the most significant meeting ever held within the bounds of the State. It was a gathering of the men of Mississippi to consider the King's business in the light of the world's need and of the adequacy of our resources in men and means to meet that need. To formulate a plan by which our generation may make the sceptre of his righteousness to reign throughout the nations and the sway of his peace to pervade the earth.

This convention was a part of a national campaign in which meetings are to be held in about seventy important cities in the United States. When all these meetings have been held there is to be as a culminating feature of the campaign, a National Missionary Congress in Chicago in May, 1910, at which it is planned to have five thousand or more of the representative men of America. The Jackson convention was one of the best organized and most enthusiastic meetings yet held. This was the testimony of some of the speakers who have attended a number of the conventions already held. Dr. Samuel B. Capen, of Boston, told this scribe that it was "the best" he had thus far attended.

For many weeks the State Executive Committee at Jackson had labored diligently to furnish information and stir up enthusiasm throughout the State. Union services and rallies were held in many towns addressed by prominent laymen and the Executive Secretary, Mr. S. R. Whitten, worked unceasingly to bring to Jackson a large delegation from all parts of the State, and these efforts were rewarded in the registration of nearly one thousand men during the days of this great convention.

The singing was led by Mr. William A. Evans, a prominent young business man of Cincinnati, who volunteered his services and who by his own singing and genial manner in directing the vast throng won the love and admiration of the convention.

It was a matter of great disappointment that by reason of physical indisposition, Mr. J. Campbell White, and Col. E. W. Halford, of New York, and Mr. T. H. Yun, of Korea, were prevented from filling their places on the program.

It would be a lengthy task to undertake to give even a synopsis of the addresses delivered or an account of the men who delivered them. Perhaps the most thrilling talk made during the convention was that of Mr. Willis R. Hotchkiss, of Lumbwa, Bristol, East Africa, a missionary from the Quakers (Friends), who has labored fourteen years in that far-off land. Those who were fortunate enough to hear him will no longer doubt (if they ever doubted) that the days of miracles have not passed, or that the gospel is unable to reach and save the least and lowest of the race.

During the closing day of the convention, denominational rallies were held, at which plans were laid for a quickening of the missionary conscience of all the people in the respective churches and for developing a larger liberality in providing the means to send the gospel to those who yet sit in darkness and the shadow of death.

Well did Mr. Williams, that distinguished laymen from New York, say in his opening address that no man could go back home to his business from these meetings and be quite the same man he was before. With an awakened conscience, and an enlarged horizon, there will come a changed life that will mean new obligations and new duties to perform. We feel confident that all the churches of all denominations in Mississippi will feel the influence of this notable gathering so recently held in the capital city of the State.

SUNDAY SCHOOL NOTICE.

To the Sunday School Workers of the Mississippi Conference:

The following brethren have agreed to assist in Sunday school work during the ensuing year, and may be called on at any time, within a reasonable radius, to attend Sunday school Conventions and Institutes, assist in the organization of Sunday schools and in any way co-operate with the pastors in Sunday school work, provided all actual traveling expenses be paid.

These brethren will also give information with regard to literature, organization, classes, etc. Call on them.

N. A. Mott, Yazoo City, Miss.

Rev. H. C. Brown, Centerville, Miss.

J. B. Holland, Meridian, Miss.

The Coast section is yet to be provided for. Till such provision is made I will receive and attend to all communications. These appointments do not in the least change the plans of the board with reference to institute work, and other matters, but is intended as an aid.

Arrangements are being perfected as rapidly as possible for the regular tour of institutes provided for at Conference. Faithfully,

B. F. LEWIS, Chairman,

Miss. Conf. S. S. Board.

Columbia, Miss.

Faith alone justifies, but not the faith which is alone.—F. W. Robertson.

GIPSY SMITH'S AMERICAN TOUR CLOSED.

Gipsy Smith has returned to England. His campaign at Cincinnati closed his current American work. It is stated that the Free Church Council of England, to whose direction the Gipsy makes himself subject, has mapped out for him a campaign of five years' duration in British cities. On the other hand the churches of Portland, Oregon, are working hard to secure the evangelist as a leader for a great mission in that city next winter or the winter following. Which influence will finally determine his movements cannot of course be predicted now. The Cincinnati meetings were held in Music Hall, and were constantly attended by great throngs. As in Chicago no attempt was made to enumerate converts, and as in Chicago many warm sympathizers felt, that the most telling effect of the Gipsy's preaching was the intensification of the evangelistic spirit among the members of the churches. The local committee refused to consider at all the idea of a march through the district of vicious resorts, and in consequence no contention or criticism attended any portion of the campaign. The churches are laboring diligently to conserve results of the Gipsy's work.—The Methodist Review.

IN THE MARCH CENTURY

Oscar King Davis has written of "Big Business" and the Sherman Law" for the March Century. It is an authoritative and helpful discussion of the question; nevertheless, it is said that Mr. Davis finds that it has a humorous side.

Louise Forsslund's book, "Old Lady Number 31," has just been printed for the sixth time. Miss Forsslund (who is Mrs. Waddell in private life) has a story in the March Century, with the title "Amén Petticoats." It is a tale of the American Dutch on Long Island.

PRAYER.

Prayer is not only asking, communing, and expressing life; it is also readiness to receive life. Listening to God is as truly prayer as speaking to him. "Be still, and know that I am God"—this also is prayer. Savonarola said that, in his time, the saints were so busy talking to God that they had no time to listen to him. In our time there is danger that the saints will be so busy serving that they have no time to listen. Perhaps one reason why we do not get more answers to our prayers is that we do not wait in a quiet, receptive mood to learn the answer.—Lyman Abbott, in the North American Review.

FARM SEEDS.

Write Vineyard Farm, Griffin, Ga., for description etc., of Cooks Improved cotton seed, Marlboro corn and Appler oats. These are well known, and recommended by the different state expt. farms, as the best on the market. We plant no other and gin no other, and have our own machinery to keep them pure. The Government has bought large quantities from us for distribution, which proves the character of our product. Cotton seed \$1, oats \$1, and corn \$2 per bu. f. o. b. Griffin, Ga. Orders filled promptly.

He who mixes with unclean things becomes unclean himself; he whose associations are pure becomes purer each day.—Talmud.

DR. KING'S ROYAL GERMETUER

Cures Disease by Removing the Cause.

If you want a stomach remedy, it shows its good effects from the first dose.

It gives relish for food and enables you to perfectly digest all the appetite calls for.

If you are suffering from low vitality and need a tonic to build up and improve your health, the Germetuer is an ideal remedy. It makes an agreeable and refreshing drink and you become fond of its use. It is popular with women and children and soon becomes a great favorite in the home where it is used.

Its remedial effects are immediate and permanent, and it may be given with good results in any case and should be kept in every home.

Price \$1.00; 6 bottles for \$5.00

Sold by all Druggists; or sent prepaid by L. M. LYBECK DRUG CO., of Memphis, Tenn.

BIBLES IN HOTELS.

The Gideons' constitute an organization that seeks to have a copy of the Bible placed in each room in every hotel in the United States. The Hotel Victoria believes in the Christianizing influence of the Bible. The first thing an arrival will see when he enters his room is a medium-sized and nicely bound copy of the New Testament lying on the table. "It is the funniest thing in the world," said the pretty Irish maid, "to see how the different ones are affected by the unexpected appearance of the Good Book. Some take it up and look it over with the greatest interest, as though it might be the first one ever seen. Others slam it in a bureau drawer or on the top shelf of a wardrobe and leave it there. One man, a rich manufacturer from out of town, rang his bell furiously, and when I answered it with extra towels, thinking that would be the only thing he would ring my bell for, he thrust the Bible in my hands and roared out: 'Do you think I'm a bloomin' heathen in need of sermons?' Women take more kindly to finding the Bible in hotel rooms, but the traveling public, as a rule, seems more familiar with current literature than with the New or Old Testament.—Harriet Quimby, in Leslie's Weekly.

REMARKABLE TREATMENT.

Almost miraculous cures of persons affected with the opium, morphine and whisky habit are being accomplished daily by Dr. Woolley, of Atlanta, Ga. For over a quarter of a century Dr. Woolley's cure for the drug habit has been in the public eye. Dr. Woolley's treatment is harmless and absolutely removes the desire for opiates and stimulants. This feature no doubt appeals with considerable force to those who fear their craving will remain unsatisfied after they put themselves under Dr. Woolley's care. He will send you his book on these diseases free.

The success of the Church as a saving agency in the world depends upon the religious stability of individual Christians.—Exchange.

NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, FEBRUARY 24, 1910.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2820.

Editorial.

Many have lost devotion, while they sought to search into things too high.—Thomas a Kempis.

Heaven's gate is shut to him who comes alone.
Save thou a soul, and it shall save thine own.
—Whittier.

The Church of England has been called the Church of missed opportunities. Let us not by our worldliness and inactivity make it possible for the future historian to apply the same phrase to Methodism. By every token, in this swift moving age we need to be up and doing.

One frequently hears the question: "What harm is there in cards, the theater or the dance?" A more pertinent inquiry would be: "What good is there in them?" Life is too brief to be trifling with things that possess no utility. Mere harmlessness, even if it could be proven, would be a poor recommendation for any practice. We should have to do only with the things that are worth while.

To pray effectually is no easy task. It requires heart-searching and agonizing of the soul such as but few are willing to undergo. To far too great an extent the supplication of the saints has been interrupted by the busy activities of modern life. In all ages the closets of prayer have been the "power-houses" of the Church, and their abandonment must necessarily result in an enfeebled and impotent Christianity. John Wesley, the most laborious worker since apostolic times, allowed nothing to encroach upon his two hours of daily Bible reading and devotion. And therein lay much of the secret of his mighty power. Our Lord himself spent much time apart in communion with the Father. We are not sure but that the greatest need of our day is men and women who know how to prevail at the Throne of Grace.

To undertake to enlarge woman's sphere is to attempt the impossible. The fields already open to her are limitless in their sweep and the loftiest known on earth. The influences which radiate from the home are more far reaching than those which go out from kingly thrones. The opportunity to teach and train childhood is wider in its possibilities than any that politics, or science, or literature, or even seats in ecclesiastical assemblies could bring. The most potent human influence in the world is the mother's touch. Speaking of himself, John Randolph, of Roanoke, the brilliant American statesman, said: "I should have been an atheist if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hand in hers, and cause me on my knees to say, 'Our Father who art in Heaven!'" Would Methodism or humanity be better off with the children left in the care of nurses, and the mothers away for days and weeks at the Annual or General Conference? For our part, we certainly do not think so.

BEARING FRUIT.

In his farewell address to the sorrowing disciples, Jesus said, "Herein is my Father glorified, that ye bear much fruit." As the vine laden with the purple clusters delights the husbandman, so God is pleased with the Christian whose inner disposition is adorned with the spiritual graces, and whose outward life is rich in good works. To be a worthy follower of Christ, one must both be good and do good. He must strive for the perfection of his own character and the enrichment and ennoblement of the lives of his fellowmen. He must neglect neither the inner, nor the outer realm. Within the soul he must develop gentleness, patience, temperance, godliness, brotherly kindness, and love, and into the needy world without, he must crowd all the helpful activities of which he is capable. The fruitage of personal holiness and a devoted and unselfish service, are what our Lord wants, and we should see that he is not disappointed. Lamentable, indeed, will be the condition of the disciple who stands before the Master in the day of judgment bringing with him nothing but the leaves of an empty profession. And even in the present life neglect often brings regretful memories and the agony of remorse. Pathetic and tremendous in their significance, are the lines penned by brilliant Helen Hunt Jackson, who had wasted no little of her life, when the shadow of the eternal world was falling full upon her:

"Father, I scarcely dare to pray
So clear I see, now it is done.
That I have wasted half my day,
And left my work but just begun.
So clear I see that things I thought
Were right or harmless, were a sin.
So clear I see that I have sought
Unconscious, selfish aims to win.
So clear I see that I have hurt
The souls I might have helped to save.
That I have slothful been, inert,
Deaf to the calls thy leaders gave.
Father, in outskirts of thy kingdom vast,
The humblest spot give me;
Set me the lowliest task thou hast,
Let me, repentant, work for thee."

THE METHODIST CHURCH.

Of all the Protestant religious organizations in America, the Methodist Church is easily in the lead. She has a membership considerably larger than that of any other denomination, and in the amount of property owned and extent of influence, she stands almost without a rival. Every passing day witnesses the erection of nearly a half-dozen Methodist houses of worship in the United States alone, and from the Atlantic to the Pacific Ocean there is scarcely a community where the followers of Wesley may not be found. The leading university of the South—Vanderbilt—is a Methodist institution, and our Publishing House is the largest this side of Mason and Dixon's line. In piety, learning and eloquence, our ministry will compare favorably with that of any other de-

nomination, and no other church has a more intelligent and capable laity.

Nor are the influences which have made Methodism great difficult to discover. Her doctrines have had much to do with her marvelous progress. She has stood for a universal atonement, until her teaching has broadened the theology of the world. Her affirmation of the freedom of the human will has become the accepted tenet of modern moral philosophy. Her insistence upon a conscious salvation is both reasonable and scriptural, and the high standard of Christian attainment to which she has summoned her followers has made them everywhere famous for their piety and devotion.

Her admirable form of government has likewise contributed to her phenomenal growth. Some find fault with what they are pleased to term its despotism, but as an evangelical agency it has never been surpassed, if equaled. While the congregational churches have a vast array of idle ministers and practically one-third of their churches unsupplied all the time, Methodism in all her vast domain from sea to sea has not a single charge without a pastor, or a single pastor without a charge.

Her cosmopolitan spirit has also been an important factor in the making of Methodism. She has kept close to the masses of the people. She has felt herself a debtor to all mankind. Her vision of service has embraced alike white and black, rich and poor, the great city by the sea and the pioneer settlement in the far wilderness. Like her illustrious founder, the world has ever been her prospective parish, and neither mountains high nor oceans wide have been able to stay her mighty march of conquest. Even the Pope himself has publicly certified to the fact that she is now a force that must be reckoned with in the Imperial City of the Caesars.

A worthy Methodist need not hang his head in any religious company. Others may boast of belonging to organizations of greater antiquity, but a glorious present is better than any past. The manifest endorsement of God to-day is a diviner credential than a traditional connection with any ascended saint. There is nothing more pitiable than a degenerate posterity which can boast of naught but the glory of illustrious fathers, whose spirit they have lost and whose names they are unworthy to bear.

THE WORST POVERTY.

Pitifully poor is the man without Christ. He may have the wealth, honors, and pleasures of the world, but they cannot feed or satisfy the immortal soul. They cannot hush the accusing voice of conscience, or keep back the waves of sorrow, or stay the ravages of fast-fleeting time, or barricade the approach of death. An unchristian life shuts one out from that which is highest and best here, and promises nothing in the hereafter. It makes man an orphan in time and outcast in eternity. It leaves him a wreck in outer darkness, with no star to herald the coming of another day.

The proper measure of a sermon is its helpfulness. Theological and scientific speculation should have no place in the pulpit. It is the gospel of Christ alone which has power to transform and save.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

THE TRUTH IN LOVE.

By Rev. John T. Sawyer, D.D.

A God-made preacher stood in his place
One beautiful Sabbath day,
And, after a hymn of praise was sung,
Reverently knelt to pray.

So earnest, child-like and full of faith
Were the words he spoke in prayer,
That all who thus heard him talk to God
Felt it was good to be there.

In his lack of wisdom, strength and light,
He asked for aid from above,
That the clear-cut truth might reach dead souls,
As he gave it forth in love.

His prayer ended, and the lessons read,
He urged the people to sing,
And so they did, with fervor of love
For Jesus, their rightful King.

As he read his text—his hearers knew
That the Lord was in that place,
And had sent a message unto them—
It glowed in his servant's face.

His text was found in the thir'd of John,
Christ's answer given to one
Who came by night in search of the light,
Asking the thing to be done.

He pictured forth the natural man
In the burning words of truth,
As being dead in trespass and sin—
And held up themselves in proof.

Conceived and born in sin, said he,
Like sheep you have gone astray:
And, unless your nature has been changed,
You dwell in your sins to-day.

No church-dogma, nor merit, nor works,
Can bring you the change you need—
Nothing of man, nor the will of man,
Can do for your soul the deed.

"Ye must be born again," said the Lord,
And such is his word to you;
Born of the Spirit, a man is made
In heart and in nature new.

To live in sin, to die unrenowned,
Is to make your bed in hell—
Thus faithfully spake the man of God:
Then, of Christ began to tell.

He preached a Redeemer crucified,
The uttermost Savior, He,
Whose death had purchased life most full,
And to every seeker, free.

In honest, nervous and heart-warm words,
He beseeched them not to wait,
But to seek at once God's saving grace—
To-morrow might be too late.

He called the wounded, sin-sick souls,
If any such souls were there—
To press right up to the mercy-seat,
And engage with him in prayer.

The mourners crowded the altar-place,
And so did the Christians, too—
The mourners to seek God's blessing rich,
The Christians to help them through.

Fit scene for angels to gaze upon,
And angels no doubt were there—
Greater than new worlds rolled into space—
Were God's answers given in prayer.

Many received full pardon and peace,
Many were born from above—
'Twas God's own seal to the faithful man,
Who had preached His Truth in Love,
February, 1910.

"KNOWLEDGE IS POWER."

By Rev. J. T. Lewis.

The above expression is doubtless very familiar to all who will read this article. However, it does not necessarily follow that all who have knowledge are "powerful." The fact is, whether knowledge is power, and to what extent it is power, depends almost wholly upon the particular person who happens to possess the knowledge. Many persons possess knowledge that lies as a latent force in their minds. Of course, it does not take a sage to know that all such knowledge is really worthless. If knowledge is not transformed into power by the will of the individual who possesses it, then, so far as real worth is concerned, the individual had as well have a blank mind as to have one filled with information. It is true, of course, that it is the individual "who knows" that does things. Or to put it more strikingly, the individual "who does things" must first know.

In view of the foregoing, I think it will not be amiss for us to ask, and seek to answer the question: "What should a minister of the gospel know?" I will seek to answer that question under three heads: (1) A minister should know God; (2) he should know the Bible; (3) he should know human nature.

First—A minister of the gospel should know God. And, at once, methinks I hear some one say: "Certainly, he should know God; he isn't capable of preaching unless he does know God." Exactly so. Still it is a fact that there have always been, are now, and ever will be men who are preaching, who do not know God. And yet these same men know much about God. They know something of his omnipotence, of his omniscience, and of his omnipresence, and can talk for hours, holding their audiences spell-bound while they discourse upon the great wonders of the Almighty; but, with all their vast knowledge about God, they do not know him.

Now to be a minister of God, one should first know him as a sin-pardoning God; then as a keeper of our souls and bodies from sin; and last, though not least, he should know him as a loving Heavenly Father, who wills not that any should perish, but that all might be saved. There was a time when men knew God as a tyrant, who delighted in punishing human beings. That conception of God, under Christ, is unthinkable; still there are men to-day who thus know God. They misjudge God, and, of course, when they preach his word, they necessarily misrepresent God to a dying world. God can be known in all the richness and fullness of his saving power and love, but none know him thus except those who deny themselves daily and follow after him. To sit beneath the instruction of one who really knows God as a pardoning, keeping and loving Heavenly Father, is to listen to a message from the heart of God. As one who thus knows God preaches to us, "our hearts burn within us," and we feel that "he is near." O grant to us who preach thy Word that living knowledge of Thee!

Second—A minister should know the Bible. Of course, he accepts and uses the Bible as the means by which God has revealed himself to the human family, but he should not think that God is shut up

to that one means of speaking to man. We can read a lesson from God in any department of nature, if our hearts are but attuned to catch the message as it is spoken to us through nature. However, since it is through the Bible only that the great plan of redemption is revealed, it is all-important that, as ministers, we know the Bible in order to give out the message it contains.

In our arduous and painstaking study of the Bible, we may find some chaff that has come down to us incident to the various translations, the fallibility of man, to whom the message has been intrusted, etc.; but, as wise shepherds of the flock, we should studiously lay the chaff aside, while we diligently feed pure wheat to the flock.

Certainly, we need to read and study other books, but the Bible is the one great Book of earth, and it is our business, as ministers, to know that Book. For centuries the forces of hell have been trying to undermine the authority of that Book, but, despite all the attacks of all the ages, God still speaks to a sin-cursed world through the Bible. And as we pore over its pages, the Holy Spirit is by our side, helping us to differentiate between the wheat and the chaff. When one who knows not God views the Bible with a critical eye, Satan is by his side to magnify the importance of the chaff, while he causes the critical one to be blind to the presence of the wheat it contains.

Third—A minister needs to know human nature. Without that knowledge, he can do little toward leading men to Christ. All men cannot be approached upon the same basis. We must study human nature, that thereby we may know the basis of approach to each man whom we would lead to Christ. We must study men, then, and to study them, we must mingle with them, rub up against them, and let them discover the Christ-like heart that throbs within our breast.

To be successful soul winners, it is absolutely necessary that we know God, his Word, and man for whom he died. God grant to this writer (and all others who desire it) the disposition to diligently work, that he may come into the full possession of this three-fold knowledge that should obtain in the hearts and minds of preachers, and then may said knowledge become "powerful" under the leading of God. Amen!

FAIRBANKS AND THE METHODIST ASSOCIATION VS. THE POPE AND BISHOP IRELAND.

By Rev. T. B. Holloman.

When one reads in the secular press the incident which recently occurred in the city of Rome between the Pope and former Vice-President Fairbanks, and Bishop Ireland's comment on the same, he is reminded of that couplet from Erin's homely bard:

O wad some power the giftie gie us
To see ourselves as others see us!
It would frae monie a blunder free us,
And foolish notion."

This good Bishop charges that the Methodists are active and pernicious proselyters. While we recognize that there is no argument in a retort, we must suggest that "Physician, heal thyself" is just at this point eminently suggestive. A pastorate of thirty years in communities where the Roman Catholic Church had, or was seeking, a foothold, convinced us that in the art of proselyting they are experts, and scruple at nothing to make a convert from Protestantism to Romanism. The writer has had given to him by inmates of hospitals, pamphlets which were diatribes of the bitterest sort, and in some of which Martin Luther was characterized as the arch-demon of the centuries.

He charges that the Methodists of the holy city take advantage of the poverty of the poor "to impress upon them the value and claims of their religion." It is a known fact among the Protestant ministry that it is among this very class in our cities that the Priest, the Brother and the Sisters of Charity seek to make their gains from the Protestant ranks. If Rome adopts such means in America, why may not Methodism apply the same rule in Rome—

that others may see her good works" and profit spiritually as well as physically. The Bishop says again that what he says concerning Methodists does not apply to other denominations in the Eternal City. This recalls an article which fell into my hands some years ago in which a Romanist writing of the churches in Australia said: The Catholic Church has nothing to fear from any of the sects but Methodism. So whether in Rome, old effete Rome, or among the moving, stirring peoples of a new world, Methodism, it seems, is the only menace to the autocracy of that power which would stifle individuality and freedom in the worship of God. Of course, His Highness does, and will continue, to resent any effort which he thinks may interfere with his supreme authority over the consciences and souls of men. Methodism should be proud to acknowledge Mr. Fairbanks as of her fold, and that honorable gentleman may well congratulate himself that he represents so virile and worthy a company as the people called Methodists, whether they be in Rome, Australia or on the frontiers of our own great American Republic.

It is more than likely that the lamented Sam Jones expressed the correct view of the case in that aphorism, "The hill dog howls."

Moss Point, Feb. 12, 1910.

NOTES AND ELSE

By Rev. C. B. Carter.

In January, 1888, at the Conference that met in Shreveport, I, with ten others, of whom only four abide at present—Henderson, Williams, Porter and Denson—was admitted into the Louisiana Conference and assigned to Morgan City and Patterson. That was my first experience as a traveling preacher. Since that time I have been doing as best I could the work that has been assigned me. Ever since those first two years, when I had what we now call a half-station work, I have had every kind of an appointment that falls to the lot of the average preacher. I have had experience sufficient in all works except real circuit work. I only had one circuit, and then station work from then until five years ago, when I was put on a district. To that work I gave myself without stint for four years, and then asked to be released. I liked the work of a presiding elder better than any other work I had hitherto done in the church. There are attractions in it for me which I confess, draw me. I liked it. I never complained of the great burden of the office and its wearing and wearying responsibilities. After the first year, I was presiding elder because I wanted to be, and I delighted in the work.

But, then, there are some things a man cannot do or be when he is in charge of a district (I mean, of course, a man with my limitations); so, when I had served my time, I asked to be relieved.

One of the easiest things for the average man to do is to get into a rut. The hardest thing for the average man to do is to get out of a rut. Now, "rut" is only another name for habit. The thing from which I, and the whole Church, have suffered unspeakable and innumerable ills is the habitual, the perfunctory presiding elder. We have them now, have ever had them, and will ever have them, I guess—presiding elders whose being has never been justified by them, nor their makers.

One of the most useful pieces in the mechanism of Methodism is the quarterly conference; yet, without an effort, it can be made the capital of Boredom: its king, "The Same Old Six and Seven." One of the things I should like to know, among a great many, is, how often has that title been given to some elders and to how many it has been applied.

There is one thing about the eldership for which I blame my predecessors in that great and honorable office—that is, its distance from the people in the church. It's there; no mistake about that. There seems to be a "great gulf fixed" between him and them. There is scarcely any fellowship between the laity and him, and you might say, no sympathy. What is its cause? And does not the real opposition to this office and its holders grow out of this fact? To overcome that sense of distance from my various

officials was one of the hardest tasks I had; and I can say for that large body of loyal laymen with whom it was my privilege to be associated for four years, that there came to be no such sense, and they each simply recognized in me a co-worker in the kingdom. The remembrance of those associations and friends in the kingdom of God is to-day the best heritage that those years have left; their friendship and association is not the smallest contribution to my life.

But when you have said this you do not feel you have a people; you are, in a sense, cognizant that you are more responsible for the district, as a whole, than for any particular part. And the temptation comes to the elder, like it comes to every one in every walk of life, to lose the man in the mass. The great mistake of every propaganda, merely human, has been, and still is, its effort to reach the masses. The only propagandist who will ever reach the mass is he who can reach the man. If you cannot reach a man, you will not be any more useful, no matter how big the crowd. This is a human infirmity; this continual restlessness in reaching round for the mass. Some are so mass-mad that the man escapes their notice altogether.

The most interesting thing in the world to me are folk—just your plain, common, blunt, every-day folk, without the many additions incident to present-day, highly-organized society. I don't like artificials, either in men or flowers. I don't like imitations, either in women or other jewels. So, after five years, I am again in charge of a people—and a most pleasant people, too. This is the first time I was ever east of the Ouachita River, and I am agreeably impressed, both with the country and the people.

After many years, I again have a half-station work, Collinston being with it. Here, I am in the midst of childhood acquaintances and friends for the first time since those long-gone days. It is certainly pleasant to renew the friendships of the past and to pass in review the incidents of childhood's careless days. I know I will be able at the annual review, when my name is called to repeat the time-honored phrase which every new bishop seems called upon to criticize, "had a good year, Bishop?" for it began when I got here and has continued so, and will continue. Much kindness has been shown me, also much appreciation. All this is pleasant to me.

I found things in good order and my predecessor in high favor with these good people; and I only had to take up where he left off. The work is opening up well, and prospects for doing something are good. Some work has been begun, and more will be inaugurated. I am exceedingly fortunate in having with me this year the good woman who made such a success of the juvenile work at Ruston in 1908; so, I am expecting good results in this department. One section has been organized, and another will be next Sunday. Our Sunday schools are doing well. One feature is very promising, and that is the adult Bible class. This is an organization that will benefit any school anywhere. The longer I am in the work of the Church, the more the conviction becomes firm, and is now almost set, that the graded, organized Sunday school is the best possible aid to our Church. I have yet to see anything that has been permanently and profitably substituted therefor.

AN IRENIC ON THE ORDER OF WORSHIP.

By J. E. Harrison, President San Antonio Female College.

When I was pastor of West End Church, Nashville, Tenn., I preached a sermon on Christian Perfection. Bishop McTyeire sat in the pulpit and concluded for me. The first words of his exhortation were, "Brother Harrison has given us an irenic sermon on a controverted subject." So let this be.

Some days ago I began the big task of sending to each pastor of the M. E. Church, South, a letter of inquiry concerning the Order of Worship for which I sought to get his opinion without arguing the question.

Before I have mailed letters to all the brethren a large number have responded on both sides of the question.

In reading these replies to my enquiry I have been

impressed with the brotherliness of spirit manifested.

A large majority, 3 to 1, of those answering, desire to restore the order of worship as it was in the Discipline of 1902, while many of our best men feel that it is for the good of particular churches to use the new order, but all admit that the new order can not be used generally in our churches. Men in the highest positions, editors, presiding elders of city districts and pastors in important city charges, wish the old order, while men in equally important positions wish the new. The difficulty in the case lies here.

The creed and the gloria patri having a place in the Order of Worship in our Book of Discipline, although in brackets with a foot-note giving permission to omit, carry a moral authority and command which embarrass those pastors who do not think it helpful to Methodism to put them into the regular Sunday worship.

Many of the brethren on the other side indicate that the main feature of the new order, as they see it, is the liberty allowed the pastor. It seems to me, therefore, that we may get together on this question and give to each party what is desired without harm to any interests of our beloved church, by agreeing:

(1) That the Discipline shall give each pastor the liberty of adjusting the Order of Worship to the needs of his church.

(2) That the Apostle's Creed and the gloria patri shall not appear in the Order of Worship set forth in the Discipline.

Agreement number one allows any pastor to use the creed or the gloria, or both, when he sees proper to do so; and agreement number two relieves the embarrassment of the pastor who has the very laudable desire to do whatever his church suggests, and yet is unwilling to use the creed and the gloria in the regular preaching service.

Don't you think these two agreements constitute an irenic settlement of the question?

EXPLANATORY.

Dear Brother Meek: I am appreciative of the statements from Miss Tate relative to the Blue Mountain Church.

After some time residence in Blue Mountain, Miss Tate is in a position to know of things there, and specially of the new church. No glory should be detracted from the pastor, Rev. J. H. Bass, and the heroic little band of Methodists who built it. My own poor services were only preliminary in the smallest sense, and had little to do, I am sure, with the splendid results at a later time achieved.

My statements, as printed very innocently in the Advocate by Dr. Boswell, were not intended for publication, but only to correct the impression gotten by Dr. Boswell to the effect that the "Methodists had been upon the ground less than a year."

I thank Miss Tate for the write-up of the situation, and trust for much prosperity to all interests of that progressive location.

A. H. WILLIAMS.

Mayhew, Miss.

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Secular News and Comment

On Tuesday of Mardi-Gras week the street cars of the city took in \$20,000 in cash fares. This is the largest business ever done by them in a single day.

The Vicksburg American, unable to cope with the adverse financial conditions encountered, has suspended publication. It had been regularly issued in that city for nine years.

King Gustave, of Sweden, was operated on for appendicitis on February 5, and is reported to be making satisfactory progress toward recovery. This popular disease apparently makes no discrimination. It invades alike both the hovel and palace.

The Russian Government, through her ambassador, Baron Rosen, has presented to the Eye, Ear, Nose and Throat Hospital of this city a vase, as an expression of appreciation of the services rendered Russians at that institution. The gift has not yet arrived, but has been forwarded and will be received in a few days.

On Sunday, Feb. 6, the naval tug Nina left Norfolk in the face of a threatening gale for the Charleston navy yard. She was last seen that morning breasting the tempest off Cape Henry, and nothing has been heard of her since. The conviction is now general that she was wrecked, and that all of her crew of thirty-two were lost.

Hon. William Hodges Mann, the lately elected Governor of Virginia, was inaugurated on February 1. He was a gallant Confederate soldier, is a lawyer of recognized attainments, a legislator who has wrought well for his State, and, best of all, a man of uprightness and Christian character. His inaugural address has been highly commended by the press. The Old Dominion is, indeed, fortunate in having such a Chief Executive.

On the 14th inst., Senator Bailey, of Texas, addressed the Legislature of South Carolina in advocacy of the ratification of the income tax amendment to the Federal Constitution. He contended that without such a tax tariff reduction of a substantial character would be impossible, even under a Democratic administration. Mr. Bailey is one of the greatest platform speakers in America, and was accorded an enthusiastic reception by the Carolinians.

The year just passed was a most active one at the New Orleans Charity Hospital. The daily average of patients in the various wards was 797, and the total thus treated during the year was 10,358. The accident cases numbered 7,992, and the "out-door patients" ministered to, 17,443, thus making the grand total of patients 36,000 in round numbers. The expenses of the institution slightly exceeded the incoming revenues. Two new buildings are said to be urgently needed—a larger laundry and an isolation building.

On February 15, 1898, the battleship Maine was blown up in the Havana harbor. The anniversary of the tragic and memorable occurrence, which perhaps more than any other one thing brought on the Spanish-American War, was observed a few days since. Appropriate exercises were held in Havana, New York, and at Arlington National Cemetery, in Virginia. At the latter place the recovered bodies of 160 victims of the disaster are buried, and their graves were profusely garlanded with flowers.

The estimated population for 1909 of the six largest cities in the world is as follows: London, 7,452,986; New York, 4,564,792; Paris, 2,792,988; Chicago, 2,224,490; Berlin, 2,164,944; Vienna, 2,100,356. The average annual increase of these places is reported as follows: New York, 125,287; London, 109,046; Chicago, 58,435; Vienna, 50,222; Berlin, 31,199; Paris, 9,865. At this rate of growth it is figured out that in fifty years London will have a population of 13,

000,000; New York, 11,000,000; Chicago, 5,000,000; and Vienna, 4,500,000. Beyond any question, the problem of city evangelization is a pressing and a growing one. Unless the vast hordes in these congested centers can be educated and Christianized, they will become a serious menace to modern civilization.

Some time ago it was announced that no summer school for teachers would be held in New Orleans this year, as has been customary; but in response to the efforts of the mayor of the city and others interested, the State Institute Board has rescinded its former action and will arrange for the usual summer normal here. The length of the school, however, has been reduced from nine to six weeks, and the city will be required to contribute \$2,000 toward its maintenance.

Senator Heyburn, of Idaho, recently subjected himself to severe censure by a bitter speech delivered in the Senate against authorizing a loan of government tents to the Confederate veterans at their annual reunion in Mobile, Ala., next April. No reply was made to his unprovoked diatribe, and when the vote was taken it was found that he stood absolutely alone. A more severe rebuke than this could not possibly have been administered. It will be a happy day for the nation when the "fire-eater," both in the North and the South, has become a thing of the past.

Oral hygiene is now reckoned to be an important factor in the prevention of germ diseases, tuberculosis among the number. Poor teeth are said to contribute materially to the communication of many maladies, and the National Dental Association will address itself to the task of diffusing information on this important subject. The committee for the Southern branch of that organization has been in session in New Orleans for several days, devising ways and means to accomplish the end in view. Plans were adopted for the establishment of an oral hygiene headquarters in every State, and it was also decided to conduct a free oral hygiene clinic in the public schools of the five largest cities of the South.

The following are said to be the amounts appropriated by the several Southern States for pensioning the needy Confederate soldiers within their bounds: Florida, \$950,000; Georgia, \$950,000; Virginia, \$600,000; Texas, \$500,000; Arkansas, \$465,000; Tennessee, \$450,000; Alabama, \$400,000; North Carolina, \$400,000; Mississippi, \$300,000; Louisiana, \$250,000; South Carolina, no report. Senator Vance, of Panola County, is endeavoring to have the Mississippi Legislature increase the appropriation in that State from \$300,000 to \$400,000, but the press dispatches say that it is doubtful whether he will succeed in doing so. We sincerely hope that he may. By indirect taxation the Federal Government makes us contribute to the support of the Union soldiers, and surely we should be willing to provide modestly for the indigent ones among those who imperiled their lives in defense of the South in "the days that tried men's souls." Not one who wore the gray should be allowed to suffer from penury in his old age.

A bill has been introduced in the State Senate of Mississippi providing for the submission to the people of an amendment to the Constitution increasing the number of supreme judges from three to five. There seems to be little division of sentiment as to the desirableness of this increase, but the measure is not certain to be adopted, for the reason that many favor the calling of a constitutional convention and they think that submitting separate amendments would tend to weaken their advocacy of such an assemblage. It seems to us that if the needed changes in the organic law of the State can be secured without calling a constitutional convention, that it is the wiser course to pursue, since such a convention would cost an enormous sum of money, and there is always more or less risk in re-writing the Constitution of a commonwealth. Whether Mississippi has at present among her sons one who is equal to the task of doing over again the work of her great constructive lawyer and statesman, James Z. George, is, we think, a matter of very grave doubt.

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NEW ORLEANS CHURCH NEWS.

Reported by Rev. A. I. Townsley.

The Rayne Memorial Church is making steady progress in all the departments of work. The men are organized into a Brotherhood and they are expecting to bring things to pass this year. The Sunday school is well organized and is doing better work than ever before. The social and industrial work at the Church House in Laurel Street is attracting large crowds of boys and girls, and the mothers are being helped by the wise counsel of the consecrated deaconess in the Mothers' Club meetings. The pastor, Dr. John A. Rice, is preaching a series of sermons based on a careful scientific study of the Gospel according to Matthew. The theme of this study is "Jesus as Matthew Saw Him." The sermons on the "Epoch-making Characters in the Old Testament" were so popular and awakened such deep interest in the study of that vital portion of the Holy Scriptures, that the pastor was encouraged to attempt a similar series in the study of the New Testament. We know of no man among us who is better prepared to give such a study than is Dr. John A. Rice.

The work on the Parker Memorial Church building is making progress much to the delight of the never-tiring pastor and the faithful members. These good people have labored long and persistently for this house, and they deserve all the sympathy and help that can be given them. The pastor says that his purpose is to make his church a real missionary church. Both the men and the women are already vitally interested in the spread of the gospel abroad. In order that the laymen of the other churches may have the opportunity of seeing the progress on the church building, Parker Memorial has asked for the District Conference to be held on March 31 to April 22.

Rev. Albert S. Lutz, the pastor of Felicity Street Church, took advantage of the Laymen's Missionary Conference and the rising tide of enthusiasm, and secured, in good subscriptions and in cash, the Foreign Mission assessment for his church on last Sunday morning.

The congregation at Epworth is growing so rapidly that the pastor and members are planning for a new building. We understand that plans are now being made by the architect. No church in our city has had the phenomenal growth within the past three years that this church has had. It has one of the finest Epworth Leagues in the city. More than one hundred attend Sunday school every Sabbath, and all the other departments are in prosperous condition.

Dr. F. N. Parker, the presiding elder, reports the work outside the city as prosperous as it is here. He is greatly encouraged with the success of the pastors and of the people. This is his fourth year on the District and we venture to say that there is not a District within the bounds of the Conference that is in better shape than is this. Dr. Parker preaches next Sunday morning at Second Church and in the evening at First Church.

Rev. N. E. Joyner, the efficient superintendent of St. Mark's Hall and the Conference Missionary secretary, purchased a large \$10 map of New Orleans and sent it to the Dallas Laymen's Convention. This map was marked so as to show at a glance the several Methodist churches and their respective fields of labor. With this fine map before it, the Laymen's Conference will be able to understand more of our working forces at a glance than they could learn otherwise in an hour's address.

Church News

The Presbyterian of the South, issued at Atlanta, Ga., will publish Dr. DuBois's book, "The Men of Sapiro Ranch," as a serial. This is a nice compliment to the versatile editor of the Epworth Era.

Mr. Luther M. Tesch, field secretary of the World-wide Baraca and Philathia Class Movement, will visit Jackson, Miss., on March 2. All of the organized Sunday school classes in the city will meet at the Second Baptist Church, and Mr. Tesch will address them.

A prominent Southerner, who will not allow his name to be disclosed, has forwarded to the Methodist Training School, at Nashville, a check for \$20,000. This is one of the most meritorious and useful institutions in the Church, and we doubt if this generous benefaction could have been more wisely directed.

Following the Laymen's Convention in New Orleans, the Protestant Churches of the city pledged themselves to raise \$30,000 for foreign missions during the current year. Most of the denominations agreed to double or treble their contributions of last year, and there was not one which did not promise a substantial increase over its former payment to this cause.

Dr. T. S. Potts, of Memphis, Tenn., has resigned the pastorate of the Central Baptist Church of that city to become General Secretary of the Baptist Tri-State Hospital Association, which is erecting a hospital in Memphis. A wiser selection than that of Dr. Potts could not, in our judgment, have been made. He will carry the enterprise speedily forward to consummation, if any one can do so.

Rev. R. J. Jones is proving himself to be a wide-awake and capable leader on the Jackson (Miss.) District. He has just moved into an \$8000 district parsonage, constructed under his superior management, and the chapel of the new mission, lately erected in that city, has largely been carried forward to completion through his energetic efforts. Such men demonstrate conclusively the fact that the presiding eldership is an office affording large possibilities for effective service.

The Orleans-Jefferson Parish Sunday School Association has planned its annual convention for Sunday, Feb. 27, and Monday, Feb. 28, in the Coliseum Place Baptist Church. The sessions will be held Sunday afternoon, and Monday afternoon and night. Supper will be served at 6 o'clock Monday afternoon in the Sunday school rooms by the ladies of the association. This supper is free and all of the workers are urged to attend the afternoon service at 4:30 and remain for the evening service, taking supper in the church building. Those of the workers who cannot come to the afternoon service can come direct from their offices and other places of business to the church and eat supper there.

The New York Christian Advocate observes that next to the Church of England the Wesleyan Methodists are the strongest denominations in Great Britain. It states that for every Roman Catholic voter in England and Wales there are six Methodist voters. The following are some of the Methodist laymen prominent in English politics: Among the Liberals, Lord Wolverhampton, Sir Percy Bunting, Sir Howell Davies, Sir Clarence Smith, and Mr. Runciman; among the Unionists, Sir George Chubb, Sir John Randles, Sir William Stephenson, Sir George Smith, and Mr. E. P. Parkes, M. P.

The annual meeting of the General Board of Education will be held in Nashville, Tenn., March 8-10. In place of its usual Conference on Education, the Board this year by special arrangement will substitute the program of the Religious Education Association, which is to convene in the capital city of Tennessee at the same time. Among the many prominent speakers on that program we note the following: Prof. George A. Coe, of Union Theological Seminary; President W. H. P. Fancee, of Brown University; Prof. H. L. Willett, of the University of

Chicago, and President G. B. Stewart, of Auburn Theological Seminary. Among the speakers from our Church are Bishops Hendrix and Atkins, Dr. W. F. Tillett, Dr. H. N. Snyder, Dr. J. H. Kirkland, and Dr. J. D. Hammond.

Bishop McDowell's address at the funeral of Bishop Foss began with these sentences, which ought to put heart into the men all over the land who are giving their lives to the educational work of the Church: "Yesterday, for a half-hour I held in my hands three small, faded, old annual catalogues of a small college in New England. Each issue contained the names of a bare hundred students. But among the names of those students one can read: Gilbert Haven, Edward G. Andrews, Henry W. Warren, Cyrus D. Foss, William X. Nide and Willard F. Mallalieu. We need not repeat familiar history. The recital of these names tells its own impressive story. It tells the story of the value of the Christian college. The argument for the denominational college which these faded old catalogues of Wesleyan present, cannot be answered or overthrown."—New York Christian Advocate.

The Western Christian Advocate, of Cincinnati, contains a statement from Dr. Adna Wright Leonard bearing on the Fairbanks incident, which carries unusual weight because of the fact that he was formerly pastor of the Methodist Episcopal Church in Rome. Among other things, he calls attention to the fact that grandsons and granddaughters of Garibaldi, the Italian Washington, are students in institutions of learning maintained by the Methodist church in Italy. Dr. Leonard affirms that no improper effort is made to proselyte Roman Catholics, but that notwithstanding, many recruits come from that church. He mentions a unique institution, which is maintained by the co-operation of Protestants generally. It is a Priest's Refuge Home, the object of which is to shelter priests and monks who have left the Catholic faith. This institution, he says, is always full to its utmost capacity.

One of the finest Sunday schools in Southern Methodism is that of old McKendree Church, in Nashville, Tenn., of which Mr. E. E. French is the capable superintendent. Its membership at present is 650. The Business Men's Class numbers 176, and is a wonderful organization. "Its motto," says a writer in the Midland Methodist, is, "Do it now," and here is a sample of how they do it: A person mentioned the case of a poor family in extreme want during the cold weather recently. It was learned that this family had no coal, and that there were sick ones in the home. Before night a load of big lump coal was sent to the place where these parties lived. Again, chairs were wanted for a kindergarten in one of the sections of the city where a great many poor people live. The case was presented to the Business Men's Class by a young lady interested in the work. A collection was taken, and the wherewithal raised in less than ten minutes.

WHAT THE METHODISTS HAVE IN ROME AND ITALY.

At this particular time it will be of interest to the Church and the world to know what the equipment of the Methodist Episcopal Church is in Rome and Italy.

Standing on high ground, in one of the best sections of Rome, on a corner of the Via Venti Settenbree, not far from the King's palace, is the central quarters of Methodism in Italy, a building now valued at \$225,000, which contains a large audience room for Italian services, an American church, Sunday school room, Epworth League parlors, offices, a book store, a printing plant, and rooms for a Theological School and a Boys' School. In this large building three years ago the great World Sunday School Convention was held, with its delegates from thirty-seven countries. Of the American church, which assembles in this building, the Rev. Dr. Bertrand Tipple, an alumnus of Syracuse University, is pastor. Among other interesting publications that are being produced from the publishing plant in this building is the Evangelical Hymnal recently prepared by a joint commission of the Wesleyan Methodist Church and the Methodist Episcopal Church in Italy, the first joint Hymnal to appear in the Italian language. The upper floors of this building are used as class rooms and dormitories for a Boys' School, the Methodist College, of which the Rev. E. B. T. Spencer, formerly in charge of the Department of Latin Language and Literature in Denver University, is principal. Here also the Reader Theological School prepares young men for the work of the Methodist ministry in Italy.

Next to this building in interest is the Crandon Hall of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, situated on the broad Via Veneto. Here two hundred and seventy girls received instruction during the last school year. It has a twelve years' course, from the kindergarten grade to the collegiate. An industrial department has recently been added. It has a faculty of about thirty teachers and an income of several thousand dollars, sufficient to meet current expenses, except the salaries of two missionaries and one assistant. Miss Edith Burt, daughter of Bishop William Burt, is at the head of this institution. Of recent years the school has been outgrowing its old quarters, many pupils being refused admittance for lack of room, and therefore during 1909, the old building was sold at considerable profit and a new property has been bought on which three new buildings are to be erected this year, resulting in a doubling of the capacity of the school. The site of the new Crandon Hall is just outside the Porta Salaria. The ground was formerly a part of the Prince Torlonia estate, known as the Villa Albani. About fourteen hundred young women have come under the influence of this Christian school since its inception. Italians high in authority in the State recognize its paramount position as the foremost school for young women in Italy and are lending their support to its success.

Of another school of the Woman's Foreign Missionary Society in Rome—the Girls' Home School—Miss Italia Garibaldi, granddaughter of the great Italian patriot, is in charge. Miss Garibaldi is a Methodist and an alumna of the Crandon Institute. The school, of which she is principal, enrolled sixty seven girls in 1909.

The "Isabel Clark Creche," of the Woman's Foreign Missionary Society, enrolls over one hundred babies, left each day by mothers who go out to work. Kindergarten methods are used. There is religious instruction and a good mid-day meal is given.

Living in Rome is the superintendent of the Mediterranean District of the Methodist Episcopal Church in Italy, the Rev. N. Walling Clark, D.D., an alumnus of Wesleyan University, Middletown, Conn., who is also president of the Theological School in Rome. His district includes—in addition to Rome—work in Florence and Genoa, as well as in twenty-four smaller places. There are two other districts in the Italy Conference. In the Adriatic District, the Rev. Felice Dardi has the supervision of the work in Milan and Venice, as well as in fourteen other places, including the Italian work in Geneva, Lausanne, Neuchatel, Vevey, and Zurich, in Switzerland. The Rev. Almon W. Greenman, Ph.D., an alumnus of Northwestern University, and of Syracuse University, superintends the work of the Southern District, which includes Naples and fourteen other places of less importance.

In Florence is a Methodist Training School for teachers and evangelists. In Venice is a Boys' Industrial Institute, where about fifty boys are trained in various crafts. At the General Conference of the Methodist Episcopal Church, held in Baltimore in 1908, a very beautiful carved table made by the boys of this Institute was used by the presiding bishops and at the close of the session was sold for \$1,600, the proceeds going to the school at Venice.

In the year 1908, Methodist deaconess' work was opened in Rome, three deaconesses being in charge who have done good work in visiting and nursing the poor, as well as receiving a few patients into the home for treatment. At the time of the earthquake in Southern Italy, two of these deaconesses went to Naples and for several weeks worked day and night for the sufferers. At that time Dr. Clark issued a call for help to the Methodists of America, and the response was prompt, more than \$15,000 being sent to Italy through Methodist channels, in addition to Methodist gifts through the Red Cross. Dr. Clark wrote at the time, "As far as our means permit we are also aiding Roman Catholic families in helping to care for the wounded in the hospitals."—The New York Christian Advocate.

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NEW ORLEANS, LA.

Alvin Porter, Mgr.

REV. J. N. WARE.

The telegram on the morning of Jan. 17, 1910, which informed me of the death of my friend, the Rev. J. N. Ware, came like an unexpected thunder-clap. When he clasped my hand and told me good-by upon my leaving Waynesboro for my new pastoral charge (about three weeks before his death), he was blithe and cheerful, and in better health than in many months. Instead of a telegram announcing his death, I was expecting a letter from him, informing me of his plans, and that he would soon visit me in the parsonage home. We see the living to-day, but to-morrow they pass beyond our sight! Many pass away suddenly without any premonition. His unexpected death doubly impressed me with the uncertainty of life, and that the living, like *Guerricus*, should hurry home and make immediate preparation for death—even for that journey which *Adam* and *Methuseleh* and those who lived nearly a thousand years had to take.

"Through sorrow's night and danger's path,
Amid the deepening gloom,
We, followers of our suffering Lord,
Are marching to the tomb."

Joseph Nicholas Ware, son of Rev. J. B. and M. E. Ware, was born Aug. 6, 1854 in Lincoln County, Ga. He joined the M. E. Church, South, in 1865, when he was eleven years old. He was married to Miss Mary Frances Christopher, Dec. 24, 1874. Ten children came to bless the union, four of whom are still living, viz.: Minnie, Clyde, Claude, and Mrs. Irene M. Alford.

Brother Ware is survived by the following brothers: G. P. Ware, Opelika, Ala.; T. L. Ware, Notasulga, Ala., and W. H. Ware, Edgewood, Tex. Mrs. M. J. Odom, a sister, lives at Harpersville, Miss.

In 1885, at the age of thirty-one, Brother Ware was licensed to preach, and the following year joined the Mississippi Conference which met at Port Gibson. His first pastoral charge was Neshoba Circuit, and his last was Gallman.

He was in the pastorate twenty-three years, and served faithfully the following appointments: Neshoba, one year; Sandersville, two years; Marion, two years; Waynesboro Circuit, three years; Rocky Springs, four years; Camden, two years; Montrose, one year; Providence, four years, and Gallman, two years.

His health became impaired in 1908, and when the Annual Conference met at Yazoo City in the winter of that year, he was placed in the superannuate relation. He moved to Waynesboro, Miss., immediately afterwards, and during the year 1909 lived in the home which had been builded there for any superannuated preacher of the Conference. It was while the writer was pastor at Waynesboro that he saw much of Brother Ware, and learned to love him for his happy, genial spirit, and sterling virtues. Soon after he moved to Waynesboro, he became bed-ridden from concretions formed in the gall-bladder, and it was not until his Waynesboro friends sent him to Mobile, Ala., for an operation that he found any relief. He was a patient sufferer, but came near dying under the operation. He returned from Mobile hopeful of the recovery of his health. He was very anxious to speedily and thoroughly regain his health so that he might again enter active service. He attended the session of the Annual Conference which met last December at Brookhaven, and expressed willingness to take light work, but his brethren thought it expedient for him to rest another year. He yielded to their judgment and returned to the superannuate's home at Waynesboro.

About the tenth of January, he was seized with a severe attack of pneumonia which soon reached both lungs, and Jan. 17, 1909, after a week of intense suffering, his noble spirit passed to the glory land. He was delirious much of the time, but he did not pass away like the wicked who "give no sign." Both in his rational moments and in his delirium, his mind was occupied with things pertaining to the kingdom. Once when perfectly rational, he said: "I have been looking for him, but he has delayed his coming." At a time of delirium, he was heard instructing an inquirer or convincing the doubtful on some point of theology. When his wife appre-

hended that the end was near she said to him: "Mr. Ware, is Jesus with you?" "Yes," he replied, "he is with me."

Brother Ware did not have the culture or education of some preachers, but he had enough to make himself very useful. He was familiar with the Bible, and loved its pages. He could present divine truth impressively to his hearers. As a preacher, he was scriptural, plain, earnest, and faithful. As a man he was pure-minded and clean. The theme which gave him much delight was the second coming of his Lord. He believed that the times are portentous with signs, even that the Lord will soon return. He preached upon the theme frequently, and took delight in conversing upon the subject socially.

Brother Ware believed greatly in the power of prayer, and often indulged the exercise. Several times he humbly told the writer of victories the Lord gave him in protracted meetings in answer to prayer, and of the Lord's divers visitations to him in his own individual life and personal needs. Some of them were remarkable.

He was a member of the Sunday school at Waynesboro, and sat in the writer's Bible-class. He was never absent except as he was providentially hindered. He came with a studied lesson, and answered the most difficult questions. He was full of energy as a superannuated preacher, and notwithstanding his obesity and bad health, he was very helpful to his pastor. He faithfully attended upon the public means of grace, and was always responsive. Out of his quarterly allowance from the Conference Joint Board of Finance, he contributed regularly to the support of the ministry. He believed in the doctrines of Methodism without the least mental reservation and was happy when preaching truth according to Wesleyan interpretation. There wasn't anything small about the man; weighing nearly 290 pounds in body, his mind and heart were even larger. He was broad-minded, liberal, generous, and charitable, and marveled that any can entertain narrow, bigoted, conceited, exclusive opinions and practices.

The beautiful home life of Brother Ware is also worthy of mention. He was a good husband and father and provided well for home comfort. He enjoyed the confidence of each member of the family circle.

Perhaps it will not be improper at this place to mention "Old Bob," the faithful horse and comrade which survives the kind master, and which carried him for eighteen years of his itinerancy, at least fifty-thousand miles, visiting the people, meeting appointments, and on various missions of mercy. Several times "Old Bob" delivered the preacher when in peril, or carried him out of close dangerous places. While "Old Bob" is left in good hands, he will never again hear his Master's friendly voice, or feel his gentle stroke. The Master proved his righteousness by regarding the life of his beast. The writer rejoices in having known Brother Ware, and in having been associated with him, and will not soon forget his acts of kindness, and words of sympathy and friendship.

As Robert Hall once observed of another, I will not say that I have lost a friend, but rather that I have parted with him. That is properly lost which is past all recovery—which will never be seen again.

Brother Ware has but gone home to his Father's house, and we are merely following him. If we are bowed with sorrow, let us remember that he has entered into rest. He was faithful to his Lord, and in the morning of the resurrection his reward will be the honor of the crowned Christ.

JOHN D. ELLIS

Enterprise, Miss., Feb. 2, 1910.

THE KIND OF PREACHING OUR PEOPLE NEED.

The following paper was read at the recent meeting of the District Stewards of the Winona District, by Mr. P. E. Pegues, of Winona.

First—We would say that we need well prepared, short, concise sermons of twenty-five to thirty-five minutes, thought out from a plain, practical text and expressed in forceful language that every one can understand.

Second—The cardinal points or fundamental principles of our religion—the Commandments—should, in our opinion, be read and commented upon by our ministers oftener, as we fear quite a number of our congregations fail to comprehend the full force of what God expects us to do, and his holy laws are often disregarded, possibly through a failure to fully understand just what they mean.

Third—We believe we cannot be too persistent in our endeavors to get parents more interested in their duties to their children, in teaching them their responsibility to God. The Christian home is the great foundation of the Church, and as the organization is bound to draw its future support from this source, it behooves us to make every effort to keep heads of families interested and active church workers, realizing, as we must, if our children fail to have impressed upon them honest religious principles and ideas during the adolescent stage, the church can mean nothing to them. If we, parents and adult members of the church, are only religious on Sundays, and fail to practice in our homes and daily life the Christian graces, what right have we to expect our children to be religious?

Fourth—If we would have the church a continuous power for good, we must educate our children and young people so they will become true Christian parents, and thus perpetuate and continue to build up the church of the future.

Fifth—We would suggest that the new order of worship be made obligatory or abandoned, as we believe every Methodist Episcopal congregation, South, should use the same form of worship.

Sixth—Avoid long prayers, which are generally repetitions—if not in words, are often so in ideas. We should remember the Pharisee and what the Master said on this subject.

Seventh—Never pray AT your congregations, but always TO God FOR them.

Eighth—Let's try to do away with so much levity in our Sunday school and church worship. We should remember on such occasions that "The Lord is in his holy temple; let all the earth keep silence before him."

Ninth—Don't use slang in your sermons. We know it is expressive, but we fear it has a tendency to weaken rather than strengthen the theme under discussion.

Tenth—These thoughts, selected at random, are not meant as a criticism on our ministry, but in order that if there are weak places in our church organization, they may be repaired and strengthened, so that when Satan assails us at what he might think a vulnerable point, he will find us well fortified and able to vanquish him with Holy Writ, as did our Lord and Master, Jesus Christ.

It is reported that Dr. Frederic A. Cook, of north pole fame, accompanied by his wife, was in Santiago, Chili, on the 15th inst., and that the Doctor refused to be interviewed. We confess that the last part of the statement makes us somewhat incredulous. It now seems to be almost universally accepted that Cook is a fakir, and that his object in claiming to have reached the pole was to make money by means of the notoriety thus acquired, which he succeeded in doing to a considerable extent. It is expected that Congress will shortly acknowledge Peary's claim of being the true discoverer of the pole by voting him a gold medal, or making him a rear-admiral in the navy.

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THE STORY OF DR. MARY AND THE DEAR OLD GRANDMOTHER.

It was raining hard. In her journey through the long gray day Molly Dunn had come to a place which all boys and girls visit now and then, especially on rainy Saturdays. The place is named "I Wonder-What-to-Do-Next."

Molly stood up and looked about her. Grandmother was sitting by the fire. Her knitting was in her lap; she was gazing into the coals.

"She is remembering," Molly whispered to herself. "She is thinking of all the things that used to be long ago. Lots of them are over, and she misses them. And she feels sorry."

Molly waited only a moment. Then she went downstairs.

Presently grandmother heard a loud knock at the door.

"Come in," she said. The door opened and there was Molly, wearing Charley's coat, which came down to her heels; and her father's hat, which almost gave her a crick in her neck. It was so wobbly and hard to balance, and she was carrying a big umbrella. She set the umbrella against the wall and took off her hat—she was glad it was not polite to wear your hat in the house when you are a man.

"Good morning, Ma'am," she said to grandmother. "I am a doctor; not just a plain one, but a special doctor that's very important, and my visits cost a lot of dollars apiece."

By this time Molly and grandmother were shaking hands.

"What is your name, doctor?" inquired grandmother. "M'm," meditated Molly. "My name is Dr. Mary. I can't stay long. There is a great deal of measles and croup and other diseases waiting for me. But your son asked me to stop in, so I obliged him. Please let me see your tongue."

Dr. Mary looked at grandmother's tongue, then she felt her pulse, then she laid the palm of her hand on grandmother's forehead and put the back of her hand against the end of grandmother's nose.

Dr. Mary shook her head.

"You are a very, very sick lady," she said gravely. "I've got just three cures to give you. If they don't cure you I don't know what I'll do."

"Three?" cried grandmother. "It must be a bad case! What is the first?"

"The first," answered Molly, trying to keep her dimples from showing (for who ever heard of a great special doctor that had dimples?), "the first is to kiss me!"

Grandmother was not slow to obey, which is a great point with a patient.

"I feel better already," she said.

"The second," continued Dr. Mary, when she had smoothed her hair back again out of her eyes, "is to take all these different things that I am going to tell you about and stir them up together and put them right over your heart in a plaster, to draw."

Molly got that last expression from Julie, the laundress. She waited to see whether grandmother would appreciate it. Grandmother did.

"Very well, I will," she promised. "Tell me what the things are."

"Why," said Molly, "this is one; Charley told the other boys that he felt pretty shy of grandmothers before you came, but now he liked them; they were all right," he said. And mother said it made a change in a family when an angel came and lived with it—she meant you. Julie and Katy think you are splendid! I heard them tell the butcher there wasn't another old lady in town who could hold a candle to you. That was very slangy, but they meant to be nice. And father is crazy about you. All of us are. Now," ended Dr. Mary, "stir all these up and put them over your heart—the heat will be good for you."

"Oh, very good," said grandmother softly, her eyes shining. Then she tried the first "cure" over again several times without stopping.

"Wait! wait!" said Dr. Mary. "There is one more medicine for you to take."

"I don't need it," said grandmother.

But Dr. Mary frowned at her. Then she laughed and frisked about the room in a way that was very undignified for a famous physician.

"If you knew what it was!" she cried delightedly. "If you just knew what it was, you never would say that! There!"

She snatched something out of her pocket, that is to say, Charley's pocket—and dropped it into grandmother's lap. It was small and oblong, and had many foreign postmarks. It was a letter from grandmother's youngest son, her "baby," who was writing a remarkably learned book in Japan.

"How do you feel now?" asked Molly, when grandmother was turning the first page.

"As if I had never had an ill day in my life," answered grandmother.

And indeed she looked it—Sally Campbell, in February St. Nicholas.

AS OTHERS SEE US.

Emily lay in her little brass bed gazing at the moon light that filled the room. She had been asleep, but now the room was so light from the moon it had awakened her. It shone so brightly it illuminated even the closet door, which was open, so that she could see her dresses hanging tidily on the hooks, and her shoes carefully standing in a row beneath them.

Suddenly she heard a little rustling in the closet, then her pink dimity stretched herself on the hook, yawned daintily, shook out her white lace, and remarked:

"Dear me! how tired I am of hanging here. I quite long to be worn out into the sunshine again."

"Well, I have been worn enough to suit anybody this summer," replied her brown linen Russian blouse, giving a lazy fling to one side. "My, but I am tired when night comes. The only rest I had during vacation was when I went to the wash, and really such scrubblings as I got, and pressing with hot irons, can hardly be called a rest."

"It is very interesting though," remarked the blue plaid gingham. "I do love to be worn to school, and see her bending so thoughtfully over her books, studying. It is a pleasure to stand up with her and have her recite her lessons so well."

"Yes," answered the scarlet cashmere, "but somehow when she wears me she seems so proud she sometimes misses her lessons, and she is inclined to look down upon a poor, quiet little blue Danish cloth beside me."

"I have noticed that," said the pink silk in the corner. "It is really alarming when she wears me to parties. I think she is a disagreeable child. She holds her head so high, and plants her pink slippers down as if no one else was quite as good as she."

"Well," said the brown linen, "I suppose we all see different sides of her character. For my part, I think she is too rough and boisterous most of the time. She goes like a whirlwind everywhere, and shouts and screams until really my nerves are all on edge."

"If you think she is noisy when she goes out with you," called the bloomer suit from the darkest corner, "I say what must I think? I sometimes wonder if I am coming home whole or in rents. Oh, it is dreadful!" and she gave a little shudder.

"Dear me," said Emily under her breath, "I never knew before that clothes noticed the wearer," but the white muslin was speaking, and Emily stopped to listen.

"I am sure," she was saying in a soft, silky little voice, "I do not see any of the things you speak of. She seems a good, quiet, obedient girl. I go with her to church and Sunday school; you know, and she sits as still as a mouse, thinks beautiful thoughts, and answers so prettily when her teacher speaks to her. I noticed one Sunday she gave a rose to a poor, shabby, faded gingham that sits off in one corner of the class, and she speaks kindly to her every Sunday."

"That may be true," replied the bloomer suit, "but I can hardly believe it. Perhaps if she wore you once climbing trees, running races, and tearing around with a great black dog, you would feel differently."

"I shudder to think of it," answered the muslin. "Any one with such a delicate constitution as mine would soon be a hopeless wreck."

"Indeed you would," answered the bloomers. "I am thankful I am made to stand the wear and tear of it all."

"As far as I can see," remarked the plaid gingham, "she seems to average pretty well. She may be a trifle proud when she wears you," she added, turning to the pink silk, "but you know you really are a very fascinating creation."

"No excuse at all," said the pink silk decidedly. "I may be very fascinating, but I assure you that I am not proud at all."

"No, you leave that to her," chuckled the Russian blouse, "and she—"

Just then a little gentle breeze closed the door softly, and Emily heard no more.

The next morning she opened the door and looked at them.

"Dear me," she remarked, "you all look quiet enough this morning. Did I dream it I wonder, or did you really talk about me, and teach me a much needed lesson?"—Emma F. Bush, in S. S. Times.

There is only one real failure in life possible: and that is not to be true to the best one knows. —Caton Farrar.

Be trustful and receive the kingdom of God: a little child receives a gift: not only its doctrines, but its invitations and promises.—Ex. change.

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Editorial.

FREE MORAL AGENCY.

Free moral agency carries with it a tremendous weight of responsibility. Endowed with the power of volition, every human being has in his hands the making of his own destiny. He may align himself with the forces which ennoble and uplift, or with those that blight and destroy. The boy, upon the threshold of life, by the exercise of his will-power, may make of himself a noble, true man, or he may degrade himself until his influence contaminates everything it touches. The girl, as she elects, may flower into the perfection of splendid womanhood and bless the world with a lofty and useful life, or she may plunge herself into depths of degradation that no plummet can ever fathom. Mighty and eternal issues are contingent upon the human will. It has in its custody the future of the immortal soul, the most priceless jewel ever committed to finite keeping. Our choices are what make or mar us. It was because he chose the high and good that John became "the disciple whom Jesus loved;" and it was because he chose the low and mean that Judas degenerated sufficiently to betray his Lord. There is sound philosophy in Emerson's injunction, "Hitch your wagon to a star." And let that star be the brightest that glitters in the firmament of time—the glorious Star of Bethlehem.

PROFANITY.

The extent to which profanity is prevalent is most appalling. One hears it on the street, in the shop and office, on the car, and nearly everywhere else that men meet and mingle. That the noble gift of speech should be prostituted to a use so base and low, is indeed passing strange. It is explicable only on the theory of a widespread, if not universal, human depravity. Only a person who is lacking in a proper apprehension of the greatness and goodness of God could thus lightly handle the hallowed name of him in whose awful presence even the holy angels veil their faces. There is absolutely nothing gained by profanity. It does not make one appear more manly. It adds nothing to the forcefulness of his statements. It is mean and low and vulgar, the dirty outflow of a wicked and vicious heart. Are you addicted to this shameful practice? If so, quit it. Self-interest and self-respect alike demand that you do so. A careless swearer is a corrupter of the youth of the country. The seed which he so recklessly sows will in the years to come bring forth a terrible harvest. Nor can he escape the consequences of this inexcusable vice. Instant with warning are the words spoken to Moses on the heights of Sinai by the great Infinite One himself: "For the Lord will not hold him guiltless that taketh his name in vain." And most remiss in his duty both to his country and his God is the Christian who votes to elect to high office men who are openly and notoriously profane in their language. Such men are wholly unfit to represent a decent constituency.

ABOUT THE ADVOCATE.

We heartily appreciate the activity of many of our friends to extend the circulation of the New Orleans Christian Advocate, and are pleased to report that our books show some gain over the corresponding months of the preceding year. But the movement to procure a larger subscription list is apparently not as general or active as we should like to see it under existing conditions. In reducing the price of the paper from \$2 to \$1.50, we have gone contrary to the trend of the times, and done what is not a little hazardous. It costs considerably more to issue a periodical now than at any former time for many years. All of the materials are considerably more expensive, and it will take a sum larger by several hundred dollars to carry on the work of publication this year than last. The Alabama, the New York, and some of the other Christian Advocates have lately advanced the subscription price to offset the increased expenditure now entailed upon them. That we do not desire to do; nor do we think we shall be driven to the adoption of that course.

What we want, and what we ought to have, is 10,000 subscribers. A paying list of that number would place us on a solid financial footing, and enable us in many ways to improve the paper and carry forward its interests. And surely the 10,000 mark is not too high for us to aspire to reach, when we have supporting us a church membership of 130,000. Fifteen hundred new subscribers in each of the patronizing Conferences would give us the desired number. We earnestly request our presiding elders and pastors to join with us in a vigorous campaign to attain to this 10,000 mark. Nor do we ask this for ourselves, but for the good of the Church. Many of our people certainly need indoctrination and increased denominational loyalty. The placing of the Advocate in Methodist homes will help to meet these crying necessities. It is our earnest purpose to make it speak in no uncertain tones for the Church in whose interest it is published and for the cause of Christ. Brethren, will you help us?

REV. K. A. JONES DEAD.

A letter from Rev. G. W. Bachman informs us of the death of Rev. Kenneth A. Jones, which occurred suddenly and unexpectedly at the home of his son, with whom he resided, at Sumner, Miss., on the 15th inst.

Brother Jones was one of the oldest members of the North Mississippi Conference and had been in the itinerancy for fifty-four years. In the course of his long ministry he filled many leading and responsible places, and perhaps no preacher was more widely known throughout central and north Mississippi. His natural gifts were of an uncommon order. Erect in form, handsome in face and feature, and possessed of a genial, brotherly bearing, he enjoyed large popularity, and for many years was recognized as a leader among his brethren. His oratorical powers were far above the average, and in the pulpit he was pleasing and impressive. When a mere lad we heard him deliver the funeral discourse of the Rev. Stephen Johnson, of Carroll County, Miss., and the text he used and many of his sentences have lingered in our mind through all the intervening years.

Brother Jones took a superannuate relation at the last session of his Conference, but felt ill at ease "with the harness off," and announced in a recent issue of the Advocate a desire to assist the brethren in their work, where they thought he could be of service. But the final summons has come to the veteran soldier, and no more on earth will he do battle for his Lord. Let us hope that loftier ministries in wider fields await him. The remains of the deceased were carried to Crawford, Miss., and there laid away to await the Master's coming and resurrection call. To the sorrowing relatives and friends we extend our deepest sympathy, and pray that God may gently lay his loving hand on every bleeding heart.

THE ADVOCATE AND THE WOMAN'S MEMORIAL

We wish to say a word about the discussion of the woman's memorial. We are willing to give to this

a reasonable amount of space, dividing it equally between those who favor and those who oppose it, but we will not devote the Advocate chiefly to a written debate of this issue. We have observed that three or four papers from competent sources usually bring out the full strength of a controverted question, and that what follows after that is usually unprofitable repetition. We have informed Miss Mary Helm that we shall be glad to publish a communication from her pen or that of Miss Bennett on the subject; and it is our purpose to allow the ablest advocates of the movement to be heard through our columns, but we will not fill our paper with whole-page communications which have been hastily flung together. There must be a reasonable limit to all public discussion.

PERSONAL.

Rev. George W. Everett, the new pastor at Boyle, Miss., has organized a Junior and Senior Epworth League at that place. We are grateful to him for a club of subscribers.

Dr. W. B. Murrah, of Millsaps College, was in the city Thursday of last week and tarried a bit in the Advocate office. We are always happy to greet this honored leader of Mississippi Methodism.

We make acknowledgment of a club of subscribers from Rev. W. M. Campbell, of Schlater, Miss. It is needless to add that he is succeeding in his pastorate. That has been his unvarying habit ever since his entrance into the itinerancy.

Rev. J. W. Raper falls more and more in love with his people at Byhalia, Miss. During the illness of his wife they have left nothing undone in the way of kindness and assistance. Mrs. Raper is still in a sanitarium at Memphis, but is improving.

Rev. Gustavus A. Morgan, of Glenmora, La., writes: "We have entered upon our second year here with faith that the work will succeed. The people have received us kindly and everything is moving on. We expect to send in a club to the Advocate soon."

Dr. W. H. LaPrade is having his usual success at Meridian, Miss., where he is held in the highest esteem by his worthy flock. As a suggestive expository preacher, he ranks with the best; and in the pastorate he is diligent, and knows how to win the people.

La grippe, now prevailing largely in the city, has not spared the Advocate force. Our esteemed fellow-laborer, Rev. H. Whitehead, has been confined to his room by it for some days. We hope that he will soon come off more than conqueror in his battle with invisible germs.

Mr. J. G. McGowan, of Water Valley, Miss., has recently been holding court in Yalohusha County, in place of Judge Sam C. Cook, who has been ill at his home at Clarksdale. North Mississippi Methodism has no more worthy young layman than Brother McGowan, who is both a good lawyer and a patriotic citizen.

Mrs. Ballington Booth, one of the great leaders of the Salvation Army, delivered an eloquent address at the Rayne Memorial Church, of this city, last Sunday evening. She spoke in behalf of her work among prisoners, and at the close of the service 108 of the audience joined the Louisiana Prison Reform Association.

Rev. E. J. Coker, of the Mississippi Conference, writes: "Our second year on the Encinta charge is opening well. We are planning for our summer revivals, and are hoping for an advance movement along all lines." Our brother is wise in arranging for his meetings early and working to get things in readiness.

Mrs. J. D. Simpson, the wife of the pastor at Ackerman, Miss., in a note to the editor, says: "We are having severe sickness in our family. Mr. Simpson has a severe attack of la grippe or pneumonia. Our son has slow fever. We ask the prayers of the Church." Let this stricken household be remembered at the throne of grace.

In the person of Mr. L. P. Brown, of Meridian, the Mississippi Conference will have a valuable representative in the General Conference. Brother Brown is not only a man of the highest character, but also of deep spirituality and large religious activity. His wide acquaintance throughout the connection will make him influential at Asheville.

On the occasion of our recent visit to Jackson, Miss., we were pleased to meet our long-time friend, Rev. W. H. Saunders, now stationed at Washington Street, Vicksburg. He was in fine health and spirits, and hopeful of accomplishing much for the Master in his new pastorate. There is no truer man than this transplanted North Mississippian.

We have received from Mr. Henry T. Ivey, of Greenville, Miss., an announcement of the marriage of his daughter, Miss Susan Mosby, to Mr. James Malcolm Robertshaw, which took place at Tampa, Fla., on Feb. 7. We wish the worthy young couple a life of large usefulness and all possible earthly happiness. They will reside at Greenville, Miss.

Rev. Oscar Rainey, who is attending Millsaps College and serving the Thomasville charge, sends us some subscribers and reports that his work is progressing favorably. We have observed that Millsaps men have a habit of getting on well wherever they go. Not in a single instance have we known one to fail to give a good account of himself in the pastorate.

A letter from Mrs. M. E. Thames, of Pickens, Miss., informs us that her husband, the Rev. S. M. Thames, has been ill ever since his return from the Laymen's Convention at Jackson, but is now convalescing. We sincerely trust he will soon be quite himself again. No man in Mississippi has wrought more faithfully for the Church than this honored veteran of the itinerancy.

Rev. C. C. Miller, presiding elder, writing under date of the 15th inst., says: "The Baton Rouge District is moving on smoothly. All the preachers are in place, have the harness on, and are at work." We do not doubt that with tollers so energetic and a leader who has the interests of the Church on his heart, substantial progress will be made in that part of the field.

Rev. R. I. Allen has "an inviting and hopeful field" at Shelby, Miss. The people are thoughtful and attentive, and have shown the pastor and his family many kindnesses. We know that flock, and have no hesitancy in assuring Brother Allen that the "lines have fallen to him in pleasant places." We are grateful for the list of thirteen subscribers enclosed in his letter.

Rev. H. T. Carley, of the Carrollton Avenue Church, of this city, has lately been wrestling with a gripe. He looked in on us at our sanctum Monday and appeared pale and somewhat thinner than usual, but doubtless will be at himself again in a few days. Dr. J. T. Sawyer relieved him of his pulpit work on Sunday, the 13th inst., and preached a strong and helpful sermon.

The following brethren have done appreciated work in the way of circulating the Advocate within the past few days: Rev. O. S. Lewis, Hattiesburg, Miss.; Rev. Olin Ray, Ebenezer Circuit, north Mississippi; Rev. W. L. Stormont, Black Hawk, Miss.; Rev. Thos. L. Porter, Taylor, Miss.; Rev. J. M. Alford, Bogalusa, La., and Rev. R. A. Ellis, Yazoo City, Miss.

Bishop E. E. Hoss will deliver the Avera lectures at Trinity College, N. C., on March 1, 2 and 3. He will speak on the three following themes: "The Personality of Christ," "The Method of Christ," and "The Church of Christ." It gives us great satisfaction to publish this announcement. We have long wished that Bishop Hoss would make public more of the products of his pen.

Rev. R. O. Brown, of Amory, Miss., has had "a hearty reception and finds his work pleasant." He is busy, and thinks the prospect promising. It goes without saying, that the people are pleased with the services which he is rendering them. Brother Brown attests his loyalty to his Conference organ by forwarding ten names to go on our subscription list, accompanied by a check.

Mrs. Suttle Lingle, of Shreveport, La., complains of the absence of the Epworth League lesson from the columns of the Advocate. We are happy to assure her that its disappearance will be only temporary. The editor is a strong believer in the Epworth League, and desires to make the paper with which he is connected especially helpful to the young people of the Church. We count them a most important part of our constituency.

We regret to learn from the press dispatches of the continued illness of Judge Newman Cayce, of Columbus, Miss., whose condition is said to be such as to give his many friends grave concern. Judge Cayce has long been prominent both in professional and church circles, and is at the present time one of the trustees of Vanderbilt University. We sincerely hope that the malady with which he is afflicted may soon respond to treatment.

Rev. J. R. Countiss writes: "I am delighted with Aberdeen. The people have shown me every possible courtesy and kindness, and are expressive of their appreciation. Brother Felts is doing a great work on this District." Her many friends throughout north Mississippi will be pleased to hear that Mrs. Countiss is greatly improved in health, is now gaining in weight rapidly, and has every promise of a speedy and complete recovery.

In a letter written on the 16th inst., Mr. S. B. Martin, of Lafayette Springs, Miss., informs us that Rev. J. R. Robertson, in charge of the Toccoola circuit, has not been able to preach since last October. Brother Robertson, at that time, had been in a hospital at Memphis for ten or twelve days undergoing treatment. We sincerely trust he may have a speedy restoration to health and his loved employ.

Rev. J. B. Randolph is delighted with the water and all else at Iuka, Miss. And if the people are not delighted, they ought to be, with a pastor who is both a hustler and a Vanderbilt. Brother Randolph is planning for a campaign in the interest of the Advocate, and we thank him in advance for seeking to enlarge our circulation in that attractive little city, where healing springs never cease to flow.

Rev. F. N. Sweeney, of Baker, La., has been putting in some good work for the Advocate on his rounds, for which we heartily thank him. We once heard our good friend, Rev. W. S. Shipman, of North Mississippi, say that "a preacher is sent to a charge to represent all the interests of Methodism." This definition of a pastor's duty seems to have its illustration in Brother Sweeney's commendable activity.

Writing of his meeting at Clarksdale, Miss., Rev. J. T. Lewis states: "Brother Arch Holder has been with us since the first Sunday in February. His work is exceedingly acceptable. Much good has been done in our church and some on the outside have been helped. His sermons are plain, pointed, and ringing with earnestness. To hear him is to be convinced that he is in the pulpit because he believes that there is a heaven, a hell, and that God can and will save all who trust in him."

From the Mansfield (La.) Journal we clip the following: "Opening services of the new Presbyterian Church were held Sunday at 11 o'clock in the presence of a large congregation. Rev. C. L. Norse, of New Orleans, who had been engaged to preach the sermon, was providentially hindered from coming, and the appointment was filled by Rev. A. W. Turner, of the Methodist Church, whose effort was a masterly and effective one, in keeping with his well-known ability and power of oratory, his theme being, 'God's Immutability.' At the close of the service, Mr. Turner made an earnest appeal in behalf of the church debt, and succeeded in raising more than \$1000."

In sending in his announcements for his second round, Rev. B. P. Jaco gives the following resume of the work in the Corinth District: "I am about round the first time, and we continue to grow in finances, methods, Sunday schools, Epworth Leagues, church building, literature, and nearly everything else." The greatest advance of any of our years in finances is this one. Think of it! Corinth District has assessed this year, for salaries, \$19,000. The following are some of the assessments for the support of pastors: Corinth \$1800, New Albany \$1500, Boonville Station \$1350, Guntown \$1200, Iuka \$1000, Ripley and Blue Mountain \$1000, Kossuth \$720, Myrtle \$650, etc. We hope some of our friends who think all of the churches are making progress except ours will compare these figures with the statistics of the Corinth District four or five years ago.

Rev. W. T. Griffin sends us the following interesting information from Gulfport: "At the conclusion of the Sabbath school services at the Twenty-ninth Avenue Methodist Church yesterday (the 16th), Judge T. M. Evans, the superintendent, announced that he had been informed that there were many children who were restrained by the lack of proper wearing apparel from attending Sunday school. That such poverty-stricken children should not be denied the light of the gospel, Judge Evans stated that he would arrange for a class of such children at a place other than a church. Finding a vacant room at 24 1-2 Twenty-fifth Avenue, Judge Evans announced that Sunday school will be conducted there every Sabbath afternoon. At the first meeting twenty-nine pupils were enrolled, only five of whom had been attending elsewhere." Such work cannot be too highly commended. We need more of it in many places.

The Laymen's Convention is bearing fruit in the capital city of Mississippi. A canvass in the interest of foreign missions had been going on among the churches of that municipality for some days, and last Sunday afternoon a great gathering assembled in the First Baptist Church to hear what had been accomplished. The reports of the amounts pledged were as follows: "Methodists, \$3400, \$1400 more than in 1909; Presbyterians, \$2638, \$782 in excess of 1909; Baptists, \$2400, an increase of \$813; Episcopalians, \$2100, \$897 ahead of last year; Christians, \$83, the same as before. The total last year was \$6720, and it was the hope of the lay workers to increase that amount to \$10,000 for 1910." They were pleased to find that amount has already been exceeded, with the canvass of the Christian Church uncompleted. Hurrah for Jackson! And may the other towns in the Magnolia State fall into line.

TO NORTH MISSISSIPPI PASTORS.

I wish to notify the presiding elders and preachers of North Mississippi Conference that the first quarterly payment to our men on the Mission charges is almost due, and that there is scarcely half enough money in the treasury to meet this payment. You will please send at once to Bro. S. J. High, of Tupelo, Miss., what money you have on hand, and if you have not as yet taken your collections for missions, will you not please do so at once, and thus enable us to meet the needs of those worthy men on our mission fields? I trust that you will.

I also want to say to those preachers on the mission charges that I have blanks for their application, but have not sent blanks to all of them because I did not know how to address all. I have been waiting for the minutes to secure their addresses. In

the meantime, if they will but drop me a card I will send them blank applications.

J. A. HALL.

President of Conference Board of Mission.
Winona, Miss., Feb. 14.

A MESSAGE TO PASTORS.

Dear Brethren: At the last meeting of the Woman's Board of Home Missions, held in Savannah, Ga., a resolution was passed, requesting the pastors throughout our Church to preach a sermon on tithing, or Christian stewardship, on the fourth Sunday of February. We sincerely trust that you may find it convenient to comply with this request. If it is not practical to preach it on this date, we shall appreciate it if you will do so on some convenient time near thereto. If you have more than one church in your charge, we shall be glad to have you present the subject to each congregation.

We believe that, in this age of great money-making and material prosperity, our people should be brought more and more to a realization:

First—Of their relation to God as his stewards.
Second—That their own souls' good requires liberal giving.

Third—That the support of the gospel is an essential part of divine service.

Fourth—That there should be system and method in one's financial support of the Church, as there should be in secular business.

Fifth—That Christians should not feel content to make their offering to the Lord less than required of the Jews.

These and many others are the reasons we come to you in this special effort.

We realize the very great influence of the pulpit in arousing the consciences of men on any subject, and we feel sure if the 6,000 pastors throughout our Church will present to the people the great responsibility of their stewardship it will result in arousing them to a greater liberality, and develop a more systematic method of giving.

Praying our Father's richest blessings, we are most sincerely,

MRS. J. W. PERRY.

For the Board.

Morristown, Tenn.

BOARD MEETING.

The date of the Board Meeting of the W. H. M. S. has been fixed for April 14-21. The first session will be held Thursday evening, at 8:30 o'clock, at West End Methodist Church, Nashville, Tenn. Names of parties attending the meeting should be sent to Mrs. John Moore, Polk Flats, Nashville, Tenn.

LOUISIANA CONFERENCE.

The annual meeting of the Louisiana Conference, Woman's Home Mission Society, will be held in First Methodist Church, New Orleans, on May 5-8, inclusive. Names of delegates and visitors should be sent to Mrs. Lewis S. Clark, 5013 St. Charles Ave., chairman of the Entertainment Committee.

IMPORTANT NOTICE.

The Annual Meeting of the Mississippi Conference, Woman's Home Mission Society, will convene in Twenty-fifth Avenue Church, Gulfport, Wednesday, March 16, and continue to the 20th. A large attendance is earnestly desired. The delegates will have an opportunity of visiting the Gulfport Mission, the Seamen's Bethel, and the Wesley House, Biloxi. Miss Bennett, the President of the General Board, will be present; also Miss Dragoo, our deaconess at Biloxi. Names of delegates are to be sent to Mrs. T. B. Rankin, 1417 Twenty-second Avenue, Gulfport, Miss.

MRS. T. B. HOLLOMAN, President.
MRS. C. R. McQUEEN, Rec. Sec.

The Midland Methodist states that Rev. C. A. Waterfield, of Dyersburg, Tenn., will report the proceedings of the General Conference for the Chattanooga Times and Nashville American. Mr. Waterfield will also preach the Commencement Sermon of the Memphis Conference Female Institute, at Jackson, Tenn., and the address will be delivered by Rev. George S. Sexton, of Louisville, Ky.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

After a lingering illness of several months' duration, C. D. McCURUMEN, one of the most prominent citizens of Baldwin, Miss., died at his home Saturday morning February 5, 1910. He was born at Smithville, Miss., May 18, 1846. He joined the Confederate Army when he was about fifteen years of age, being a member of Roddy's Brigade, where he served with distinction and was made sergeant major of the brigade. He was a splendid soldier and came out of the war with a splendid record. During the raid of Tusculumbia, Ala., he performed an act of courage and bravery for which he was promoted to first lieutenant. He was paroled May 18, 1865, the day he was nineteen years old. After the war he moved to Fulton, Miss., and was elected Circuit Clerk of Itawamba County, Miss. He held this office for several terms, after which he was appointed U. S. Deputy Marshal under J. M. Liddell during the Cleveland administration, an office which he filled with perfect satisfaction. Later he acquired quite a valuable tract of land in Bigbee Bottom, west of here, and moved with his family to Baldwin, where he has since lived. He was a man of many noble traits of character. Loyal to his friends, considerate of the weaknesses of humanity, a kind and loving husband and father, always on the side of Christianity and morality, he leaves behind him a memory most dear to those who knew him best. He leaves a wife, one son and a host of friends who mourn his departure. The funeral services were held at the residence, conducted by O. L. Savage, pastor of the Methodist Church here, of which the deceased was a member, after which the remains were borne by eight Confederate Veterans, followed by a large crowd of friends to the Masonic Cemetery for interment. We trust that our loss is his eternal gain.—Baldwyn Journal

Mrs. LENA PACE was born March 11, 1869, and died in her forty-first year at the residence of her husband, J. H. Pace, at Pace, Miss. Blushing youth, with hopes and ambitions; ripening womanhood with vivid dreams of success; sober maturity, with sorrows and disappointments—such is the history of life. In youth we see only the bloom of hope—the virtues alone, for the evil lies slumbering peacefully, waiting for its time. In early life the bloom of success covers the character with a halo of virtue; but in maturity, when the disappointments come in place of the pictured success, then it is that character stands forth in its true light. The good and the evil then stand shoulder to shoulder, butting for control. Viewing in this light the life of Mrs. Pace, we catch a vision of service which should sound the depths of appreciation and inspire new resolve for nobler deeds. True to the best instincts of her nature; true to the best precepts taught her in childhood; true

to the duties and obligations of daily life, she lived the simple, noble life of a sincere, self-sacrificing Christian; a loving wife, devoted mother and sympathizing friend. Content to fill her station, she did her best, did it gladly and did it well. Always ready with a helpful hand; popular, yet not courting favor; ever found working in the interest of her family, her friends and virtue's cause, it is small wonder that the memory of our departed sister lives in the hearts of her associates. As a friend, admirer and pastor (for she lived and died a consistent, active member of the Methodist Church), allow me to place one more flower to her memory. It is such lives as these that remove all doubts from our minds and move us to lift our hearts to heaven in one harmonious strain. "Thank God for the Christian home and the Christian mother, as the heart of the home." She leaves to mourn their loss a bereaved husband, three young sons, a baby daughter, aged father and mother and several sisters, and a host of friends.

J. J. BROOKS.

Marriages.

Feb. 13, 1910, at the church at Hathorn, Miss., in Marion County, by Rev. Hilary Westbrook, Mr. R. W. SIMMONS and Miss BERTHA BOBBINS, both of Marion County.

On Dec. 8, 1909, at Vernon, La., by Rev. Robert Randle, Mr. JOHN T. McDOWELL to Miss MAGGIE MAY SMITH, both of Jackson Parish, La.

On Jan. 1, 1910, at the home of the bride's father, Stovall, La., by Rev. Robert Randle, Mr. RICARDO L. DICKERSON and Miss WILLIE L. STOVALL, both of Jackson Parish, La.

Feb. 12, 1910, at the Methodist parsonage, Meridian, Miss., by Rev. Isaac L. Peebles, Mr. WILLIAM F. BONIFAY and Miss BESSIE E. McELROY, both of Meridian.

CHURCH EXTENSION.

To the Preachers of the Aberdeen District, North Mississippi Conference—

Dear Brethren: Having been appointed leader of this district in the Church Extension work by the president of our Board, Rev. T. W. Lewis, I have ordered to be sent each of you from Louisville, Ky., the large wall charts, or maps, to be hung in prominent places on the walls of your churches. There are two that go together: one showing the localities where our work has been done, and the other showing the amounts expended from various sources. I got the number of churches from last year's Minutes, and have ordered the number of charts to correspond with the number of churches in each charge.

The object of this is to teach our people as to what we are doing in this work, and especially in the rural parts where they have but little opportunity of informing themselves.

I urge that these be hung up as before directed, and that the pastors call especial attention of congregations to them, explaining to them the work, and insisting on donations to the loan fund, for which there is such an urgent need.

Lastly, let us all see that our full assessments are paid for Church Extension, as well as for other Church claims.

D. W. BABB.

Verona, Miss.

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WITHOUT preparation of the seed, plant a bushel or more, or a peck or less to the acre—one to five inches apart, as you set it. Save half the time, work and expense of chopping, as each plant stands alone and continues to grow, even if chopping is delayed. No bunching, no clumping, no skips. Produce 5 bales of cotton on same land that now yields 3, because of no skips. Planter easily and accurately adjusted to any depth. Speed covers adjustable to throw just the amount of dirt you desire over seed. Press-wheel follows and packs dirt firmly—aiding germination. The

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I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days, you can keep the ~~gold~~ pair forever without a cent of pay and

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address me personally and I will give your letter my own personal attention. Address:—

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Obituaries.

At midnight, Jan. 20, 1910, ALICE INEZ MONZINGO left her home near Ruston, to live with the Father in the home of many dwellings. She was the youngest child of E. E. and Eliza A. Monzingo and was born March 7, 1903. She lived on earth only seven short years, but, brief as was her life, it was not lived in vain. To the home she brought joy, and in passing over to the other home heaven has become even more attractive. May the memory of this pure, sweet life, and the grace of God cheer and comfort the hearts of all the loved ones!

A. FRIEND.

Our church at Hathorn, Miss., is mourning over the death of Brother W. J. BRANTON. He was a member of the Board of Stewards, and superintendent of our Sunday school, and a leader and moving spirit in all phases of church work in general. After intense suffering for two weeks, he died at his home near Hathorn, Wednesday, Jan. 12, 1910. The funeral took place at the Society Hill Church, Friday, Jan. 14. And as his pastor was seriously ill at the time of his death, the Rev. B. F. Lewis, of Columbia, Miss., conducted the funeral service. He was loved by all who knew him, but best by his good wife and two sons and seven daughters. Our sympathies are with them, for while they cannot call father back, they can go where he is. He is now shining in the presence of the King. A great crowd of people were present at the funeral to pay tribute to the memory of this good man. He was also a member of the Masonic Lodge at Oakvale.

HILARY WESTBROOK.

Mrs. FLORENCE LANE PRESTON, an excellent Christian woman well-loved by all who knew her, passed away from earth to glory after a long illness. She was confined to her bed the most of the time for twelve months or more. In fact she had been in bad health for four or five years. Sister Preston was not a woman to complain but was always inquiring about the health of others. She was born on Dec. 22, 1860, and died Feb. 3, 1910, being forty years, one month, and twelve days old. She was the mother of eleven children, four of whom preceded her to the spirit world. She leaves a husband and seven children to mourn their loss. She joined the Methodist Church when quite young and lived a consistent life until God called her to himself. I was told this morning that she had made it a rule since the day of her marriage to read the Bible through once each year. How many of us can say as much? The funeral service was conducted by the writer. Her friends and loved ones mourn not as those who have no hope, but we feel sure she has gone to her reward in heaven. That God may abundantly bless the lonely home, is the prayer of her pastor.

J. H. FOREMAN.

Mrs. JANIE McDONALD passed to the higher life at the ripe old age of eighty years. She was born in Alabama, but came to Louisiana in early life. She was converted when fourteen years of age and united with the Methodist Protestant Church. She was the widow of W. B. McDonald and the mother of fourteen children. She inherited from her ancestry, the McCrelght family, a sturdy and pious strain. A large portion of her life was spent in the M. E. Church, South. Her house for many years was always the preacher's home. She lived a pure and noble life in the beauty of holiness. The sorrows and sufferings of life she bore with heroic fortitude and gentle patience. Faithfulness and loyalty characterized her in all the many relations of a long life. Like the Master, she went about doing good. She reared twelve children to manhood and womanhood. She was an elect woman and one of the most

devout Christians whom I have ever known. Her religion was a source of comfort and strength to her through the final months of suffering. She was translated from the home of her son, in Jonesboro, La., to the house of many mansions. E. WILSON.

The death angel visited the home of Mr. L. P. Leverett on Thursday morning, Jan. 27, 1910, and took his companion, MRS. NEVADA ELLZEY LEVERETT, home to rest, after an illness of ten days with pneumonia. Sister Leverett was born Nov. 27, 1884; she identified herself with the Methodist Church at Hathorn, Miss., while Rev. J. E. J. Ferguson was pastor on this circuit, six years ago. She soon moved her church letter to Oakvale, Miss. She and Brother Leverett were joined together in holy matrimony July 18, 1907. She was a light to the home and a consistent Christian; and she lived a beautiful, consecrated life until Jesus saw that her work was ended on earth and called her to her reward beyond this vale of tears. She was a devoted wife and her home life was happy and well-nigh ideal. She has outstripped her husband in the race and now is awaiting the time when they shall be reunited in the land of pure delight, never to part again. She has gone to be with her brother who crossed the river a few years ago. She was loved by all who knew her, but best by her devoted husband and parents. No more can we hear her sweet voice on earth, but in the sweet by and by we will strike hands with her on the beautiful shore. She leaves a father, devoted mother and two affectionate brothers and four sisters and her husband and babe to mourn her loss. Our sympathies are with them, for while they cannot call Nevada back, they may go where she is. She was laid away in the cemetery at Society Hill Church on Friday, Jan. 28. The writer conducted the funeral service, with a host of relatives and friends to mourn her departure. Her pastor,

HILARY WESTBROOK.

MRS. H. R. TUCKER.

Memorial Resolutions of W. F. M. Auxiliary, of Booneville, Miss.

Whereas our Heavenly Father has said to one of our circle, our well-beloved Sister, H. R. Tucker, "It is enough, come up higher," therefore, be it Resolved:

First—That in the passing away of our sister, we have lost a wise leader, a consecrated Christian worker, one whose joy it was to do and to suffer the Master's will.

Second—That we shall miss her wherever we are gathered, those who are striving for the coming of his kingdom on earth, from her seat in church where her presence was a support, and an inspiration to her pastor; from her place as a teacher in our Sunday school; from our social life, where hers was ever a welcome presence; but most of all from our W. F. M. meetings, we shall miss her earnest prayers, her wise counsel and efficient labor.

Third—That though we shall miss from the earthly walks the slight black-robed figure who exhibited so much of cheerful courage, we will strive the more earnestly to follow her along the shining way that leads above, where now she walks in white.

Fourth—Through the mist of our tears we look above whence cometh our help, and by faith, we say he doeth all things well—even to the taking away of his most faithful workers.

Fifth—That her life of earnest endeavor in the cause of missions shall in the future be to us a great incentive to larger work, so that we may make this Auxiliary in which she labored and prayed for sixteen years a fitting memorial to her.

Sixth—That we extend loving sympathy to her children in this dark hour of bereavement, and may they find comfort in his promises that never fail.

Seventh—That these resolutions be spread upon the Minutes of our society, and copies furnished to each one of her children.

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CHURCH EXTENSION.

Mississippi Conference.

Those who have business with the Executive Committee will please take notice that we will meet in the library of the new district parsonage, opposite Capitol Street Church, Jackson, Miss., at 10 a.m., March 8.

W. B. LEWIS, Chairman.

NORTH MISSISSIPPI CONFERENCE MINUTES.

After more than sixty days of worry with printers, I have at last secured the Minutes of the North Mississippi Conference. They should reach the brethren along with this issue of the Advocate. I am sending them by express where possible, but have no funds to pay the charges. I shall appreciate prompt notice of failure to receive the Minutes, or of any errors in statistics.

Thanking the brethren of the Conference for their very great patience with me in getting out these Minutes, I am fraternally, J. R. COUNTISS, Sec. North Miss Conf. Aberdeen, Miss.

NOTICE!

To the Members of the North Mississippi Conference Ministers' Relief Association:

The Rev. K. A. Jones, who died on the 15th inst., was a member of our Association. Assessment No. 1 goes to his daughter, Miss Olive Jones. Assessment No. 2 is now due. Our Constitution requires that it be paid within 30 days. Send remittance to

JOHN PARK,

Secretary-Treasurer.

Oxford, Miss.

Life is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled.—Samuel Johnson.

The best time to handle a man, is when he is a boy.—Judge Lindsay.

Every moment of resistance to temptation is a victory.—Exchange.

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A Big Package Sent to All Our Readers Who Write At Once.

To any reader of this paper who writes immediately and incloses 10 cents we will mail a set of ten most beautiful post cards you ever saw. Ten very finest Floral, Easter and Motto cards, all different, in exquisite colors, silk finish, beautifully gold embossed, etc., for only 10 cents. Thirty cards, all different, 25 cents. With each order we include our plan for getting a beautiful Post Card Album and 40 choice cards free. Address: The Art Post Card Club, 703 Jackson St., Topeka, Kan.

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LIFE'S COMPENSATIONS.

The passing of years is like the coming of dawn—slow, silent, inevitable. The most eager cannot hasten the quiet, irresistible movement, and the most reluctant cannot forbid. Some gifts the years bring which we would fain decline—age, sorrow, disappointment. Some treasures they take which we would keep forever—youth, beauty, innocence. But there are more precious treasures which time cannot supply and the years cannot remove—friendship, patience, faith, and love.—Herbert L. Willott.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Meville Feb. 10
Colfax Feb. 13, 14
Columbia Feb. 18
Bunkie, at Bunkie Feb. 20, 21
Ville Platte, at Chicot Feb. 25
Opelousas Feb. 27, 28

PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Simsboro, at S Feb. 12, 13
Ringgold, at R. 11 a. m. Feb. 19
Gibbsland, at G. 7:30 p. m.
11 a. m. Feb. 20, 21
Bernice, at Bernice Feb. 26, 27
Houghton, at H Mar. 5, 6
Lanesville, at L. 7:30 p. m. Mar. 6, 7
Lisbon, at Lisbon Mar. 12, 13
Cotton Valley, at C. V. Mar. 18
Minden Mar. 19, 20

R. W. TUCKER, P. E.

Lafayette Dist.—First Round.

Beil City, at Hayes Feb. 12, 13
Lake Arthur Feb. 13, 14
Prudhomme, at Branch Feb. 19, 20
Rayne Feb. 20, 21
Lake Charles Feb. 26, 27
Sulphur, at Sulphur Feb. 27, 28

J. E. DENSON, P. E.

Shreveport Dist.—First Round.

Many, at Many Feb. 19, 20
De Ridder Feb. 12, 13
Bon Ami, at Carson Feb. 13, 14
Zwolle, at Zwolle Feb. 20, 21
Hornbeck, at Hornbeck Feb. 25, 26
Lusville Feb. 27, 28
La Chute, at L. C. Mar. 5, 6
Pleasant Hill Mar. 12, 13
Pelican, at Pelican Mar. 19, 20
Mansfield Mar. 26, 27
Greenwood, at Kingston Mar. 27, 28
Mooringsport Mar. 29, 30
Ida, at Ida Apr. 2, 3

T. J. WARLICK, P. E.

Baton Rouge Dist.—First Round.

Tickfaw, at Tickfaw Feb. 12, 13
Ponchatoula, at P Feb. 13, 14
New Roads, at N. R. Feb. 18
St. Francisville, at St. F. Feb. 19, 20
Pine Grove, at P. G. Feb. 26, 27
Amite City Feb. 27, 28
Baton Rouge, First Ch. Mar. 5, 6
Baton Rouge, Second Ch. Mar. 6, 7
Pt. Vincent, at Pt. V. Mar. 8
E. Feliciana, at Oak G. Mar. 11
Please notice change of Port Vincent and E. Feliciana.

C. C. MILLER, P. E.

Monroe Dist.—First Round.

Lake Providence Feb. 12, 13
Tallulah Feb. 19, 20
Waterproof 7:30 p. m. Feb. 20
Brookland, at Franton Feb. 26
Eros Feb. 27
Mer Rouge Mar. 5, 6
Floyd, at Oak Grove Mar. 12, 13
Downsville Mar. 19, 20

S. S. KEENER, P. E.

New Orleans Dist.—First Round.

Covington, at C Feb. 13
Carrollton a.m. Feb. 20
Felicity p.m. Feb. 20
Second Church a.m. Feb. 27
First Church p.m. Feb. 27
Rayne Memorial Mch. 6

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CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing conferences should be especially interested.

Woman's Home Mission Society, Annual Meeting for Mississippi Conference, Gulfport, Miss., Mar. 16-20.

Church Extension—Executive Committees: North, Mississippi, Eupora, Miss., Mar. 1; Mississippi, Jackson, Miss., Mar. 8; Louisiana, Winnfield, La., Mar. 20.

Missionary Institute Hattiesburg Dist., Hattiesburg, Miss., Mar. 1-3.

Woman's Home Mission Conference for Louisiana, New Orleans, La., May 5-8.

General Conference of Methodist Episcopal Church, South, Asheville, N. C., May 4, 1910.

General Board of Church Extension, Louisville, Ky., April 20.

General Board of Missions, Nashville, Tenn., April 27.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Annual Meeting of the Woman's Board of Home Missions of the M. E. Church, South, Nashville, Apr. 15-22.

Layman's Missionary Movement.

National Missionary Convention of Laymen, Chicago, Ills., May 3-6.

Laymen's Missionary Conference of the Methodist Episcopal Church, South, Dallas, Tex., Feb. 19-22.

Sunday School.

Convention of the International Association of Louisiana, New Orleans, March 15-17.

World's Sunday School Convention, Washington, D. C., May 19-24.

Epworth League.

North Mississippi League Conference, Kosciusko, Miss., June 14-16.

MISSISSIPPI CONFERENCE.

NEWTON DIST.—FIRST ROUND.

Trenton, at Trenton, Feb. 25, 26
Rose Hill, at R. H., Fri., Mar. 3
Chunkey, at Chunkey, Mar. 4, 5
Hickory, at H. Mon., Mar. 6
Decatur, at Union, Mar. 11, 12
T. J. NEIL, P. E.

MERIDIAN DIST.—FIRST ROUND.

Porterville, at P., Feb. 26, 27
Meridian, East E., a. m., Mar. 6
Vimville, at Pleasant Hill, Mar. 12, 13
W. H. LEWIS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Mayersville, at Fillets, Feb. 26, 27
Harriston, at H., Mar. 5, 6
Hermanville, at H., Mar. 12, 13
Edwards, at Edwards, Mar. 19, 20
Oak Ridge, at Oak Ridge, Mar. 26, 27
G. H. GALLOWAY, P. E.

NATCHEZ DIST.—FIRST ROUND.

Nebo, at Providence, Feb. 26, 27
Scotland, at Bethesda, Mar. 5, 6

Adams, at Adams, Mar. 12, 13
Bayou Pierre, at P. Ridge, Mar. 19, 20
Barlow, at Barlow, Mar. 21
Wilkinson, at Hopewell, Mar. 26, 27
H. W. FEATHERSTUN, P. E.

Brookhaven Dist.—First Round.

Topisaw, at Topisaw, Feb. 26, 27
Bogue Chitto and Norfield, at Bogue Chitto, Mar. 2
Tylertown, at Tylertown, Mar. 5, 6
Buford, at Summers Chp., Mar. 12, 13
Monticello, at Monticello, Mar. 19, 20
Prentiss, at Prentiss, Mar. 26, 27
J. T. LEGGETT, P. E.

Jackson Dist.—First Round.

Seasonville, at Union, Feb. 26, 27
Intonia, at Intonia, 11 a. m., Mar. 5
Azoo City, at Azoo City, 11 a. m., Mar. 6
Lora, at Lora, 7 p. m., Mar. 9, 10
Lamin, at Oak Dale, Mar. 12, 13
Camden, at Camden, Mar. 19, 20
Harrisville, at Rexford, Mar. 26, 27
J. R. JONES, P. E.

Seashore Dist.—First Round.

Gulfport, 25th Avenue, Feb. 26, 27
Poplarville, Mar. 4
Carrier and McNeil, at C., Mar. 5, 6
Longbeach, Mar. 9
Escatawpa, at Escatawpa, Mar. 11
Americus, at Pleas. Hill, Mar. 12, 13
Moss Point, Mar. 14
Pascagoula, Mar. 15
Biloxi, Mar. 16
Vancleave, at Mt. Pleasant, Mar. 19, 20
W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Houlka, at W. Chapel, Feb. 26, 27
Derma, at Thorn, Feb. 27, 28
Buena Vista, at Ebenezer, Mch. 1, 2
Prairie, at Strongs, Mch. 4, 5
Tremont, at Tremont, Mch. 9
Greenwood Springs, at Pleas-
ant Grove, Mch. 12, 13
JAMES H. FELTS, P. E.

WINONA DIST.—FIRST ROUND.

Lambert, at Rome, Feb. 26, 27
Inverness, at Inverness, Mar. 5, 6
Indianola, at In., 7 p. m., Mar. 6
Eupora, at Eupora, Mar. 13
Slate Springs, Tues., Mar. 15
North Carrollton, at N. C., Mar. 12, 13
E. S. LEWIS, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville Station, Feb. 27, 28
Crenshaw, at Masterdon, Mar. 5, 6
Enid, at Tillatoba, Mar. 12, 13
Courtland, at Pope, Mar. 13, 14
Arkabutla, at H. C., Mar. 19, 20
W. M. YOUNG, P. E.

Oxford Dist.—First Round.

Ashland, at Liberty, Feb. 26, 27
Lafayette, at Midway, Mar. 5, 6
Toccopola, at Lafayette
Springs, Mar. 6, 7
J. E. CUNNINGHAM, P. E.

Corinth Dist.—Second Round.

South Side, Feb. 27, 28
Inka Ct., at Harmony, Mch. 5, 6
Inka Sta., at Inka, Mch. 6, 7
Booneville Ct., at Blackland, Mch. 12, 13
Booneville Sta., at B., Mch. 13, 14
Belmont Ct., at Bethel, Mch. 19, 20
Corinth, First Church, Mch. 20, 21
Corinth Ct., at Box Chapel, Mch. 26, 27
Kossuth Ct., at K., Mch. 27, 28
E. Booneville Ct., at Siloam, Mch. 31
Wheeler Ct., at Lebanon, Apr. 2, 3
Rlenzi Ct., at Thrasher, Apr. 9
Guntown, at Saltillo, Apr. 10, 11
Rainey Mts., at Bethel, Apr. 15
Myrtle Ct., at Friendship, Apr. 16
Belden Ct., at Chesterville, Apr. 17, 18
N. Albany Ct., at Ingomar, Apr. 23, 24
N. Albany Sta., at N. A., Apr. 24, 25
Hatchie Miss., at Paines Ch., Apr. 30
Jonesboro Ct., at Brownfield, May 1, 2
Dumas Ct., at Jacobs Ch., May 7, 8
Ripley and B. M., at Ripley, May 8, 9
Dry Run, May 14, 15
Tishomingo Ct., May 20
Mooreville Ct., May 21, 22
Marietta Ct., May 26
Mantachie Ct., May 28, 29
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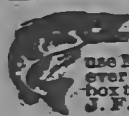
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Sunday School

By W. B. Campbell.

LESSON FOR FEB. 27, 1910.

FALSE AND TRUE DISCIPLESHIP.

Matt. vii. 13-29.

Golden Text: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21.

This most remarkable sermon of our Lord's is now nearing the close, and the final instruction is most valuable of all, for it embraces all. The lesson of the two gates and the two ways was not a new one to his hearers, for they had often been taught it in principle in their own Scripture as contained in Deuteronomy xxx. The responsibility of choosing rested upon them, and rests upon us. The effort to enter in at the straight gate is made by receiving and acting upon all that has been taught in the preceding discourse. An effort is required; Luke says we must "strive to enter," and that is because it is so easy to enter the wide gate, for the imagination of man's heart is evil from his youth." (Gen. viii. 21.) The two gates and the two ways differ according to the requirements: few go in at the narrow gate and many go in at the wide gate. We do not approach and enter the narrow gate alone, for our Savior is there with us, and is our guide. Neither do we approach and enter the wide gate alone, for we are warned to beware of those that are there to deceive us. They are spoken of as wolves in sheep's clothing; that is, they have a pleasing appearance; they are affable and sociable, and do not seem harmful. However, they are dangerous companions. They cannot always deceive, for after awhile they will disclose their true nature. The first bud of a thorn might be taken for the shoot of the grape, and a thistle bulb might appear as a young fig, but a few weeks of growth will develop their true nature. No tree was ever planted but for some good purpose; no man was ever born whose designed destination was the wide gate and the broad way.

The two gates are open, and he who enters and proceeds on either way is bearing fruit as he travels. "Wherefore by their fruits ye shall know them." A clear and unerring chart has been provided, describing each of the two ways and their final end; that chart is the Word of God. "Therefore, thou art inexcusable, O man." Then, is it to be considered hard, that because the tree bore not good fruit it shall be "hewn down and cast into the fire"? It is a life-long lesson that virtue is its own reward, and that the way of the transgressor is hard. There will come a time when the traveler in the broad way will pause, and, in alarm, will look back over the road traversed; no comfort comes in that; then he considers that he has some claim on "the Helper of the helpless," and begins to cry, "Lord, Lord; but, verily, he will not be answered. He will try to justify himself by recalling his early training, his moral standing; but he cannot enter the kingdom, for entrance there is only by doing the will of the Father in heaven. Men will seek to justify themselves by every means except that provided of God, and by which we have peace with him. They will tell you that they have wronged no one, and have lived by the golden rule; they want to be saved without the help of the Savior. They show the effect of being condemned already for unbelief; they feel the condemnation and do not know what causes them to feel it. The truth is, their own hearts condemn them, and when they speak of the good they do, or the evil they do not, they are trying more to comfort themselves than to convince you. They have every opportunity to be set right; gospel sermons can be heard; religious literature is distributed among them; God's

Word is in almost every home; yet there is a great work to do among them here in our own enlightened country.

In summing up the precepts set forth, the Lord likens those who hear to two builders—building two houses; two foundations: two results in resisting the wind and storm. "Other foundation can no man lay than that is laid, which is Jesus Christ." Unless the builder of home or character has his feet planted on this foundation, he is not safe. A man may be an affectionate husband, an indulgent father, standing high among his fellows; but unless he is a praying Christian he is in danger of yielding to the storm of temptation, having his home and character destroyed because the foundation was not laid on "The Rock." The very structure of life needs this firm foundation; life is full of disappointments, and man needs help at every step. Unless he were upheld by a strong faith in God, he might put forth his hand to take away his own life, trying to find shelter from adversity. A man's good character is not secure unless the Spirit abides in his heart; no man is safe unless he builds on "The Rock."

But the other builder, he who often hears the Word of the gospel and gives no heed thereto, is building on the sand. The structure which he erects has no certain stability. If things go well with him, he says he is "lucky; bad luck, as he terms it, is just outside the door, and when it enters, what is the source of his comfort? He has no comfort; despair follows. No inward monitor bids him bear up and be brave; it seems to him that the whole world is against him; his house is not able to stand against such storms, it falls, and great is the fall, because it was built upon the sand.

Thus the great Preacher closes his sermon, and the people wondered at his sagacious words, for he spoke as one having a right to speak, as the bearer of his own message, and not as the scribes. So, then, let us "hear and do" his Word, that when we say "Lord, Lord," we may enter the kingdom, having done the will of the Father in believing and serving him whom he hath sent.

Greatest of All for Man and Beast.

Mr. M. M. Garig, Denham Springs, La., says: "During the last sixteen years we have used ROYALINE OIL extensively, for almost every purpose, internally and externally, on man and beast. It has never failed us, and I do not hesitate to pronounce it the greatest of all the pain medicines and antiseptics known to me; and I have tried nearly every one on the market." Price 25c. bottle. Sold by druggists or the Royaline Medicine Co., New Orleans, La.

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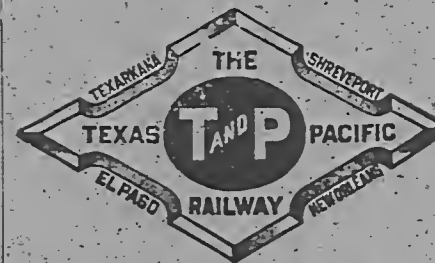
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THE WINONA DISTRICT PREACHERS' MEETING.

The Winona District Preachers' Meeting, which met in Greenwood Jan. 27-28, was a pleasant and profitable one. The people seemed glad to throw open their doors to the preachers. The Delta people are whole-hearted, never doing things by halves. Greenwood Methodism is of a high type, and is prospering under its efficient pastor, Rev. H. S. Spraggins. Nearly all of the preachers were in attendance and were in good spirits. Not a discouraging note was heard from any point. There was never a brotherhood like the ministry, and this meeting together and discussing and planning for the common work to which they have freely given their all draws more tightly the bonds of fellowship.

All entered into the discussions of such topics as were of vital importance to the Church. One of the most interesting discussions was led by the laymen on the topic: "The Kind of Preaching Our People Need." It was emphatically brought out that the people are still hungering for the great fundamental doctrines of Christianity and the eternal verities of the gospel to be preached to them; also in the ministry they want no compromise with sin in any form, and that they are ready to say amen to any attack on sin and plea for godliness. These papers read by the laymen were so much to the point and of such general interest to us preachers that it was requested that they be published in the New Orleans Christian Advocate.

At the evening hour on Thursday, Rev. J. A. Hall, President of the Board of Missions of the North Mississippi Conference and Winona's most successful and popular pastor, preached a missionary sermon that was a strong and stirring plea for the Church to rise up with renewed zeal and do larger things in the great cause of missions, the paramount duty of the Church to-day.

We are glad and fortunate to have in our district Dr. J. W. Boswell, the Advocate's former editor, who gave us a splendid address on "How to Organize a Church for Efficient Service."

Among our visitors from other districts were: Rev. J. H. Mitchell, Rev. J. C. Park, Rev. Luther Nabors, and Mr. W. L. Clifton, President of Gretna College.

In our discussion of various topics, the circulation of the Advocate was not forgotten, and the following resolution was passed:

Resolved, That every preacher of the district obligate himself to secure ten or more subscriptions to the New Orleans Christian Advocate, and that when these subscriptions shall have been secured, it be reported to the presiding elder.

During the meeting a session of the Board of Stewards was held, and I never saw assessments more easily made or more cheerfully received. The outlook for a prosperous year is very encouraging. "All finances in full, and a thousand souls for Christ in the Winona District in the year 1910," is the slogan of our stirring presiding elder, to which let both preachers and people of every charge say, Amen!

W. MARVIN LANGLEY.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

To read, to think, to love, to pray—these are the things which make men happy.—Ruskin.

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CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder, residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calliope St.; Dr. S. H. Werlein, pastor; residence, 5339 Prytanis St.; phone, Uptown 329.

Bayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Hice, pastor; residence, 1421 Constantinople St.

Second Methodist Church, 2731 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a. m.; phone, Hemlock 978.

Barker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2103 Camp St.; phone, Uptown 1391.

Felicity Street Church, cor. Felicite and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1519 St. Mary St.; phone, Jackson 144.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Charley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Laverge Street, cor. Delaronde; Rev. J. E. Foster, pastor; residence, 214 Seguin.

McDonoghville, and Mary Werlein, Rev. H. Whitehead, pastor; residence, 1519 St. Mary St.; phone, Jackson 144.

Epworth Church, cor. Banks and Scott Sts.; Rev. J. A. Sims, pastor; residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-51 Esplanade; Residence, 121 Henry Clay Avenue; phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1453.

Rev. John T. Sawyer, D.D., residence, 2330 Valence St.; phone, Uptown 879.

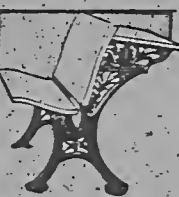
Rev. F. Harrell, Secretary N. M. C. A., 345 St. Charles St.

Rev. R. A. Meek, Editor New Orleans Christian Advocate, residence, 724 Nashville Ave.; phone, Uptown 679.

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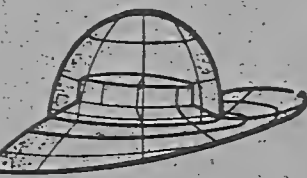


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Farmers' Names Wanted. Send us the names and addresses of six farmers who read papers and 10 cents, and we will mail you 20 pretty flower post-cards, no two alike, and our good farm and home paper for four months. Write Southern Agriculturist, Dept. RP, Nashville, Tenn.

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The above ten packages by mail postpaid for 10 cents in coin, together with our handsome calendar and our profusely illustrated catalogue for 1910. With the above collection we will send you a certificate worth 25 cents. If returned with \$1 you may select seeds in packages or ounces to the value of \$1.25.

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Tidings from the Field

Vimville, Miss.:

We have been cordially received, and have had a fine "pounding" by the Pleasant Hill members. Our needs are being well looked after. We have resolved one Sunday school into a missionary society, and organized one Epworth League. Everything is moving along nicely. Both the pastor and people are cheerful and hopeful. We are expecting to make this the best year of our life. Pray for us.—H. J. Maddox.

Buena Vista, Miss.:

As some of the readers of the Advocate know, I was returned by Bishop Hoss to the Buena Vista charge for my second year. My people have received me kindly, and we have the promise of another year of successful work. Our Board of Trustees are improving and beautifying the parsonage, and our Woman's Home Mission Societies are putting new furniture in it. There has been almost a constant expression of love and appreciation since Conference, and many good things to eat have been given us. Our Leagues are doing a fine work. One had a Thanksgiving Day service, and the other a Christmas service, each sending a nice collection to the Orphans' Home. In fact, we have some of the finest young people in all the world. All in all, we are serving a fine flock, doing our best to preach the pure gospel, and trying to be contented and happy. May God bless both the editor and readers of the Advocate.—O. P. Armour.

Taylor, Miss.:

The last Conference saw fit to send me to the Water Valley Circuit. I found a good, kind, and considerate people. Everything considered, I think I have made a good beginning. This is my first year in the itinerancy, but as I observe and read, I have reached certain conclusions: First, there is a scarcity of good, wholesome literature in the homes of our people. Our people read, but what do they read? I am sorry to say that many of them read pretty much everything except good religious literature. Some of them take as many as a half dozen papers, but when you want them to take the Advocate, they begin by say-

ing it is too high, when the truth is, it is worth as much as all of the others put together. Until we, as Methodists, begin to supply our homes with the right kind of literature (such as is furnished by our own beloved Church), we can never hope to be intelligent Christians, or expect our children to be what they should. It is certainly unwise for our people to take so many secular and almost no religious periodicals. The former feed the head; the latter feed the heart. Second, I find the family altar no longer the rule, but the exception among our people. It will be a sad day for our Methodism when we no longer have praying homes. Prayerless Christians (?) make prayerless homes; prayerless homes make prayerless churches; prayerless churches make a prayerless nation. A prayerless nation—then what? Read the history of the nations for an answer. Oh, that our people would awake to the importance of religion in the home. We can never hope for a widespread revival of "old-time religion" until our people begin to pray in their homes, and train their children up "in the nurture and admonition of the Lord."—Thos. L. Porter.

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"An alter-full of church members means several alters full of outsiders."

"I never critersise a rale sarmont. I never heard none so pore I couldn't get some good outer'n it."

"I've allers spied out that people who has the rale stile outerdly and innerdly knows best how to enly rale wuth in homespun."

"Any preacher who kin fill his meetin' house at a pra'r meetin' in August will wawk around as a mighty peart preacher."

"It makes me sick ev'ry time I go to town to hear Methodists who still smell of camp-meetin' straw tryin' to tawk and act so bloomin' proper jest as they have not knowd nothin' scus in' ristoerisy, sassiety, fine meetin' houses, and other sich fixins."

The above is from "Bildad Akers," Dr. T. N. Ivey's highly entertaining book. It may be had by writing the author at Raleigh, N. C., care of the Raleigh Christian Advocate, and enclosing \$1.

Let us not despond about our experiences, nor debate as to whether we have faith, love or hope. Let us act upon what we possess, and exercise will increase its growth.—Selected.

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NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS THURSDAY, MARCH 3, 1910

C. O. CHALMERS, Publisher.

VOL. 57—No. 9.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2821.

Editorial.

Pascal says, "The highest act of reason is to recognize that there are things beyond its range."

Governments, religion, property, books, are nothing but the scaffolding to build man. Earth holds up to her maker no fruit like the finished man.
—Humboldt.

Holiness comes not by accident; nor is it ever thrust upon any one. God gives the Holy Spirit only to those who "ask" him; he fills with righteousness only those who "hunger" for it. The pathway to purity can only be climbed by penitence, faith, and persistent meditation and prayer.

The world hangs its laurels upon the brow of the man who succeeds regardless of his methods. But the truth is, it is better to fall fighting for the right than to win championing the wrong. He who "stoops to conquer" may temporarily triumph, but he must fall at last. The even-handed justice of the final judgment will measure out to each his proper reward.

One who does not believe in an existence beyond the tomb and in his accountability to God is not to be trusted. The obliteration of a future life undermines the very foundation of moral obligation. No court of justice will allow an atheist to sit on a jury, because it recognizes the fact that the only adequate constraint to right action is in his case lacking. Society has no greater enemy than the man who preaches the doctrine that death ends all.

Church loyalty is highly commendable. It is a flashy sort of a Methodist who worships elsewhere when services are being conducted at his own church. Your pastor needs your presence in the pew for support and inspiration. We have the noblest doctrines and most evangelical ministry of any denomination on earth, and there is no excuse for our people running hither and thither to hear preaching. The thing to do is to attend and talk up your own church, and both you and the congregation will be better off.

Culture is desirable, but it should be sought only as means to an end. That which measures the value of anything is its utility—what it contributes to the betterment of humanity. An education which does not increase one's capacity for serviceable work is not worth acquiring. College training is not designed to bring exemption from arduous toil, but to increase one's efficiency in doing what needs to be done in the world. Particularly is this true with reference to the ministry. The preacher of large attainments ought to be a better pastor, a more effective evangelist, and a more fruitful laborer than others whose acquirements are more meager. If the effect of his learning is to lead him away from the work of winning souls and building them up in Christ to engage in speculation and intellectual display, better had he never matriculated at a college or university.

THE DALLAS CONFERENCE.

The echoes which have reached us of the Laymen's Conference at Dallas all indicate that it was in every respect an extraordinary gathering. The first meeting of the laymen of Southern Methodism at Chattanooga, two years ago was a remarkable and memorable assemblage, but this second Biennial Conference seems not only to have equalled it, but to have gone vastly beyond it. From far and near the delegates and visitors came until the attendance swelled into the thousands, and the Texas metropolis was filled to overflowing with the enthusiastic followers of Wesley. The representatives were from every worthy walk of life and the personnel of the body was most superior. Professional men and farmers, doctors and lawyers, bankers and manual laborers, mingled in the great throng. Honored Bishops of the Church, missionaries fresh from the front with good tidings to tell, pastors in the home land with hearts happy to see the dawn of this new day, were on hand to participate in the exercises and enjoy the feast of good things provided for the occasion.

The sessions were presided over by Mr. J. R. Pepper, of Memphis, Tenn., whose superior is not found in Southern Methodism, and who is esteemed by all denominations for his high character and good works. The program was one of exceptional merit, and the interest in the proceedings was well sustained from the first hour to the last. Bishop Atkins delivered a striking address on "The Right Use of Money," Bishop Hendrix thrilled the great audience with a masterly discussion of "The Migrating Nations," and Prince Yun and Drs. Parker and Reid eloquently delineated the urgent need and inspiring opportunities for missionary work in the Orient. Voices were heard from practically all our mission fields, and everywhere the outlook was represented as being full of hope and promise. From no quarter came a discouraging note; the spirit of confident optimism was in the air. Five of our Bishops were present in addition to the two already mentioned, Bishops Wilson, Key, and Hoss were in attendance. The two former preached on Sunday, delivering characteristic sermons. The latter was able to tarry but for a single day, but when called upon to speak, responded in brief remarks which soon set the echoes of applause to ringing.

Satisfactory plans for continuing the laymen's campaign for the next two years were perfected, and \$25,000 was subscribed for that purpose. We were pleased to see that a goodly part of this sum was contributed by Mississippians, who, as usual, gave a good account of themselves in all the proceedings of the occasion. The unanimous verdict is that the Conference was fully up to expectations, and that its influence will be appreciably felt to the utmost boundaries of the Church. It really begins to look as if the world might be evangelized within the next half-century, and that in this work America is destined to play the leading part. Why should she not? Her resources are immensely superior to those of any other nation. History furnishes no parallel to her abounding and fast accumulating wealth. She is

richer than England, with all her vast array of colonies and wide extent of commerce—richer than Rome was when her Caesars were upon the throne and the area of her territory was greatest—richer than Greece was when Alexander was despoiling the surrounding States to adorn her capital, and wept because there were not other countries to conquer—richer than Babylon when she was at the height of her glory and her hanging gardens were the wonder of the world. Indeed, our enormous wealth is today the greatest menace to our present welfare and the republic's future safety. As Bishop Candler has said, "The yellow peril is not the Mongolian threatening our western coast, but the millions of gold piled up in our banks and vaults." If the American people would only devote their surplus means to this noble task of world evangelization, they would escape the corrupting influence of money which has been the undoing of so many of the peoples of the past, and win in this glorious crusade prouder victories than were ever won in the arts of diplomacy or on the bloody fields of war. May the Holy Spirit open their eyes to see the supreme opportunities of the hour, and move upon their hearts to manfully meet this inspiring challenge of the twentieth century. And as the forces of redemption respond and press triumphantly forward, may the banners of Southern Methodism ever be found waving at the front.

ALL SINS NOT OUTWARD.

The sins of outward conduct are terrible, but they are not by any means the only vices. Society seems to think so, but society is wrong. Covetousness is as bad as drunkenness. It is as culpable to have an envious spirit as it is to swear. Worldly pride is as offensive in the sight of God as lying. There is as much turpitude in unbelief as in outbreking lust. A life of refined selfishness with God left out is no better than a life of open profligacy. The elder brother with his loveless spirit was scarcely less Christlike than the prodigal wasting his substance in riotous living. The realm of the visible is not the only realm in which sin reigns. It holds high carnival in the world within as well as in the world without. Its dwelling place, its throne, its citadel, is the human heart. To reform the outer life is not to destroy it. Only a divine purification extending to the deepest depths of the soul can bring deliverance from it and make one clean and holy.

We hear a great deal about the sacrifices of the Christian life; but its gains even in the present world are vastly greater than its losses. It enriches more than it impoverishes. It may not twine the wreath of earthly glory for the brow, but it brings a heavenly peace into the soul. It may not pile up gold in a bank, but it dowers one with a character priceless beyond rubies. It brings the sweet consciousness of sins forgiven, the joy of blessed fellowship with the risen Lord, and the inspiring prospect of a crown that fadeth not away. How poor compared to such possessions are the unsatisfying and perishable treasures for which the irreligious toil and strive.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

"THE NUDE IN ART."

By Rev. Jno. W. Ramsey.

In the issue of the Advocate of Feb. 10, there appeared the following paragraph, which I quote in full for the sake of emphasis, and also that it may be read again:

"We have scant respect for nude art. There is a tremendous power for good or evil in suggestion. A noble sentiment expressed in painting or in sculpture may be a perpetual source of blessing and inspiration. On the other hand, a picture or statue which suggests the impure may kindle in man's bosom the unholy fire of lust and start him in paths which lead to the deepest degradation. We do not doubt that the scale of human destiny has often been turned by an appeal to the passions made by a scene exhibited upon canvas or in marble. They who would keep clean must seek to shut out evil thoughts. It is a most significant fact that in the exhumed city of Pompeii, where it is known that licentiousness flourished openly and without restraint, art in all of its forms was thoroughly sensuous and debased. Parents cannot be too careful in selecting pictures for the walls of their homes. And many of the prurient calendars sent out nowadays should be excluded, as one would quarantine against a contagious pestilence."

These words I regard as timely; they say just what I have often wished I could say in many homes into which I have gone, and express my thoughts as I have entered many public places where people must necessarily gather, and old and young are compelled, unless they shut their eyes, to gaze upon nude pictures, or pictures partly so, wrapped in draperies which reveal rather than conceal.

Some papers advertise nude pictures, "three for 25 cents, life size, just the thing for your den," and thus appeal to the lascivious thoughts of young men. I often go into places where young men are at work, such as the offices of the railroad stations, and see these pictures on the walls.

Worse still, I see these suggestive pictures in the homes of the refined and cultured—Christian homes—where children must see them from childhood to manhood and have them hourly influencing their lives.

Young ladies receive comic post-cards from young men and place them in their album collections—suggestive cards that ought to bring a blush to the cheek of any young lady; but they laugh over them.

"Parents cannot be too careful in selecting pictures for the walls of their homes. And many of the prurient calendars sent out nowadays should be excluded." (Words in black letters mine.) I trust that all fathers and mothers, on reading these words, will inspect the walls of their homes, calendars and all, and remove all questionable pictures.

"The scale of human destiny has often been turned." These words are illustrated in the story of the mother whose boy had gone as a sailor. The mother, in her distraction, asked every visitor in her home why her boy went to sea. No one could tell her, but one day an artist came, and, on being asked why her boy went to sea, pointed to a picture on the wall, and said: "That is why your boy went to sea." It was a picture of a vessel sailing across the sea.

Boys and girls are going to sea in more senses than one, influenced by calendars, pictures, and paintings on the walls of Christian homes.

REMOVE THE RESTRAINTS.

By Rev. L. M. Broyles.

To the editorial of Feb. 10 on "Woman's Rights Memorial," I heartily demur. To some of its expressions I except, and to the sentiment which it embodies, as a whole, I object. Undoubtedly, the editor is courageous in the stand he takes; but, is he wise? This last I doubt. He declares this movement for equal privileges with the laity "out of harmony with apostolic and primitive precedent." This is true, but what if it is true? Is a precedent to last always? Are rules and creeds—and even whole systems—peculiar and applicable to a particular age, to bind and govern through all after ages, even though a new spirit, new needs, and a widely different type of life obtain in those after ages? To answer aye is to be guilty of a stupid conservatism, a fatuous reactionism. Principles themselves are elastic, and mere precedents are subject to abrogation altogether, as the new time may demand. I believe that the progress of the Church in the future is to be secured by appealing to the forces regnant in that future rather than by everlastingly harking back to apostolic times for precedents and usages. "They of that time, we of this"—with all respect for both the old time and new. If primitive precedents have served out their day of usefulness, let them go, and let us welcome those necessary changes which the present and future may demand.

The editor further says: "It (the movement) promises no good to the Church and no benefit to the women of Southern Methodism." There, he is mistaken. It does promise good, and the earnest desire of the fair petitioners is that it will materialize into largest benefit, both for themselves and the Church they so heartily love. Fact is, the movement was not born out of worldly ambition and lust for power, but out of a faith and love and loyalty that would find expression in larger usefulness to the Church of Christ.

Again the editor: "This movement does not voice the sentiment of a greater part of the womanhood of the Church." This is mere guessing. They ought to be the better judges. The framers of the memorial came from all sections of our territory, and came as the chosen representatives of the working women of our Methodism. I, for one, believe that this memorial represents the sentiment of an overwhelming majority, and not that of an inconsequential minority. If the women of our Church do not know their own minds, certainly any preacher or layman is grossly presumptuous in thinking himself wise in that particular. And so again: "The tendency is manifestly in the wrong direction." A stream of tendency, the Darwinians would say. This is a matter of opinion. We must prejudice any and all experimentations of the future by similar experimentations in the past. The tendency in reference to woman in the past has been upward, and in every case has eventuated in progress; with more light and greater freedom, she will score yet higher successes in the future. I am not afraid of what Margaret Deland calls "the untrammelled woman;" nor do I believe that our Church is afraid. And lastly: "The General Conference should stamp the seal of its disapproval upon it (the memorial) so quickly and so emphatically that it will never again be brought forward." Speak it soft, Brother Editor. Your remark is a little fierce. Quickly? Does he really think so? I think not; but prayerfully and deliberately. I would have the General Conference to look upon this memorial as the presentation of the greatest opportunity which has come to our Church within the last half century. I would have that high parliament break the last fetter that binds, and thus bring to the temple of woman's usefulness the finishing crown-dome which has been in process of making through the whole Christian era.

It seems to me that our evasions and oppositions in reference to woman's rights spring out of a misapprehension of our life and humanity. Life is an integer, a completed circle. There are no spheres and hemispheres of duty and service. Humanity is one. There are no fractional parts; there is no line of cleavage. Man and woman are a unit. Therefore, in the world's work, the mere accident, or difference,

of sex, is not to be considered. In achieving the great mission of Christianity, willingness to do and ability to perform—these, and only these—must be the determining factors. I recently heard a minister speak of the great Master as the sexless Christ. The sexful Christ would have been nearer the truth; for in his person woman had her place equal to that of man. Yonder in Gethsemane, and at the cross, woman's voice was heard and woman's sacrifice was made with equal fidelity and fullness of that of man. And now, in the advancing kingdom of that Christ, shall we not grant her all the rights and representation which were hers in his divine person? Justice can render but one answer.

You are mistaken, Mr. Editor, in thinking that this question will arouse but little enthusiasm. I believe that the ministers and laymen of our Church will speak in no uncertain tones before the finale, and that our women will come "a hundred thousand strong." Turn on the light. Give time and space for fermentation. The result, I am sure, will be a favorable consideration of this memorial. Thus our great Church will grant to our women a tardy justice. Slacken the rein, that this harness-horse of Methodism may pull the harder and travel the faster.

"THE WOMAN'S RIGHTS MEMORIAL."

By Mrs. Hattie Theus Singleton.

Since my signature is attached to the memorial asking the General Conference to grant to women the rights that laymen have in our church, I feel that I may, with propriety, speak my mind on the subject. In the first place, I object to the title, "woman's rights," as it has been applied to this memorial. One invariably thinks of a violent, vociferating "suffragette" when this term is used, and I am sure we who signed this memorial are good, plain, every-day women, the kind who are doing the homely duties in our church.

We are not asking to be made local preachers, itinerant preachers, or bishops, but only that we be granted a legal voice in shaping and developing the work of the church of which we are such a large part. Hundreds of women are already doing the work of stewards, though without a legal right to do so. Women, though members of the church, are ineligible for the office of trustee, while men of other churches and of no church can act in this capacity. Again, women can act as presidents of Epworth Leagues, and are often superintendents of Sunday schools, doing all the work of these offices, but they cannot represent their work in the Quarterly Conference, though a man doing the same work is, by virtue of his office, a member of that body. In last week's issue of the Advocate, a sister, writing from Blue Mountain, Miss., says: "This writer was appointed secretary-treasurer of the building committee, trustee of the property, and steward in the church at its very inception." Many of the women supporting this movement think that the course of the Church in allowing women to discharge the duties of these various offices, in violation of church law, is an example of lawlessness, which must be of the most demoralizing character. All we ask is that the General Conference make legal what the women are already doing in many places.

The statistics regarding the cost of administration, relatively, of the men's and women's boards are very interesting. The three men's boards of our Church expended during the last year the sum of \$731,004.30. The cost of administration was \$63,748.92. The two women's boards expended during the same year \$403,759.49. The cost of administration was \$15,017.62. Does not the study of these statistics remove any doubt as to the ability of the women of our Church in administering affairs? Does it seem fair that when their affairs are up for consideration, they are denied any voice or representation on the Conference floor, but must depend on lobbying for it on the outside?

An instance of unfair legislation may be found in the action of the General Conference of 1906. In spite of the fact that the Woman's Board of Foreign Missions owns property valued at more than a half-million dollars and has expended since organization nearly three million, the General Conference re-

stricted it from any expenditure of (their own) funds exceeding \$5000 for purchasing property, erecting buildings, or removing their plants without the consent of the General Boards, in which they have no membership.

We are not asking for generosity and chivalry, but for justice. Women constitute more than half of the membership of each church, paying their pro rata of all the general collections, in addition to what they do for their boards. Our forefathers fought because they believed taxation without representation to be unjust, and, as Miss Helm says, "their blood flows in our veins."

Personally, I very much dislike this talk about the uncrowned queens of hearts and homes doing the tasks "fit for angels." It seems to me that we need a Cervantes to satire for us this idea of chivalry gone to seed, and these Don Quixotes splintering their spears against windmills.

Mr. Meek's objections are: that such action would be "out of harmony with apostolic and primitive precedent," and that he does not like the tendency of it. If I remember correctly, these were the identical objections to the deaconess movement when that question was up for discussion, and has not time proved the wisdom of the General Conference that gave the Woman's Board of Home Missions the right to set apart deaconesses?

It seems to me, a mere woman, as I read the New Testament, that woman enjoyed many more privileges under the ministry of Christ and in the Apostolic Church than many of our brethren of later times will allow, and that this movement under discussion is simply a coming back to primitive Christianity.

We judge, from one of the Master's statements, that in heaven all sex lines will disappear, and St. Paul, whatever argument there may be about his meaning in other passages about women, is certainly clear enough when he says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

My father was at one time sheriff of Marion County, Miss. He was perhaps the most conscientious Christian man that ever served as sheriff in that county. He would not suffer anything whatever to interfere with his duty to his God or his church. On one occasion a man went for him in haste to attend to some matters pertaining to his office. Father was starting to church, and told the man that he would attend to the matter as soon as he returned from church. The man got angry and threatened him with the law. Father told the man that he would tender his resignation as sheriff rather than let anything interfere with his duty to his God and church.

I was born and reared on a farm in Marion County. When about six years of age my parents started me to school. The name of my first teacher was James Taylor. He was a Christian of the purest type, an honest, conscientious man. On the playground he was one of the boys—in the schoolroom he was Professor Taylor. His pupils loved, honored and respected him. He kept perfect order in his school; he was kind, gentle and patient, yet he did not fail to use the rod when necessary. Patrons and pupils loved him. It would have been well for me if I could have been kept in school with such a man for eight or ten years.

After I was eight years old I went to school but little, seldom more than two or three months at a time. At the age of seven I was put to work on the farm (not the county farm, however). At ten, I was taught to plow. I went to school but little after that. The last school I attended, I learned a little about grammar, arithmetic and geography. I was in some respects a dull boy. It was hard for me to understand the tables in Smith's Arithmetic—especially division and subtraction. Smith's Grammar was the only grammar I ever studied. My father saw that I had a talent for vocal music, and sent me to a singing school.

I well remember the names of some of my father's good neighbors. He had no bad neighbors. Among these were James Warner, father's class leader at one time; Stephen A. Reagan, a local preacher; Dr. Cowart, a good Baptist brother; Luke Conerly, a local preacher and a good, quiet man, and many others. Then there was Vincent Wilson, the cobbler. Before his conversion he was a drunkard, but afterwards he was all for Christ. He was an Englishman, stolen from his parents in London when a boy, and brought to this country. It was fortunate for him that he fell in with Uncle Luke Conerly. So many times, when I was a little boy, I have heard him sing and shout. A part of one of his favorite songs ran thus:

The richest man I ever saw was the one who begged the most.
He begged the Father, Son, and he begged the Holy Ghost.

And to begging I will go.

Yes, to begging I will go, I'll go, I'll go.

And to begging I will go.

He proved faithful to the last, and died some years ago in Covington, La. I fully expect to meet these good people when I get home.

Being brought up in a truly religious home, surrounded by such good people, it is not strange that I was religious from my childhood. I joined the Church when I was ten years of age—joined on probation—and have never yet been received formally into the Church. Am I a member? "How was that?" you say. Well, my father had me baptized in childhood; so, at the expiration of six months after I gave my hand for membership, my name was entered along with those in full fellowship. Yes, I am a Methodist in full connection.

Let me end this chapter with a poem, the author of which I do not know:

"I felt impressions in my youth
To seek immediately for truth.
Tried every sect—among the rest,
I went to hear the Methodist.
I shunned their ways and rules at first
With care, suspicion and mistrust;
I found their doctrines were the best,
And then I loved the Methodist."

"Dread guilt around my heart entwined,
And all my sins rushed through my mind—
My heinous crimes and wickedness
Were shown me by the Methodist.
But when I saw my dreadful case,
I sought the healing streams of grace—
My Savior then my heart released,
And I became a Methodist."

"Some prophesied they'd come to naught,
And in few years would be forgot;
But still their numbers do increase,
And God doth bless the Methodist.
Yes, bless the Lord, I do expect
There are Christians now of every sect
Who do their righteous ways respect—
There are millions of the Methodist."

"I love God's people everywhere,
Who do my Savior's image bear;
But, candidly, I do confess
That I prefer the Methodist.
Our conflicts here'll not always last;
But when the storm is fully past,
Then we shall enter into rest
With millions of the Methodist."

Glory to God for the people called Methodist!

THAT WASHINGTON CITY CHURCH.

By Rev. John L. Weber, D.D.

As a connectional church, it is highly important for us to seize every strategic point in our territory, and to plant our church there so strongly as to command attention. Is there any point in our territory that means more to us in large possibilities of influence than our national capital? Adequately established in Washington, with imposing material expression of the greatness of our church, and with a ministry of prophetic vision in command of the

temple made with hands, would it be saying too much to claim that the influences going out from that center of advantage would stimulate not only our entire Church in the United States, but would, through influences, possible from no other place, reach our distant mission fields?

Our church in Washington City occupies a unique position. It must not be allowed to become a purely local church. For the sake of the entire Church, we must have a great representative church building there that will be as our cathedral church. It must properly represent us to the world that looks to Washington for an expression of the life of the American people. It must so represent us to the large number of our own people, who are constantly visiting the capital city, that they will feel a large and stimulating self-respect. It would be unreasonable to expect the local congregation to meet the demands of a connectional situation. Our people at Washington have taken care of themselves and can continue to do so; but in order to save the critical situations for the whole Church, there must be combined effort. Southern Methodism in Washington can be depended upon to do its part; and as soon as the Church understands the full significance of the movement, there will be response from the entire Church that will show to our timid ones that we have not lost the power of vision.

Other churches appreciate the situation in Washington, and are planning and doing big things to secure for themselves impressive denominational buildings; but they are appealing to their churches all over the country. Wise planning and hearty co-operation are the secrets of the success of our sister churches. We have been doing some wise planning now for a long time; isn't it time to get to work on the hearty co-operation? The genesis of this movement is to be discovered in General Conference action as far back as 1858, but our General Conference at Birmingham, in 1906, revived it, endorsed it, and set forces to work that mean to meet the need and satisfy its demands by erecting a house worthy of our cause.

Of course, the Methodist Episcopal Church, South, can do anything she wants to do, and more than that, she wants to do whatever is shown her to be the right thing to do. It is now being shown by General Conference action, by the leadership of our Bishops, by the special committee and a special representative, and by the comments of our Church press, that it is the right thing for the Church to take hold of this Washington City project and carry it on to assured success. With such leadership can there be any doubt of success. It will not be difficult to show to our laymen of means that as a Church we have an opportunity that, rightly used, will mean much to us. It is equally true that, if we allow the opportunity to slip by unimproved, that will also mean much to us; but that much will be on the debit of the account. We ought to build. We are able to build. Now, will we build? Let there come a mighty response from the Pacific to the Atlantic, and from all parts of our Church: "Yes, by God's help, we will!"

The committee in charge of the enterprise is one to inspire confidence. Bishops Candler and Hoss, with Dr. W. F. McMurry, have never been associated with failures. They are prudent men, but also men of large faith and of much energy. When they give the command to advance there will be a movement forward. This committee has shown its keen appreciation of the situation by calling that Texas brother, George S. Sexton, to take active charge of the campaign. That means that something is doing—not going to be done. His appointment simply serves notice on the Church that we are to have our much-needed building in Washington.

Let the ear of the Church be turned toward the Capital City on March 18. Something will be heard that will cause a rise in the self respect and denominational pride of every Southern Methodist.

Jackson, Tenn., Feb. 10, 1910.

IMPROVEMENTS IN GULFPORT.

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Secular News and Comment

The main building of South Mississippi College at Hattiesburg was destroyed by fire on Feb. 23. The loss was \$30,000 and the insurance \$15,000. It is said that President Thames will at once take steps to rebuild.

It is reported that there are 40,000 more Indians in the United States than there were twenty years ago. From this it would appear that after all the red race may not become extinct, as poets and orators have long predicted.

There are said to be thirty-nine parish boys' agricultural clubs in Louisiana, with a membership of 5,300. More than \$500 has been raised for seed and premiums. Such organizations promise great good to the South, where improved methods of farming are much needed.

The Commercial Cable Company of New York has announced that it will proceed at once to lay an additional transatlantic cable. This will be the sixth line for that company between Europe and America, and will greatly facilitate communication between the old world and the new.

The law of Alabama requires Temperance Day to be observed by the public schools of that State. This was done with appropriate songs and recitations on Feb. 18. This impresses us as a wholesome piece of legislation, well worthy of imitation by the other commonwealths of the Union.

After a deadlock of six weeks, the Hon. LeRoy Percy, of Greenville, was on the 22nd ult. chosen by the Mississippi Legislature to succeed the late Hon. A. J. McLanrin in the United States Senate. Mr. Percy is a native Mississippian; is forty-nine years of age, and one of the foremost lawyers of his State.

The Agricultural Department, Washington, estimates that there are in the world, 1,500,000,000 domestic animals. The sheep are said to number 580,000,000; horses, 95,000,000; goats, 100,000,000; hogs, 150,000,000. The United States is said to have 50,000,000 head of swine; 57,000,000 head of sheep; 25,000,000 head of horses; and 70,000,000 head of cattle.

The surgeons of the Illinois Central, Yazoo and Mississippi Valley, and Indianapolis Southern Railroad Companies met in annual convention at the Grunewald Hotel in this city on the 23rd ult., with a record-breaking attendance. Among the newly-elected officers we notice the name of Dr. Luther Sexton, who was chosen first vice-president, and who in every way is worthy of the high honor thus bestowed. The next convention will be held in Memphis, Tenn.

The St. Louis Globe-Democrat states that two river greyhounds will soon be constructed for a company in that city and launched upon the Mississippi. They will be made of steel, will be 550 feet long and sixty feet wide, and will carry 5,000 tons on a six-foot draft. These crafts will correspond to the through-freights on the railroads, and will only carry freight consigned to the larger cities. It is expected that they will be able to make the trip from St. Louis to New Orleans in five days.

Writing of conditions in the Orient, Mr. Frank G. Carpenter says: "The booming cities of the world are now on this side of the Pacific. The awakening of Asia is bringing in capital from Europe and the United States, and the whole continent seems to have sprung into life. Yokohama has doubled since I last saw it. Tokio is now bigger than Chicago, Osaka will rank with Philadelphia, and Shanghai is ahead of Boston or St. Louis. Hong Kong, away down here at the southern end of China, has now a population of 400,000, and it promises to be one of the greatest cities of the world. It belongs to the British. It had only 2,000 fishermen in it when they took hold of it seventy years ago. It is now one of the great ports of the world, and the people here claim it has more tonnage than Liverpool or London."

The Mississippi State Conference of the Daughters of the American Revolution was held in the Y. M. C. A. Hall of the University of Mississippi, at Oxford, on the 22nd ult., with Mrs. A. A. Kincannon presiding. After an invocation by Dr. W. D. Heddlston, a beautiful and eloquent address of welcome was made by Mrs. J. M. Wyatt, who is a sister of Senator Gore, of Oklahoma, and has much of that brilliancy of utterance which has won for her brother national distinction. Mrs. E. F. Noel, the accomplished wife of the Governor of Mississippi, made a felicitous response, after which Dr. Hume, speaking for the University, warmly welcomed all visitors. Then followed the principal address of the evening by Prof. A. L. Bondurant, who chose as his theme "The Accomplishments of Self-Denial." The business sessions of the association were held at the annex of the Presbyterian Church on the 23rd, and the occasion was brought to a close by a reception given by Chancellor and Mrs. Kincannon.

THE LAYMEN OF CARROLLTON, MISS.

Dear Brother Meek: Last week I sent to you the action of the Methodist men in their denominational rally at Jackson. Pursuant to the suggestion of that meeting, the churches at Carrollton had a general rally Sunday evening. Statistics were read showing that the four churches of our town gave last year to foreign missions five hundred and fifty dollars. The meeting took formal action aligning the community with this great men's movement, and asked the town to add two hundred and fifty dollars to the amount of their last year's contribution, requesting the churches to have denominational rallies Wednesday evening, and each church to assume a definite proportion of the increase suggested.

The Methodists complied, and after a fine discussion by our pastor, Rev. W. M. Langley, the report was made that eighteen men had guaranteed one hundred and fifty dollars of the proposed increase. Reports from the other churches have not reached me at the time of this writing.

I verily believe that the meeting at Jackson marks an epoch in the history of our State, as do the similar meetings for the nation. Exulting in that great occasion, and rejoicing to be a part of it, I yet felt a sense of loss and depression.

My thought constantly went out to our great friend, and our irreparable loss. How his majestic presence would have towered in that great throng! How his marvelous voice would have filled and thrilled that vast audience of Mississippians, whom he loved so well, as he pleaded the cause of our Lord, whom he loved with a consuming devotion that burnt out his great heart while his sun was yet in its zenith!

"Great friend, past, present, and to be:
Loved deeper, darker understood:
Behold, I dream a dream of good
And mingle all the world with thee."

J. R. BINGHAM.

Carrollton, Miss., Feb. 16, 1910.

ECHOES OF THE SHREVEPORT CONVENTION.

The attendance, as a whole, upon the Convention was not gratifying, though the Methodist ministers in this section were well represented. The presiding elder of the Shreveport District, Rev. T. J. Warlick, was present at all the sessions, as also were a goodly number of his preachers. Nine of the pastors of the Ruston District were on hand, with several of their laymen. Haynesville was the best represented charge outside of Shreveport, having in attendance in addition to the pastor, Rev. W. G. Harbin, Mr. R. P. Dawson, and Mr. J. R. Beville.

The speakers, all, I think, fully met public expectation, and the audiences which heard them were large. Mr. P. H. Silver, of the Protestant Episcopal Church, of New York, spoke impressively on "Missions—A Man's Work." Dr. John A. Rice, of New Orleans, delivered an address on "The Reflex Influence of Missions," which was optimistic and far-reaching in thought. The remarks of Hon. T. H. Yun were very entertaining and instructive, and his audience felt, too brief, and the deliverance of Rev. W. R. Hotchkiss, of Lambeth, British East Africa, was thrilling and indescribable. He held his audience spell-bound from start to finish, and it was the general verdict that truly "the best wine was kept back to the last."

At the close of the meeting denominational rallies were held. The Methodists assembled at the First M. E. Church, South, where an interesting service was conducted at which God was present in Pentecostal power. All of the denominations resolved to raise together \$5,000 for foreign missions. The Methodists readily assumed half of that amount, the Baptists assumed \$1,500 and the Presbyterians, \$1,200. The resolutions were read by Dr. W. W. Pinson, and were substantially the same as those sent the Advocate from the Jackson (Miss.) convention

THE GROCERY CAT

has been known to sleep in the coffee barrel, or, if the cat's away, that gives the rats and mice a chance. Then there's the dust of the atmosphere and the pickled-pigs-feet-and-mackerel smells that coffee in open barrels take in and so readily absorb. Oh yes, you get a plenty when you buy loose coffee and have the grocer wrap it up for you in a paper bag that leaks strength and flavor all the way to your home; but do you want it all, or simply a clean, crisp, fresh, high-grade article like

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by Mr. J. R. Bingham. Great good will result to our North Louisiana territory from the Convention. May the God of all grace bless our laymen.

W. T. WOODWARD.

Haynesville, La.

NORTH MISSISSIPPI EPWORTH LEAGUE.

The time for our League Conference is rapidly approaching. The program is now about complete and will be sent in a few days. We have, as before, held to our policy of using home talent principally. We will have Dr. H. M. DuBose and probably Mr. H. L. Disheroon, of Memphis. We hope to have one or more missionaries with us. The program will be full and we think no one can spend two days in the Conference without being much helped.

Now, as to our pledge for the Hiroshima Girls' School. We are coming slow on this. Mr. Walter Boswell, of Kosciusko, Miss., our fourth vice president, is working faithfully, but the Leagues are slow responding. It will be a shame on our Leagues if we do not raise this \$1000 this year. This pledge is now more than a year old; the Mission Board has gone forward in the school work on our promise, and now we must not fail them. We give herewith a full list of contributors to this fund to the present.

Amounts paid by Leagues before Conference, June, 1909, and reported, are as follows: Winona, Senior and Junior, \$40; Columbus, First Church, \$25.15; Kosciusko, Senior, \$25; Booneville, Senior and Junior, \$60; West Point, \$30; Amory, \$50; Nettleton, \$25; Grenada College, \$5; Houston, Senior, Boys, and Y. L. L., \$21.50; New Albany, \$10; Water Valley, Jr., \$5; Myrtle, \$5; West, \$5; Ripley, Juniors and Sunday School, \$10; Coldwater, \$5. Individuals: Rev. T. W. Lewis, \$25; Mr. L. Lake, \$10; Dr. A. S. Yarbrough, \$10; Dr. Johnson, Greenwood, \$5; Miss Harner, Okolona, \$5; Mr. T. H. Bingham, \$10; Mrs. T. H. Campbell, \$5; Miss Bessie Critz, \$1. Total, \$458.67.

Following are amounts subscribed by Leagues at New Albany Conf., and paid since: Kosciusko, Senior, pledged \$50, paid \$8.50; Winona, pledged \$25; Booneville, pledged \$75, paid \$50; Columbus, First Church, pledged \$50, paid \$50; West Point, pledged \$25; New Albany, pledged \$10, paid \$10; Eupora (W. H. Moninger) pledged \$10, paid \$10; Corinth, South Side, paid \$2.17.

The following have pledged: Louisville League, \$26; Amory, \$25; Pontotoc, \$25; Okolona, Senior, \$15; Iuka, \$10; Senatobia, \$25; Sallis, \$15; Grenada College, \$25; Houlika, \$20; Myrtle, \$5; Okolona, Junior, \$10; Houston, \$25; C. M. Bennett, \$10; Shipman Boys, \$25; Miss Bessie Herron, \$5; W. L. Thomas, \$5. Total amount pledged, \$505. Total paid, \$130.67.

If there is any mistake in the above statement, we will thank anyone to call attention to it. There are several leagues that have not yet subscribed to this special. We urge that every League subscribe some amount at once sending name and subscription, or better, cash, to Mr. Walter Boswell, Kosciusko, Miss., who will receipt for same. There may be Sunday schools and individuals that would like to have some part in helping the Kindergarten Department of the Hiroshima Girls' School in Japan, that is so sorely in need of funds at this time.

We recommend that leagues and churches and Sunday schools remember this worthy cause on Easter, either at morning or evening service. We hope to have \$1000 in hand by Easter. J. H. HOLDER,

Secretary League Board.

Booneville, Miss.

Church News

The Deaconess Association of the Methodist Episcopal Church will hold a National Convention at Milwaukee May 19-22. The only speaker yet announced for the occasion is Bishop McIntyre, but an extended program is in process of preparation.

The Fifth Avenue Presbyterian Church, of New York City, having failed to secure the services of Rev. J. H. Jowett, Birmingham, England, called Rev. G. Campbell Morgan, of the Westminster Congregational Church, London, who also has declined. This congregation is said to pay the largest salary of any in the United States.

Last year the Protestant churches of Montgomery, Ala., paid to foreign missions \$6,120. Inspired by the Laymen's Convention recently held there, they have pledged for 1910, \$13,519. Of this amount, the Methodists subscribed \$4,015. Everywhere the followers of Wesley are showing up in the forefront of this forward movement for the world's evangelization.

Bishop McDowell, of the Methodist Episcopal Church, will deliver the Cole lectures at Vanderbilt University in April. The number of lectures will be six, and the subject will be "In the School of Christ." The Bishop is one of the most vigorous men intellectually in American Methodism, and doubtless his series of studies will be of exceptional merit.

Wofford College, will build a memorial hall in honor of Dr. James H. Carlisle, who for so long was the distinguished head of that institution. One generous Christian woman has contributed \$5000 to the enterprise. This is a fitting tribute to South Carolina's foremost layman, who shed luster not only on that historic commonwealth, but also upon the entire South.

The Legislature of Maryland will be asked to change the name of the Woman's College of Baltimore to Goucher College, in honor of its founders, Dr. John Franklin Goucher and his deceased wife, Mary Cecelia Goucher. We regret to note that this widely known institution is burdened with debt, and that its revenues are not sufficient to meet its annual expenditures.

The noted Baptist minister, Dr. J. B. Hawthorne, died in Richmond, Va., on the 24th ult. His age was 73, and he had been in failing health for some years. In his palmy days Dr. Hawthorne was an orator of national reputation. His best work was probably done at Atlanta, where his superior pulpit ability attracted much attention. He was a Confederate soldier, and led thirty-one members of his Mobile congregation (where he was then stationed) into the Southern army.

Great is Birmingham Methodism. It embraces twenty-four pastoral charges, with a membership of 10,228, and with houses of worship valued at \$436,433, and parsonages valued at \$78,500. The gross gain in membership last year was 2100, and the net gain 900. The amount paid for foreign missions was \$7,979, and for the support of pastors \$29,152, an average salary of \$1213. Still there are those who tell us that with the time limit in force Methodism cannot do anything in the cities.

The Paulist Fathers celebrated their Golden Jubilee in New York City in the first part of February. This order was established in 1558, by five seceders from the Protestant Episcopal Church, and is said to have been a result of the Oxford movement, which carried Newman, Manning, and other Anglicans into the Romish Church. The most active of its charter members was Father Hecker, who through the financial assistance of his brother, erected the present headquarters of the Paulists in New York City, and established the Catholic World, the most influential Roman Catholic monthly in the United States. Besides the New York headquarters, the order now has houses in Chicago, San Francisco, Winchester, Tenn., and Austin, Texas. Those belonging to it are perhaps the most active Romish propagandists in America. It is said to be their aim to make 30,000 converts a year.

Mr. Luther M. Tesch, field secretary of the Baraca class movement, spoke to a large audience, made up of representatives of all the Protestant Sunday schools of New Orleans, at the Coliseum Baptist Church, on the afternoon of Sunday, the 20th ult. The word, "Baraca," is taken from the Bible, and means blessed or happy. From the Times-Democrat's report of the distinguished speaker's address we take the following: "Then Mr. Tesch told of the organization of the Baraca movement by Marshall H. Hudson, at Syracuse, N. Y., in 1890.

Now thousands are connected with the work. Mr. Hudson saw a number of boys playing in the street on Sunday, and invited them into the church yard, where lumber was piled up, the church being under repairs. They said they got tired of Sunday school, as it was not interesting, and he agreed with them, and organized a class in the yard with six boys. Next Sunday he had eighteen, and the movement grew. In 1905 the International Sunday School Convention, at Toronto, sent for Mr. Hudson, his movement having spread rapidly in the meantime, and the adult Bible class department was organized, and it has grown throughout all the denominations all over the world. There have been 8349 classes organized in five years, and the movement has put 240,912 young men and women to studying God's Word. The motto is 'We Do Things.' The ladies have taken the title of Philathea, and their work is about the same as the work of the young men."

WOMAN'S CITY MISSION BOARD.

Reported for the Advocate.

At this meeting of the Board was the annual election of officers. The Board showed its approval of the past administration by unanimously re-electing all of the officers: President, Mrs. W. W. Carre; First Vice President, Mrs. D. C. Worrell; Second Vice President, Mrs. H. H. Ahrens; Recording Secretary, Mrs. A. A. Bartels; Treasurer, Mrs. E. E. Wood; Corresponding Secretary, Mrs. J. B. Parker. Although Mrs. W. W. Carre asked to be relieved from the onerous duties of president, the Board refused to allow her resignation. She has faithfully and efficiently served in the capacity of president for eighteen years. We venture to say that there is not another woman's city mission board in all our church that has done more, and is doing more for the salvation of the lost than this Board is doing. Reports were read from the auxiliaries of Rayne Memorial, Louisiana Avenue, Carrollton, Parker Memorial, First and Second Churches and Mary Werlein.

The Board unanimously indorsed the memorial from the Woman's Board at Savannah, asking for equal rights of the male laity. Mrs. Carre announced that already one of the delegates from the Louisiana Conference to the General Conference was pledged to vote for this measure.

Mrs. Lily Meekin, the city missionary, gave her report, showing scores of destitute homes visited, the sick ministered to, and much temporal and spiritual relief given. She has been assisted in her visiting by Miss Mabel Whitehead.

Miss Ragland, the head resident deaconess of St. Mark's reported much relief work done. Four children had been placed in the orphanage and two patients carried to the hospital. The sewing class now has a regular attendance of more than forty every week. The cooking class is growing. The night classes in English are helpful to those who cannot speak the English language. Miss Duncan, nurse deaconess, reported the clinic work growing under the direction of Dr. Ada Kihlinger, and a vote of thanks was extended to the doctor for her efficient services.

W. F. M. S.

Reported for the Advocate.

It would be hard to learn just how many women in our Conference are in favor of equal rights for laymen and laywomen, because if you were to write and ask them, sending a stamp for reply, you would fail to get it. Personally, we have not had time to sound ourselves on the subject and see where we are at, but we do wish most earnestly that our women would line up to the privileges they already have. When we learn to do that, perhaps the brethren will grant us more.

Alexandria began the new year with four new members, and five new subscribers to Our Homes. Miss Minnie Martin, appointed at the last Board meeting to work among the mill town people of Alexandria District, is also working as pastors' assistant at First Church.

Shidell Auxiliary, one of the youngest in the State, secured two new members at their very first meeting after organization.

Noel's Chapel, Shreveport, has discovered and put into practice perpetual motion; they are never idle. Miss Belle Pennington writes: "We have assumed the responsibility of clothing an orphan; sent a box of linen to the Ruston Orphanage; donated food and clothing to the needy; visited the sick and strangers and sent flowers as messengers of love and hope to the convalescent." Wonder what First Church, in the same city, is doing? Miss Pennington knows how to report, and we thank her for clippings from the columns of her home paper.

Miss Ellen M. Stone, who was captured by the Turks a few years ago and ransomed by Uncle Sam, will be in Louisiana two weeks, beginning with March 3. Any auxiliary, Home or Foreign, wishing to secure her for one or more lectures, may do so by communicating with me. Her Sunday evening collections go to foreign missions. She will tell us of her experiences: "Old and New Turkey," "Temperance in the Balkans," and of our opportunities to help those people. Everybody will want to hear Miss Stone.

MRS. ALICE CARY MCKINNEY,
Press Supt., Louisiana Conference.

NORTH MISSISSIPPI CONFERENCE.

The Woman's Home Mission Society's annual meeting, North Mississippi Conference, will be held at Columbus, Miss., April 2-6.

W. F. M. S.

Reported for the Advocate.

The annual meeting of the Louisiana Conference, W. F. M. S., will be held in Alexandria, La., April 1 to 4, inclusive. The opening sermon will be preached Friday night, April 1. An unusually interesting program has been prepared, and it is hoped that there will be a large attendance. Delegates and visitors who wish to be provided with entertainment, should send their names as early as possible—not later than March 27—to Mrs. H. R. Singleton, Box 57, Alexandria, La.

MRS. W. W. CARRE, President.
MRS. S. A. MONTGOMERY, Cor. Sec.

MISSISSIPPI CONFERENCE.

The annual meeting of the W. F. M. S. of the Mississippi Conference will convene at Hattiesburg, Court Street Church, March 16-20. Let every auxiliary be represented at Conference.

MRS. B. W. LIPSCOMB, Pres.
MRS. A. E. WYATT, Rec. Sec.

NEW ORLEANS UNION EPWORTH LEAGUE.

Reported for the Advocate.

One of the most interesting and successful meetings of the Union League was held at St. Mark's Hall on Tuesday night, Feb. 22. In the absence of the president, Mr. Arthur C. Day, the chair was occupied by the vice president, Dr. T. P. Bell. The devotional service was led by Mr. T. L. McKnight. Reports were read from the League Chapters of Carrollton, Epworth, First Church, Felicity, Louisiana Avenue, Mary Werlein, Parker Memorial and Second Church. There were no reports from the senior Leagues of Algiers and Rayne Memorial. After the business session a fine social was given under the direction of Mrs. Bessie Wager Roy, the third vice president. Some fine orchestra music was given by Mrs. Roy, Miss Wager, Mr. Roy, Mr. Wager and Miss Louise Muller. Mrs. A. Inman Townsley gave a reading. The program was one that was appreciated by all and one that was a compliment to Mrs. Roy, and to her department. Dainty and delicious refreshments were served by the workers of St. Mark's Hall. The next meeting of the Union will be held at the Carrollton Church on Tuesday, March 8, at 7:45 p.m.

NEW ORLEANS LAYMEN.

The Laymen of New Orleans Methodism met in the social hall of First Methodist Church Tuesday night, Feb. 22, to carry out the plan suggested by the great Missionary Conference recently held in the city. Dr. Brown, Follow-up secretary of the National Laymen's Movement, was present and gave direction to the discussion, and to the methods adopted for making a thorough canvass of the entire membership of the city. There was not only unanimity, but enthusiasm in the adoption of the resolution to raise one dollar for each of the 2730 members, not including what may be given through the Woman's Foreign Missionary Society. The amount given last year was only \$893, or 32 cents per member. Each congregation reported plans already under way for active co-operation, and the results seem assured. Following the business, the young ladies of First Church served delicious refreshments.

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BISHOP CHARLES BETTS GALLOWAY.

(A memoir read by the Rev. W. B. Murrah, D.D., LL.D., at the recent session of the North Mississippi Conference, and published at the request of that body.)

The memory of a great man is an abiding inspiration; the memory of a good man is a never-ceasing benediction; the memory of a great and good man is a priceless legacy.

Our memorials should enshrine noble virtues, for, after all, the men who enrich the world are the men who show us how to live. Let selfishness and vain-glory be forgotten; let the self-sacrifice of love, and unwavering loyalty to duty live in memory forever.

When the spirit of Bishop Charles B. Galloway left his home on earth and passed through the gates to his home in heaven, a solemn hush settled down over the city of Jackson, where he had lived so long and was so ardently loved. Customary activities were suspended, and the mourners, literally, went about the streets.

When the tidings of his death went abroad, messengers from all sections of our land came to the stricken family, showing how widespread was the sorrow that prevailed.

Though we are now removed by more than six months from the day when he went away, not to come back any more, the lapse of time intensifies rather than softens our sense of irreparable loss.

It is pre-eminently fitting, therefore, that we should pause in the midst of our Conference proceedings to give expression to our appreciation of his exalted worth, and record our estimate of his illustrious character.

He was bound to us by ties peculiar and tender. The place of his nativity, and the field of his first pastoral activities, are in the territory embraced in our bounds, and when the North Mississippi Conference was organized in the year 1870, his name appeared in the list of those who were then received into full connection. He was, in an unusual sense, our Bishop, because he was so truly our brother and friend.

Charles Betts Galloway was born in the town of Kosciusko, Miss., on the 1st day of September, 1849. He spent the days of childhood and early youth amid the influences of a cultivated home. All of the advantages which the schools in the vicinity of his home afforded he eagerly improved, and was prepared to enter the University of Mississippi at the early age of 15.

While a student at this institution, he was radically converted, and ever afterward rejoiced in the assurance of conscious salvation. With his conversion there came the conviction, strong and imperative, that it was his duty to preach the gospel. There is no evidence that he sought to stifle the voice that called him to this high mission. It is doubtful whether, even in thought, he considered any sacrifice he had to make. He counted it all joy to give himself, without reservation, to the proclamation of the gospel of Christ.

Graduated by the University to the degree of bachelor of arts before he was 19 years of age, he entered at once upon his life-work. He was licensed to preach in the year 1868, and then by regular gradations he passed through the successive stages and experiences of an itinerant Methodist preacher, and was called to the office of bishop in 1886, in the 37th year of his life—the youngest man ever elevated to that high office in the M. E. Church, South. A great preacher, a mold of thought in one of the most eventful half centuries in the history of civilization; a bold, intrepid and judicious leader in the marvelous temperance reform of his times; a conspicuous friend and trusted guide of the negroes of the South in all worthy endeavor; a wise, resourceful Bishop, and a noble Christian patriot, world wide in his sympathies—these are the titles of Charles B. Galloway to public distinction and recognition.

His distinctive pastoral service extends over a period of fourteen years from 1868 to 1882. Four years were devoted to journalism as the editor of the New Orleans Christian Advocate, and twenty-three years to the office and work of a bishop in the Church of God. It would require the compass of a large volume to recount the heroic labors of these forty-one years. Measured by the calendar, his life seems short; measured by achievements, it was long.

When we would delineate the features which marked the character of some choice spirit, we of-

ten impose restraint upon ourselves lest we appear to employ the language of exaggeration. But when we think of the qualities which characterize our noble, gifted friend, we are not embarrassed by any fear of this kind. What would appear fulsome and extravagant when applied to others seems moderate and inadequate when applied to him.

If we think of the flaming messenger of the cross, memory recalls the majestic form, the graceful bearing and imposing mien; the flashing eye, the matchless voice, the mighty thought, the pleading pathos, and the burning eloquence of the incomparable orator.

If we turn to contemplate the Christian citizen, there comes before us the brave defender of the right, and the uncompromising foe of the wrong—faithful to every obligation, private and public—the chivalrous patriot with a high and delicate sense of honor which esteemed a stain upon his country as a personal disgrace.

If we recall the husband and father, "diligent to frame and fashion himself and his family according to the doctrine of Christ," we are reminded of the household where love reigned supreme, and the sweet influences of domestic affection made the ideal home.

The life history of Bishop Galloway reveals many imitable qualities, and, for that reason, his character is singularly rich in helpful, inspiring lessons. His development was normal—rapid, it is true, so rapid, indeed, as almost to startle and bewilder, but always along natural lines. He had a great soul because he fed on the bread of life. He had a broad, fertile and masterful mind because he nourished it by earnest study and wide reading. He had a strong, vigorous body, because he abstained in early youth from the habits and dissipations which undermine and destroy the physical being. So well organized in the harmonious blending in right relation of the faculties and powers of being, he was, in a marked degree, free from eccentricities. His poise and self-mastery enabled him to preserve an attitude toward others which secured freedom from contentions and rivalries, and made everybody glad to see him promoted.

He made friends everywhere he was known, and among all classes; and disarmed or won over enemies, if he had any, with wonderful facility. This, in part, was accounted for by a broad humanity—a natural and cultivated interest in life as life, and in men as men. It was pre-eminently true of him that he rejoiced with them that rejoiced and wept with them that wept.

Bishop Galloway was fortunate in the time and circumstances of his birth: A child before our great Civil War, and thus in sympathy with the kindest views regarding slavery and ante-bellum conditions generally; a boy during the war and the pre-reconstruction period, and thus impressed with the war sentiment and romantic devotion to the lost cause; a man during reconstruction and subsequent trying conditions in the South—being thus able to unite the Southerner's kindness to the negro as an individual, with the really patriotic and benevolent view of the broad-minded statesman in his interest in the negro as a race.

Of no one could it be said with more of truth, that he led men because he loved man; and that he was rarely gifted as a judge of men by reason of his sympathy with men.

His belief in men made him an optimist of the most pronounced type, and he never wavered in the conviction that right would triumph over wrong.

One of the very striking things about Bishop Galloway's personality was his sense of humor, but when it found expression it was always kindly, clean, and wholesome. This was one of the elements which made him so charming socially. A most entertaining conversationalist, he was never the hero of his narratives. He never recounted his own exploits.

He was one of the happiest of men, and it was his chief delight to make others happy.

The explanation of Bishop Galloway's illustrious career is to be found largely in the fact that he had ever before him a lofty aim. In the best sense he aspired after high attainments that the sphere of his usefulness might be broadened. He coveted earnestly the best gifts. He had an exalted conception of the dignity of human nature; and nothing short of the high calling of God in Christ Jesus could fill the measure of his soul. He saw in the work of Christ absolute perfection. Here was atonement for sin. Here was God reconciling the world unto himself by the death of his Son. Here were heaven and earth brought into communication and divine influences and agencies literally subject to his command. And as he contemplated the vast resources of the kingdom of heaven, he realized the boundless possibilities of humanity in Jesus Christ.

In seeking to realize in himself this high ideal as a minister of Christ he exhibited, in his extraordinary career, the unusual combination of conservatism and aggressiveness.

He held on to old truths with singular tenacity. The fundamental principles of Christianity were so firmly fixed in his convictions that he did not regard them as open to debate. He had the most profound respect for genuine scholarship, and did not fear the most searching investigation. When he talked with

those who enjoyed his confidence, of his views respecting modern research and biblical criticism, it was always with the result that he would express his abiding faith in the things he had believed from the beginning. He was a great reader; understood the trend of modern thought; exercised the broadest mental hospitality, and after surveying the whole field he would exclaim, with a jubilant note, "Nevertheless, the foundation of God standeth sure."

Conservative though he was to a degree so marked, he was as aggressive as a radical. He believed in change, when change meant improvement. He was impatient of anything like stagnation.

Bishop Galloway was very pronounced in his views respecting a preacher's relation to public affairs. He did not believe that a minister of the Gospel of Christ should have anything to do with partisan politics; but that he should have much to do with policies as they affected the well being of society. He was ready at all times to throw the force of his personality into movements looking to the promotion of moral reforms. His fidelity to duty in public or private station was one of his most conspicuous traits. He counted no privation too great if duty demanded the sacrifice; he would face any peril rather than desert his post.

While the thought that our matchless leader will not appear again in our midst to cheer and inspire overwhelms us with grief, may we not say that for him, possibly, he was fortunate in the time of his death? He was saved from all conscious suffering; had not wholly lost his power—escaped the disappointment and mortification of lingering disease, and years of decadence—a condition peculiarly trying to the successful orator.

And then he was at home. His loving wife and noble son were by his side, while life-long friends stood about his bed.

The knightly herald of truth, after travelling over continents, across seas, around the world, came home to lie down and rest.

Calmly, serenely, peacefully, he went to sleep; and just as the dawn of a new day was flooding the earth with light, he opened his eyes in heaven. We will not speak of him as dead; we will not think of him as dead, for we know that they who believe in Jesus Christ as he did shall never die.

REV. K. A. JONES.

Rev. K. A. Jones, of the North Mississippi Conference, died at the home of his son, Captain Harvey Jones, in the town of Sumner, Miss., on the morning of Wednesday, Feb. 16, 1910. He had been quite sick, but seemed improving, and was contemplating a visit to his son, Dr. Ransom Jones, at Sessums. His passing away was sudden and unexpected. Brother Jones took a superannuate relation at the last session of our Conference at Okolona, having been in the active ministry some fifty-three or fifty-four years. He was a man of most genial and companionable spirit; of fine personal appearance, and an able preacher of the gospel. His body was conveyed to Crawford, Miss., where he had served as pastor some years ago. Appropriate funeral services were conducted in the Methodist Church by Rev. T. H. Dorsey, assisted by the pastor, Rev. R. M. Evans, the writer, and Rev. N. G. Augustus. He was buried near the resting-place of his beloved wife and a daughter, Mrs. Celia Jones, Waller. All of his children (save one son in Arkansas), four sons and two daughters, were present at the funeral service. In deep sorrow we record the sad passing from us of our dear friend and brother. An appropriate memoir, we hope, will be furnished for the columns of the Advocate.

T. C. WIER.

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For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings.
Don't spurn to be a rushlight,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.
There is need of the tiniest candle,
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill for the day your mission
By shining just where you are.

—John Hay.

HELPING THE HORSE.

It was cold wintry weather and the street had become coated with ice. This made it very hard pulling for the horses, especially up the hill near where Robbie lived.

"Papa," said Robbie, when his father came home that evening, "I helped a horse pull a load of coal up the hill to-day."

"How did you do that?" inquired his father.

"Why, it was just this way," answered Robbie. "The hill was covered with ice and the horse was slipping all around, but I went and got some ashes and sprinkled them under the horse's feet, and all the way to the top of the hill. The driver thanked me, too, and said that I had helped to pull that load of coal up the hill."

"Well, I think you did, myself," was the reply, "and I'm very glad my little boy is ready to help in a case like that. Keep that up as long as you live, Robbie, for it's a noble thing to help poor dumb animals.—Apples of Gold."

LONG-LIVED ANIMALS.

The maximum length of life of some of the best known animals is as follows: The horse lives to a maximum of 35 years, and the donkey a like period; the dog does not exceed 25 years, the rabbit from 8 to 10, the goose 30, the duck, hen and turkey a dozen years.

Among the animals having the best established reputations for longevity are: the crow, which lives 100 years; the parrot and the elephant, which attain an age of 150 years. Carp, on the other hand, appear to have usurped their reputation, which was based on ill-understood facts from Chantilly and Fontainebleau. They rarely become centenarians. The tortoise appears to be the animal that lives the longest, and the record of longevity is surely held by one weighing 250 kilograms, which was presented in 1904 to the London Zoological Gardens by Walter de Rothschild, and which is said to have been born in 1750.—Selected.

A SENSE OF HONOR.

There were three boys in the Lincoln High School, willing, gay, eager, to work the golden days of vacation away—three to whom the offered opportunity seemed the stepping-stone to the success in life upon which their hearts were set. To the other scholars the notice had not appealed at all. Indeed, it was scarcely inviting. "Wanted—During vacation, boy for lawyer's office. Must possess sense of honor. Small compensation." To be sure, the principal, as he read the notice out, had enlarged upon the meaning of the terse words. "It would mean a great deal," he explained, to the boy whose ambition lies in that direction. To be associated with Stanley Granger would insure success. And, though I am permitted to say little, I have no doubt that from this small beginning, great things may result."

Shortly before the end of the term, the three boys who had signified their intention of responding to

the great lawyer's eccentric message, were told that he would see them, separately, upon a certain day.

One by one the principal called them into the hall. Jimmie Bushnell was first. After a short time he returned, flushed and distressed. Dennis Cook went forth next. He, too, came back, sullen, unsuccessful. And then with a queer, choked feeling John Hartford heard the principal call his name.

It meant a great deal to him—more than to both the others together. Even the "small compensation" was something to him, more than any one guessed. He walked through the long room, feeling sure that certain failure lay before him. How could he expect success where two of the brightest scholars had failed? And his mother would be disappointed; that was the hardest thought of all.

In the cool, wide hall, the principal waited, a white envelope in his hand. He fingered it as he stood, silent, watching the boy's face.

"John," he said, after that moment of searching scrutiny, "Mr. Granger will see you in my office. He will ask you some questions which I have prepared. The questions and answers are here. I hope and think you may succeed where the others failed," and he passed the envelope to him.

There was a long hall to cross, then two flights of stairs to descend. As John walked along, slowly and thoughtfully, he realized how little chance he stood, and of what moment to him the small failure would be. And then the principal's words recurred to him—"the questions and answers are here." "And answers! And answers!" His feet kept time to the two words.

He tapped at the office door. There was no answer. He opened the door and went in. He sat down on the chair before the desk and laid the envelope on it—unsealed. It seemed to him that he had always known it was; that he had always been sitting there, before the principal's desk, with the letter upon which so much depended, open before him. The temptation was strong upon him. Already his brown hand reached for the clue the little envelope held, but a memory came to him of the lawyer's notice, and then another memory, older, unforgotten, sacred. Somewhere in his brains the words were tucked away, five-year-old words, spoken by lips that would speak no more.

"But I hope my boy will have a sense of honor—in little things and in great. Common honesty is one thing, but honor in little things is another and a rarer one—the sense of honor that would not allow one to read the letter of another, or listen, or do anything small or mean."

The grave voice of his father seemed to say the words over again, clearly and distinctly. John's heart lightened as he heard. What a price he had been tempted to pay for success! Like most things, it can be purchased too high.

"So," said a voice behind him.

He started and turning looked into the lawyer's eyes with his own clear ones.

"Ah-h!" said Stanley Granger. "Now we'll have those questions and answers," and he drew the sheet of paper from the little envelope and smiled at the boy over his glasses.

"No. 1. Have I a sense of honor?" Answer: "No. I could not be trusted, for I have read a letter not intended for myself."

Stanley Granger laughed, and tore the paper across. "We'll dispense with the rest, my boy, though I read the wholesome advice they contained to the others. Neither of them could look me in the eye when I came in. Now, John—I believe your name is John? Yes? Well, I suppose I seem eccentric to you in the test I have made. And yet, it is not so. The boy who will make law his life-work does so with immense possibilities for good or ill. Perhaps that can be said of most things, and yet, it seems to me particularly so of the law. So strongly do I feel on the subject, that I would not reach a finger out to help one in this pursuit, were the sense of honor missing."

"I don't know whether I have it, sir," stammered John. "I wanted to look."

"Tut!" answered the other; "any one would have wanted to look. The question is, as to whether you would or would not. Now this vacation work may seem a little thing—"

"Oh, no," interrupted John.

"Well, large or small, no matter. After high school you had hoped for college, had you not?"

"I had wished to go," answered John.

"Without much hope?"

"Without much hope," echoed John.

"If we get on together as well as I expect, I think I can see my way clear to help you in this. And afterwards, if you like, you shall study law with me. When I was about your age, some one gave me just the chance I am giving you. As I could, I have passed that helping hand along—sometimes with, sometimes without, success; but I think in this case, I shall not be disappointed."

He reached out his hand, and John put his own in it, looking what he did not say into Stanley Granger's eyes: "Oh, sir!" he faltered, and then under his breath, "Oh, father!" But the great lawyer did not hear the last words; nor would he have understood.—Ida Alexander.

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Editorial.

IN REPLY TO BROTHER BROYLES.

Elsewhere in this issue we publish a communication from the Rev. L. M. Broyles, in which he seeks to controvert our recent editorial on "The Woman's Rights Memorial." As a general rule, we think it is unwise for an editor to enter into discussion with his contributors, but the article referred to is so direct in its criticisms and so startling in some of its statements that we think we are justified in departing from our customary practice and commenting upon it.

Brother Broyles begins his discussion by frankly admitting that the woman's memorial asks for what is contrary to "apostolic and primitive precedent." But this fact gives him little trouble. He imperiously brushes it aside as if the teaching and example of the apostles were matters of trivial consequence. Read what he says: "But what if it is true? Are precedents to last always? Are rules and creeds—and even whole systems—peculiar and applicable to a particular age, to bind and govern through all after ages? I believe that the progress of the Church in the future is to be secured by appealing to the forces regnant in that future rather than by everlastingly harking back to apostolic times for precedents and usages. They of that time, we of this."

This is a most extraordinary statement to emanate from the pen of a Methodist preacher. Will Brother Broyles enumerate some of the valuable teachings and practices of the modern Church which have no connection with the past? The very gospel that he proclaims fell from the lips of the Galilean more than 1,900 years ago. The practice of preaching goes back of the Christian era and is almost as old as the history of man. Sacred song has been observed as a part of public worship practically ever since the race left its Edenic home, and, for aught we know, it may have antedated the fall. The stamp of centuries is upon the prayer meeting, upon secret prayer, and the sacraments. Even the Sunday school is merely an expedient to supply the deficiency of proper religious instruction in the homes of this boasted modern day; and the Laymen's Movement is simply an effort to get the men of the twentieth century to bestir themselves in Christian activities as did those of the first century.

Pray tell us in what respect the Church of this age is superior to that of the apostolic period? It is not superior to it in faith; it is not more plentifully endowed with power; it is not possessed of a wider vision, for they sought to give "the gospel to every creature;" it is not larger in its philanthropy, for "they sold their possessions and had all things in common;" it is not more missionary in spirit, for the apostle Paul and his coadjutors were the greatest missionaries of all time, and what they wrought with their meagre resources put our achievements to shame; it is not producing more majestic men, for where on the planet can be found a pope, or cardinal, or bishop, or preacher equal to Paul, or Peter, or Saint John?

Brother Broyles thinks that the people of this time should be allowed to construct their own creeds. We have seen some of the suggested modern creeds. We have seen them with the whole gospel of John left out, with the resurrection of Christ repudiated, with our Lord shorn of his divinity and the miraculous eliminated from his life, and with the human body left to sleep forever in the tomb, with no promise of a coming resurrection. No, no; we want no new teaching. Truth in all realms is unchangeable and eternal. There are some things that are forever settled. The mathematician can never eliminate from mathematical science the multiplication table, the binomial theorem and other principles which lie at its foundation. The law of gravity and that of the conservation of forces will be true as long as the world shall last. And so in religion what was true in the beginning, is true now, and will never cease to be true. The gospel of Christ is full and complete, as he spoke it. It is "the faith once delivered unto the saints." No man can add to it—it needs no human embellishment. The future work of Christianity is not to discover something new that will startle and enlighten the nations, but to tell "the old, old story" to the millions of mankind and influence them to accept it and live its principles until it shall uplift the race and wreath the world in the light of millennial glory.

We do not contend that the apostles gave minute directions as to every detail of church government, or prescribed in every instance specific methods of work which may not be varied. That they did not do. But they did give instruction as to what is essential and fundamental in the Christian Church, and the things which they have thus enjoined upon the disciples of Christ, we have no right to abrogate. Concerning nothing was Paul more positive, explicit and authoritative than in the general position which he assigned woman in the Church and family, and he certainly is not lacking in "presumption" who thinks he has a sufficiency of inspiration to revoke the teaching of the greatest of the apostles on this subject.

Brother Broyles ventures to inform us that "this movement was not born out of worldly ambition and lust for power." Who has charged that it was? Not we; for the realm of motive is one we seldom dare to enter. Our good brother seems to be at home in that realm, and we thank him for the information.

He represents us as saying: "This movement does not represent the larger part of the womanhood of the Church." We made no such dogmatic statement. We said, "Nor do we believe it voices the sentiment of the larger part of the womanhood of the Church." It appears to be a minority measure. He thinks we are "presumptuous" to express such an opinion since the Woman's Home Mission Board has taken action. Does he not know that the women themselves are divided in opinion as to the strength of this movement? In this issue of the Advocate is a statement from a leading Louisiana worker who says she does not know how the women of this State stand on the subject. In the Southern Christian Advocate of last week, Mrs. James W. Kilgo states that she thinks a large majority of the women of South Carolina do not favor it, and Mrs. J. W. Perry, the second vice-president of the Woman's Board of Home Missions, has written an able communication in which she expresses the view that the memorial does not reflect the sentiment of the womanhood of the Church. Brother Broyles speaks of the "framers of this memorial as coming from all sections." Will he kindly tell us how many were present, how many voted, by what majority the measure was adopted, and to what extent these representatives had conferred with the women at home before they took action? Since he assumes to speak with authority, we ask him to give us facts instead of glittering generalities.

He finds fault with our statement that the General Conference should stamp its disapproval quickly upon the movement. Perhaps we should not have used that word. We did not mean that the women should not be given a respectful hearing, but that we consider the measure so palpably unwise that there should be no difficulty in reaching a prompt conclusion concerning it.

Again, the writer tells us that he is not afraid of

the "untrammeled" woman. We do not know what he means by that expression; but if he means the mannish woman, the astride woman, the stump-orator woman, the suffragette woman, he is welcome to his choice. For our part, we prefer the Southern woman, dignified, reserved, and modest, with no desire to intrude into unwomanly spheres. They were the crowning glory of the Old South, and are still Dixie's brightest ornament. We trust that they will never be different, and that our men will never lose that chivalry toward them which Hall Caine, the great writer, has affirmed to be unequalled anywhere on the globe. This courteous bearing may be sneered at by those unhappily afflicted with the bacilli of pestiferous modernism, but, in our judgment, it is infinitely preferable to the indifference and rudeness exhibited toward woman by the men of other climes. But still again, Brother Broyles observes: "Man and woman are a unit. Therefore, in the world's work the mere accident or difference of sex is not to be considered." Strange words, these. Does he mean to say that in the division of duties between man and woman, their fitness, their aptitudes, are not to be taken into consideration? Does he mean to say that women should shoulder rifles and go out to fight their country's battles as the men do? or that men should don dresses and sew with needles as the ladies do? We hope that Brother Broyles will write again and amplify this point. His meaning is not quite clear to us.

Finally, he insists that "in the advancing kingdom of Christ woman shall be granted all the rights and representation which were hers in the divine person." Has she not these already? Does not the atonement in all its fullness avail for her? Has she not the right to forgiveness, the right of service, the right to the divine fellowship of the Holy Spirit, and the right to the heavenly home? If there is aught else that belongs of right to her, why did not the Savior indicate it when he was upon earth? In choosing the twelve apostles, why did he not make one a woman? In sending out the seventy, why did he not choose some women to go? Why did he commit the government of his kingdom into the hands of men?

VERMILION REMAINS DRY.

Despite the loud boastings of the "antis," Vermilion Parish remains in the prohibition column. We congratulate our temperance friends on this splendid victory. Petitions are being circulated about Kentwood and elsewhere asking for an opportunity to vote out the dramshop. Rev. J. I. Smylie, of Mansfield, has been elected superintendent of the Anti-saloon League of the State, and the prohibition forces of Louisiana generally are becoming more active. Let the good work go on until this proud commonwealth shall march abreast of her sister Southern States in carrying forward the cause of temperance reform.

GALLOWAY MEMORIAL LOAN FUND.

We desire to call special attention to the announcement concerning the observance of "Church Extension Loan Fund Day" in Mississippi by the presidents of the two Conference Boards in that State. It is fixed for the second Sunday in April, or as near thereto as practicable. This movement is entered upon with the authority and sanction of the General Board of Church Extension, which is urgently in need of means to meet the pressing demands made upon it, and it is of exceptional interest, in view of the fact that the money thus raised is to constitute a perpetual Loan Fund in honor of Bishop Galloway. It will be administered by the General Board, but will be available to meet the needs of our own territory first. Certainly, this cause should appeal strongly to our preachers and people in Mississippi. It furnishes an opportunity to render substantial service to the Methodism of the commonwealth, and at the same time honor her greatest and most illustrious son. Other Bishops have had such funds raised and named for them as testimonials of appreciation, and it should be counted a privilege to thus attest our love for him who lived and wrought so heroically among us, and whose fame is wider than the English-speaking world. Let every presiding elder take the

matter up with his preachers at once; let every pastor begin immediately to arrange for the observance of the day, and let every congregation and Sunday school contribute to this worthy cause. This movement can be, and ought to be, made a great success.

CIRCULATE THE ADVOCATE.

Have you spoken to your people lately about the Conference organ? If not, will you not kindly do so? We do not mean simply to refer to it from the pulpit; that is well; but will you not in your pastoral visitation call attention to it, and commend it, if you feel that you can conscientiously? Our reliance is chiefly upon the pastors, and the measure of our success in circulating the Advocate will be determined principally by the extent to which they seek to help us. We desire to say to the constituency of the paper that we do not believe there is a periodical anywhere that has a more faithful publisher. His heart is in the work, and he spares no effort to serve us well. He richly deserves the hearty and active support of all the Methodists in Mississippi and Louisiana. Shall we not give it to him? Let us all unite and try to make the month of March a "record-breaker" in the number of subscriptions secured. The General Conference will soon be on hand, and the people will want to know what the great law-making body of Methodism is doing. The editor is a delegate, and, in addition to giving a synopsis of the proceedings, the Advocate will furnish weekly first-hand notes, fresh from the seat of the great assembly. Let us at once begin to forge forward toward the 10,000 mark. Who will be the first to help us?

PERSONAL.

Rev. and Mrs. T. H. Dorsey, of West Point, Miss., entertained the Epworth Leaguers of that city at the parsonage on Monday evening, the 21st ult.

The W. C. T. U. of Meridian, Miss., recently celebrated the anniversary of the death of Miss Frances E. Willard with appropriate exercises at the home of Mrs. J. E. Watts.

Under the capable leadership of Dr. J. G. Snelling, the Noel Memorial Church, Shreveport, is reported to be making marked progress. The membership is rapidly increasing, and plans are on foot for the erection of a costly and beautiful house of worship.

The Arcadia, La., congregation, led by their faithful pastor, Rev. R. O. Weir, have gone to work to rebuild the church recently destroyed by fire at that place. It is expected that the structure will be ready for use by June.

We have heard from several sources that Dr. J. A. Rice's address at the Shreveport meeting was a stirring message, which elicited much approval. He is a man of scholarship and force, whose platform utterances invariably command attention.

Rev. Hilary Westbrook, of Oakville, Miss., writes: "Our work is moving along nicely. Our presiding elder, the Rev. W. B. Jones, was with us on Feb. 19 and 20, and preached two able sermons, which were highly appreciated. The pastor and his people are hopeful of a good year."

From Osyka, Miss., has come a communication from Rev. Lloyd Decell, inclosing a check and the names of several subscribers to the Advocate. Among other things, he says: "I am delighted with this, my first work. May the Lord bless our young friend and make his labors fruitful."

Mrs. Janie H. Wiggil, Junior Epworth League Superintendent of the North Mississippi Conference, calls our attention to the fact that in printing her notice to the Leaguers last week we failed to give her address. It is Shannon, Miss., where she may be reached by those having occasion to write her.

We are gratified to be informed that Rev. A. R. Hoffpauir, who has been ill and in the Alexandria sanitarium for quite a while, is much improved, and will leave on March 2d to rest and travel until his health is recovered sufficiently for him to resume his work. His friends are requested to pray for him.

Rev. Elmer C. Gunn, of Waynesville, Miss., has forwarded a fine list of subscribers, for which we heartily thank him. At the close of his letter he states: "Our work is progressing finely, and we shall be able to make a gratifying report to our Quarterly Conference, which is to convene this week."

Rev. H. R. Singleton is accomplishing substantial results in his pastorate at Alexandria, La. All departments of the church are working energetically, and a debt of \$7000. has been wiped out. As an attestation of their appreciation of the quality of

service which they are receiving, the stewards have increased the pastor's salary to \$2000.

The preachers of the Alexandria (La.) District are having a meeting this week at Colfax. We thank the presiding elder, Rev. Paul M. Brown, for a courteous invitation to be present, which we should have been delighted to accept but for an unpleasant indisposition, due to a touch of la grippe. We wish the brethren a pleasant and profitable session.

Rev. C. W. Bailey, of Courtland, Miss., sounds an optimistic note from his field of labor. Though sleets and snows have abounded and congregations have been small, he has met all of his appointments, and has been especially active in promoting the cause of matrimony. He is expectant of a larger general activity with the opening of spring.

Dr. W. W. Pinson, of Nashville, Tenn., on the occasion of the late Laymen's Convention at Shreveport, publicly complimented the pastor's report of the work being done in the interest of the Laymen's Movement in the Haynesville charge. The preacher in charge there is the Rev. W. T. Woodward, and the lay leader is Rev. W. G. Harbin, L. P.

Rev. S. A. Brown, of Como, Miss., passed through the city last week en route home from the Laymen's Conference at Dallas. While here he mailed us a card expressing his regret at not seeing us. We assure him that that feeling of regret is doubly reciprocated. We should have been happy to shake the hand of this trusted and long-time friend.

Rev. John L. Sutton, of this city, has informed us that we were in error last week in speaking of Mrs. Ballington Booth as a leader in the Salvation Army. She has great respect for that arm of service, but the work which lies upon her heart and to which she is giving all her strength and energy is that of prison reform. We are glad to make this correction.

That faithful pastor, Rev. J. W. Booth, who is in the habit of succeeding in what he undertakes, expects to dedicate his church at DeRidder, La., on March 27th. He has kindly invited the editor to preach on that occasion, which he has consented to do, Providence permitting. We shall be pleased to see something of the Creole State outside of New Orleans, and to meet this "strayed-off" Mississippi pian and his worthy flock.

We regret to be informed that Rev. S. D. Howard, of Eunice, La., has serious sickness in his home. His son, George, has been down with an attack of malaria and pneumonia for more than two weeks, and on the 22d ult. was still dangerously ill. Brother Howard has been unable to meet his appointments for two Sundays, and is thoroughly worn out from nursing and the loss of sleep. He asks the prayers of the readers of the Advocate for his stricken son.

A very interesting program was given at the Old Ladies' Home, in Jackson, Miss., on Thursday evening, Feb. 24th, when the portraits of two liberal benefactors of the institution were unveiled. One was that of Mr. Sam Livingston, who donated the lot on which the home is built, and the other was that of the late Mrs. R. W. Millsaps, who contributed largely of her means to the Home and encouraged the enterprise at all times by her sympathy and interest.

Rev. W. E. M. Brogan, of Starkville, Miss., recently favored us with a copy of "The Starkville Advocate," a neat little monthly which he is publishing in the interest of his congregation. The names adorning its columns were nearly all quite familiar and awakened in our mind a flood of happy memories. After the perusal of his paper, we felt not a little like bantering Brother Brogan to swap jobs with him. Truly, he serves a choice and charming people.

Rev. W. D. McCullough, of Leland, Miss., reports encouragingly of the outlook in that field. Unable to obtain possession of the parsonage purchased, on account of its having been previously rented, his flock have leased for him a comfortable domicile in which he is now located. The Home Mission Society has supplied him with needed furniture, the stewards have increased the assessment for the pastor, and the people have given him a generous "pounding."

That genial gentleman and efficient laborer, Rev. W. S. Shipman, of Cleveland, Miss., is bringing things to pass in his charge. He has organized a Junior Epworth League with 40 members; has set his Sunday school to booming and made 93 pastoral visits. We regret to hear that Mrs. Shipman's health is not robust, but notwithstanding, she seems to be keeping step with her industrious husband, having made 75 visits in the interest of the work. We sincerely hope that she will soon become stronger.

Information has reached us that the Hon. Charles Scott, of Rosedale, and his associate, Mr. E. H. Woods, have offered Mr. Robert N. Somerville, of Greenville, Miss., a full partnership in the large and lucrative law practice of that well known firm. Mr. Somerville has signified his acceptance and will have charge of the office at Cleveland, Miss. He is a

young man of fine character and attainments, having been graduated from the University of Mississippi, and having studied law at Washington, D. C., while serving as the private secretary of Congressman B. G. Humphreys. We predict for our gifted young friend a growing and brilliant legal career.

In this issue of the Advocate appears a beautiful tribute to Bishop Galloway from the gifted pen of Dr. W. B. Murrah, who writes nearly as well as he speaks. Dr. Murrah was perhaps closer to Methodism's fallen leader than any other minister in the Church. They labored side by side for the upbuilding of Millsaps College, and each loved and thoroughly trusted the other. We have never heard a more eloquent and masterful discussion of a great character than that which Dr. Murrah delivered in a number of places in Mississippi, in appreciation of his translated friend soon after he went from us. We sincerely wish that great address could be reproduced, published and preserved.

We acknowledge the reception of copies of the journals of the Mississippi and North Mississippi Conferences. They are neatly printed, well arranged and in every respect up to their usual high standard. Brothers Watkins and Countiss are masters in the secretarial art, and deserve the thanks of the brethren for the immense amount of gratuitous labor performed in bringing out these annuals, as also do some of their assistants, especially the statistical secretaries. In this connection, it may not be out of place to remark that Dr. Watkins is the present secretary of the General Conference, which position he is fitted in every way not only to fill, but to adorn.

In the death of Mr. B. L. Lee, of Trihette, Miss., which occurred suddenly and unexpectedly at Port Gibson (where he had gone on business) on Feb. 21, Mississippi and Washington County lost a worthy and useful citizen. Though not a member of our Church, for some years he had been attending its services and was a liberal contributor to its support. We knew him, and respected and esteemed him. Genial, kind-hearted and generous, he had many friends, and will be sorely missed. May God comfort the bereaved ones now howled low beneath the weight of sorrow, and may the flowers bloom sweetly, and the winds blow softly where our fallen brother sleeps!

It is not at all our purpose to undertake to answer the communication of Sister H. T. Singleton, which may be read on another page. We are quite willing to let it stand or fall upon its own merit. But there is one weak link in the glittering chain of her argument which she ought to remove or repair. After claiming that there are a number of women who are acting as stewards and filling other offices in the church, she says: "All we ask is that the General Conference make legal what the women are already doing in many places." Unless we misunderstand our sisters, this is not all they ask. On the contrary, they are asking for seats in the Annual Conference and the General Conference, and the rights of laymen would also include the right to connectional position.

ERRATA.

Mr. Editor: In your issue of last week I note that I am chargeable with a grave error (and it is mine alone) in my reference to the immortal Burns as the "Bard of Erin." Some years ago I should have said that it was only a slip of the pen; now, I suppose, it is in order to charge it to the tricky typewriter. Well, if the land of the Lochs will forgive me, I know the country of the shamrock will bring no railing accusation. The accident of birth, it is true, gives Robert to the Scots, but his sympathetic nature makes him the kinsman of every man.

T. B. HOLLOMAN.

THE DAILY ADVOCATE.

A Daily Advocate will be issued at Asheville, N. C., during the session of the General Conference in May. Dr. J. M. Moore will have charge of the editorial department, assisted by experienced and skillful stenographic reporters. Daily reports of the proceedings will be published, of the speeches as well as the reports from committees, memorials, the fraternal addresses, etc., and many items of interest as they develop from day to day. The General Conference will have before it many subjects of interest to our Methodist Church, including the election of bishops and the other connectional officers. As the Daily Advocate will be the only official organ of the General Conference, the report of its proceedings may be relied upon for correctness. Every effort will be made to make the Daily Advocate bring you the news of what the General Conference is doing. The price for the session will be \$1. We are now ready to take your subscription, and shall be glad to begin the work of listing names. It is not too soon to subscribe, so send us one dollar and an order for the Daily.

SMITH & LAMAR, Nashville, Tenn.

FROM THE COLPORTER'S DESK.

It was my pleasure to spend the first Sunday in February in Pickens and to preach once again where more than thirty years ago, I was pastor. Very few of the parishioners of those days are there now. Most of them have crossed over the river, and we hope are enjoying the saints' rest in heaven.

During my stay I was kindly entertained in the pleasant home of Brother E. W. Burton and family, enjoying also the hospitalities of Brother and Sister B. T. Hoover in their good home, and Rev. S. M. Thames and family in the parsonage. O how enjoyable are these occasions of reunion and association with long-time and well-loved friends. May they continue many years in this life and forever in the life to come!

The week following, I attended the great Laymen's Meeting in Jackson, and by previous invitation I was the guest of Brother and Sister J. R. Jones at the district parsonage, where there is always a cordial welcome and generous entertainment for the brethren.

On arrival, I found them yet in the old house which had been sold, but the next day they moved into the new one on Adams Street, which had just been finished and furnished ready for occupancy. It is a magnificent, commodious and well-arranged building, costing \$8000, and is doubtless the best preacher's home in Mississippi. The presiding elder and all others who contributed to this creditable work are to be congratulated on its consummation.

I shall ever cherish in memory the honor of having been the first guest entertained in this elegant and comfortable home, and the many courtesies of the presiding elder and family. May grace and peace be multiplied unto them forever.

This was the first outing of the Colporter since the Conferences in December, but he has been kept busy rounding up, filling orders and getting ready for field work when the spring season opens.

The report of our colportage work for last year, as given at the Conference, was as follows:

Book sales in North Mississippi Conference, \$1,842.75; in Mississippi Conference, \$1,306.94. Total, \$3,149.69. Church papers and literature, \$334.05.

From one point of view this showing is very gratifying, but from another it is far from being satisfactory. When we seriously consider the existing needs of the people for the Word of God and religious reading matter, we cannot be satisfied with the meager results indicated by the foregoing figures.

Therefore, in the beginning of the new Conference year while concerned for higher salaries, increased assessments and larger collections, let us set ourselves for a large increase in the circulation of our books and papers.

To this end, the Colporter is at the behest of his brethren and fellow-laborers to fill orders or to do personal work, as the ways may open.

I sincerely thank all who have hitherto co-operated in the work, and shall appreciate all patronage and aid that may be given in the future.

The favors shown during the Conferences and since have been very encouraging and it is hoped that the same may abound more and more during the year.

Withal, let us bear in mind that we are in an age of "business on a cash basis." This includes our Publishing House and colportage business with the rest. We are under obligations to meet all demands monthly and are dependent on our customers to enable us thus to do so. This refers to every specific amount, however small the item may be. Five nickles make a quarter; four quarters make a dollar; ten dollars make a glad heart though it may come from many sources and in small amounts. May we not kindly expect prompt, unanimous responses to this modest suggestion?

G. W. BACHMAN.

Winona, Miss., Feb. 16, 1910.

CHURCH EXTENSION.

To the Presiding Elders, Pastors, and People Called Methodists in Mississippi—

Greeting: At the last Annual Meeting of the General Board of Church Extension, held in the city of Memphis, the following resolution was adopted:

"The second Sunday in April, or as near thereto as practicable, shall be observed as Loan Fund Day."

In view of the pressing and growing demands upon the Board for more funds, we, the Chairmen of the Conference Boards in Mississippi, do most earnestly call upon you to observe the request of the General Board. Our Church is growing rapidly, especially in the West and Southwest, but our funds are so limited we are embarrassed by our prosperity.

The General Board had applications for loans amounting to \$290,000, while only \$50,000 were available to supply the demands. We have nearly 3000 homeless church families within the bounds of our widely-extended Zion.

Now, we propose a general campaign in Mississippi to raise a "Galloway Memorial Loan Fund" in the two Conferences, to be administered through the General Board office at Louisville for the benefit of Mississippi Methodism. The fund thus raised will be available for our own territory first, and we hope that some Sunday in April will be adopted by every local church in the State as Loan Fund Day. Ask all our people to give. Already \$600 has been raised in North Mississippi. No cause was nearer the heart of Bishop Galloway than Church Extension, and nothing could more properly perpetuate his memory than a large Loan Fund to aid in the construction of new church buildings in the State. We bespeak for this cause your hearty endorsement and co-operation.

B. W. LEWIS,
Chairman, Mississippi Conf.
T. W. LEWIS,
Chairman, North Miss. Conf.

CHOIR LEADER.

As I have promised several ministers to do their choir leading for their revivals this year, I should be glad if they, or any other, will write me immediately, as nearly as possible, the time of year they will need me so that I may know what to depend upon.

H. W. BUTT, Chorister.
Eskridge, Miss.

"No guise is too good for sin to appropriate."—Ram's Horn.

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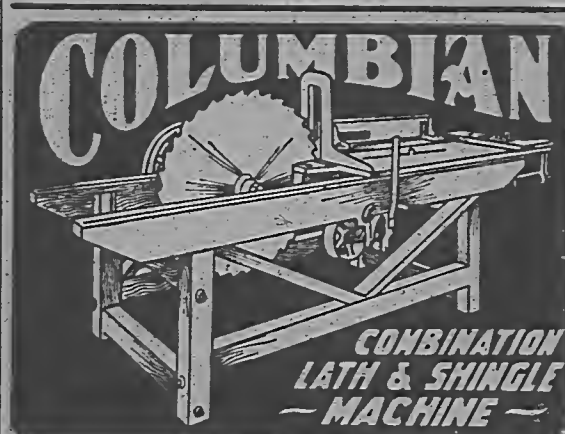
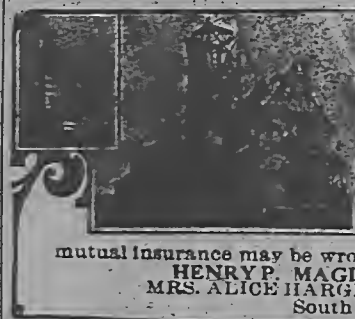
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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On Nov. 20, 1909, the Lord saw fit to take from us our dear father, J. A. HELMS. He was sixty years of age, and went to sleep without a struggle. All that was possible was done to revive him, but the Lord knew best, and our loss is his eternal gain. It is so lonely here without him, but we shall all have to pay the same debt some day. May we be as ready for the call as was he! He told us before he went that we would find him at rest in heaven. He bore his illness, uncomplainingly; everything always seemed right. May God help all of his children and loved ones to bear bravely up under this great sorrow, and to meet him on the other shore to part no more.

A daughter. M. E. B.

Mrs. R. L. HENRY, whose maiden name was Harris, died at her home in Marshall County, Miss., on Dec. 20, 1909. She came with her husband to the Wesley neighborhood forty years ago, and in all of those years she was true to every trust reposed in her. She was a faithful member of Wesley Chapel, and the preachers who have served Red Banks Circuit will recall her gracious hospitality which was of the good, old-fashioned kind. Her generous, sympathetic nature endeared her to old and young alike, all of whom have at some time been beneficiaries of her kindness. She was a neighbor of the type that is passing—one to be counted on in sickness or distress in any form. Besides a grief-stricken husband, she leaves two brothers and so many, many friends, who bear in their hearts such tender, loving memories of her.

ONE OF THOSE FRIENDS.

JOSEPHINE ELIZABETH, daughter of Alfred and Winnifred Tempie, was born in Choctaw County, Ala., Aug. 25, 1842. In 1854 she there united with the Methodist Episcopal Church, South, and remained steadfast in the faith of Christ. In 1856 she was happily married to William David Hawkins, with whom she moved to the vicinity of Montrose, Jasper County, Miss., in 1858. In the fall of the latter year they both joined, with eleven other members in the organization of the Montrose Methodist Church, then known as Price's Chapel. Devoutly true to their Redeemer, they wrought zealously all these years for the cause of the kingdom in their home and neighborhood. Our good sister was ever ready to give, with meekness and fear, a reason of the faith that she possessed, and readily responded to calls for leading in public prayer and exhortation. She leaves a husband, four sons, one daughter, and a host of grandchildren. On Dec. 28, 1909, at the home of her son-in-law, Kelly W. Parks, near Enterprise, Miss., she peacefully passed, from earth. In the cemetery at Montrose her mortal remains are interred. The funeral services were conducted by the pastor, in the presence of a large concourse of relatives and sympathizing friends.

W. A. BETTS.

MRS. HARRIET E. HOLLIDAY.

At ten o'clock a. m., Tuesday, Jan. 4, this noble woman entered into that "rest which remaineth for the people of God." Her life had been such as to entitle her to the plaudit, "Well done good and faithful servant." She was born near the old town of Holmesville in Pike County, Miss., Oct. 23, 1828; thus she had passed, by one year, beyond the four score limit. Her father was Benjamin Catching and one of four brothers who moved into that section early in the nineteenth century. When she was a mere child he

moved to Georgetown in Copiah County, where he reared a large family. Mrs. Holliday (nee Harriet Catching) being one of thirteen children. Her maiden name was Letitia Higginbotham. In 1851 she was married to Thomas L. Holliday of Madison County, Miss., where she lived until the summons, "Come ye blessed of my Father," called her to that other and better world. She was the mother of six children all of whom except two with the husband preceded her to the "Father's house." Though the messenger came to her circle often in a swift and almost tragic way, as one by one the loved ones were taken, yet like Job, she accepted philosophically the coming, and "charged not God foolishly." It was her fortune (and she so accepted it) to bear largely the burdens of others in the care of the orphan. "In that day" they will rise up to call her blessed. Possessed of a strong physique, she did not spare it in the interest of the welfare and comfort of others. Like the "great woman of Shunem," she might have stood before kings but she was content to "dwell among her own people." She was a great reader, and few people were better posted on the current questions of the day. For nearly forty years she had been a weekly reader of the New Orleans Christian Advocate, and few of its subscribers took such pleasure in its coming or received more from its columns. Had she chosen to enter the field, her contributions would easily have found place in the columns of the press, but she was content, yea, she sought what to her was the truest sphere of woman and gave her life to the young of the home and the neighborhood. "Aunt Harriett" will long live in the memory and affections of many. James Whitcomb Riley's beautiful poem "Out to Old Aunt Mary's," approaches somewhat to the welcome on the one hand, and the happiness on the other, of those who enjoyed the home and the pleasures of going out to, and being with grandmother Holliday. When this writer entered that circle more than thirty years ago, and asked for the hand of their eldest, the request was granted on these terms, and these only. "It shall never be fought but mother and son," and so we lived and loved as the years strengthened that bond. After the death of her husband in 1892, she found a most pleasant and thoughtful home with her daughter, Mrs. Dr. Eugene Smith, near Canton, where every comfort was added to her declining years. The closing months of her life were full of suffering, yet she bore them with patience until the pity of the Father said, "It is enough, come up higher." She sleeps in peace, two children, Mrs. E. M. Smith and T. C. Holliday, both residing at Canton, Miss., and fifteen grandchildren, mourn her departure.

T. B. HOLLOWMAN.

RESOLUTIONS.

Whereas it has pleased our Heavenly Father to take from us our beloved brother and friend, T. A. LEE, a Christian of pure and untarnished life, a member of our church, and Quarterly Conference, who performed his trust with zeal and fidelity, we the Quarterly Conference of the M. E. Church, South, of Wesson, Miss., assembled to pay tribute to his memory do hereby resolve

First—That his church, his city and community have sustained a great loss in his decease, and that he will be greatly missed in our church and community.

Second—That the memory and example of this good and generous man is a priceless legacy to his friends and his family.

Third—That the sincere sympathy of this Quarterly Conference and his church is hereby extended to his widow and children in this dark hour of bereavement and that we pray God's richest blessings upon them.

Fourth—That this tribute to the memory of our deceased brother be spread on the minutes of this Quarterly Conference and a copy be furnished to his family.

One Cough

Ask your doctor about Ayer's Cherry Pectoral. If he says, "Take it," then take it. If he says, "No," then don't.

A cough, just a little cough. It may not amount to much. Or, it may amount to everything! Some keep coughing until the lung tissues are seriously injured. Others stop their cough with Ayer's Cherry Pectoral. Sold for seventy years. How long have you known it?

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DOCTOR WILLIAM DAVIS HARELSON.

Dr. William Davis Harelson, eldest son of Renphina Lambuth Davis, and Pleasant Samuel Harelson, died at his home in East Baton Rouge Parish, near Baton Rouge, La., Jan. 9, 1910, after an illness of five months, aged forty years. Left at the age of twelve he became the main support to his widowed mother and five sisters. He remained in the home till his twenty-first birthday, giving all his attention to the ones he loved so dearly. The mother having been married again to Edward Moore Allen, he left the home to make his own career in life. After serving as clerk for a few years, he began the study of medicine, and after his graduation returned to his native parish, where he built up an extensive practice.

In his early twenties he became a member of the Methodist Episcopal Church, South, at Antioch in the Baton Rouge District. He was married in 1897 to Miss Henrietta Milton, formerly of Kentucky; to this union four precious children were born, two boys and two girls, who survive him. The doctor built a beautiful home where he spent fourteen years of happy married life, doing all he could to beautify the home with comfortable surroundings. His home was always open to the itinerant preacher. In later years he moved his church membership to the Blackwater Church, Baker Circuit, where he and his family were faithful in attendance, when he could get off from his practice which covered a large territory. He was busy day and night answering calls. It made no difference to him whether poor or well-to-do, he was ready to go and do all he could to relieve suffering humanity. I never knew a man who was more universally loved, his name is a household word, and among the hundreds of homes in which he practiced they will ever cherish the name of Dr. Harelson. In connection with his practice, he served as a member of the Police Jury for a few years, and was a member of the school board, being president at the time of his death. His mind dwelt daily on consolidation and betterment of the schools of his parish, even in his delirium he talked schools and plans for improving them. And as a token of the respect and the esteem held for him, all public schools of the parish closed the day of his funeral.

Five months previous to his death he was bitten on the hand by a spider; an abscess formed, causing considerable pain. When this healed another formed and continued internally and externally until his death. He was carried first to the Baton Rouge Sanitarium, then to New Orleans where a serious operation was performed; he returned to his home that he loved so much hoping to regain his health and strength, but an attack of la grippe in his weakened condition was more than he could stand; so, after three weeks of extreme pain he yielded to that demand of nature which breaks all family ties.

He leaves besides his wife and children, two sisters, and two half-brothers to mourn their loss. He was laid to rest in the Harelson cemetery Jan. 10, in the presence of the largest gathering of friends and loved ones I ever saw at a funeral. The services were conducted by the writer, after which the Masons, of which he was a prominent member took charge. He was also a member of the Woodmen of the World and Elks.

May our kind Heavenly Father, whom we know does all things well and who has called him from this world of sorrow and pain to a better home; help us all so to live that we may be prepared to join those who are on the other shore. May the blessings of God rest upon the be-

reaved ones, and friends, and also upon the faithful physicians who attended him in his sickness.

FRANK N. SWEENEY.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Hattiesburg, Court Street	Mar. 6, 7
Mt. Olive, at M. O.	Mar. 13, 14
Taylorville, at Okabay	Mar. 19, 20
Ellisville, at Ellisville	Mar. 26, 27
Bethel, at Eminence	Apr. 2, 3
Seminary	Apr. 3, 4
New Augusta, at Richton	Apr. 10, 11
Eucutta, at Eucutta	Apr. 14, 15
Vosburg, at Philadelphia	Apr. 16, 17
Hattiesburg, Main Street	Apr. 21
McLain, at Pine Grove	Apr. 23
Leakesville, at L.	Apr. 23, 24
Pachuta, at Adams	Apr. 30, May 1
Hattiesburg, Broad St.	May 4
Lux, at Lux	May 7
Purvis, at Dearmans	May 9
Sumfall	May 14, 15
Maxie, at Epps	May 16
Oloh, at Tracy's	May 21, 22
Eastabuchie, at Pleas. R.	May 29, 30
Magee, at Sharon	June 4, 5
Collins, at Collins	June 6
Lucedale	June 11, 12

M. B. SHARBROUGH, P. E.

NORTH MISSISSIPPI CONFERENCE.

Aberdeen Dist.—Second Round.

Shannon, at Center Grove	Mar. 19, 20
Okolona ct., at Thompson's Memorial	Mar. 26, 27
Aberdeen	Mar. 27, 28
Palestine, at Ebenezer	Apr. 2, 3
Pontotoc, at P.	Apr. 3, 4
Verona, at Palmetto	Apr. 9, 10
Tupelo	Apr. 10, 11
Montpelier, at Palestine	Apr. 16, 17
Houston	Apr. 17, 18
Okolona ct., No. 2, at Union	Apr. 23, 24
Okolona	Apr. 24, 25
Pittsboro, at Pine Ridge	Apr. 30, May 1
Vardaman and Calhoun City	May 1, 2
at C. C.	May 7, 8
Nettleton ct., at Shiloh	May 7, 8
Amory and Nettleton, at A.	May 8, 9
Smithville, at Greenbriar	May 7, 8
Greenwood Springs	May 11
Fulton, at Friendship	May 14, 15
Tremont	June 4, 5
Houlka	June 10
Derma	June 11, 12
Buena Vista	June 18, 19
Prairie	June 19, 20
Dist. Conf. at Pontotoc	June 21, 24

I set the time of the District Conference in June at the request of many brethren in the hope of getting one of the young bishops (to be elected), and getting the benefit of any changes that may take place. The seeming conflict in one or two dates is only seeming, as I hope to have some extra workers at that time. The call for early collections is imperative as never before. Look to it, brethren.

JAS. H. FELTS, P. E.

Corinth Dist.—Second Round.

Iuka Sta., at Iuka	Mch. 6, 7
Booneville Ct., at Blackland	Mch. 12, 13
Booneville Sta., at B.	Mch. 13, 14
Belmont Ct., at Bethel	Mch. 19, 20
Corinth, First Church	Mch. 20, 21
Corinth Ct., at Box Chapel	Mch. 26, 27
Kossuth Ct., at K.	Mch. 27, 28
E. Booneville Ct., at Siloam	Mch. 31
Wheeler Ct., at Lebanon	Apr. 2, 3
Rienzi Ct., at Thrasher	Apr. 9
Guntown, at Saltillo	Apr. 10, 11
Rainey Mis., at Bethel	Apr. 15
Myrtle Ct., at Friendship	Apr. 16
Belden Ct., at Chesterville	Apr. 17, 18
N. Albany Ct., at Ingomar	Apr. 23, 24
N. Albany Sta., at N. A.	Apr. 24, 25
Hatchie Miss., at Paines Ch.	Apr. 30
Jonesboro Ct., at Brownfield	May 1, 2
Dumas Ct., at Jacobs Ch.	May 7, 8
Ripley and B. M., at Ripley	May 8, 9
Dry Run	May 14, 15
Tishomingo Ct.	May 20
Mooreville Ct.	May 21, 22
Marietta Ct.	May 26
Mantachie Ct.	May 28, 29

BEN P. JACO, P. E.

Greenville Dist.—Second Round.

Shelby, at Alligator Lake	Mar. 6, 7
Greenville	Mar. 13, 14
Arcola & Hollandale, at H.	Mar. 20, 21
Glen Allan, at G. A.	Mar. 27, 28
Lula and Lyon, at Lyon	Apr. 2, 3
Cleveland ct., at Skene	Apr. 9, 10
Cleveland	Apr. 10, 11
Boyle, at Dockery	Apr. 12

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Cochran, at Dublin	Apr. 16, 17	Crawford, at Soule's Chap.	Mar. 26, 27
Jonestown, at J.	Apr. 19	Brooksville, at New Bethel	Apr. 3, 4
Lake Cormorant, at L. C.	Apr. 21	Shuqualak, at Cooksville	Apr. 10, 11
Clarksdale	Apr. 24, 25	Sturgis, at Bethel	Apr. 16, 17
Leland	Apr. 26	Cedar Bluff, at Phoebe	Apr. 22
Tunica, at Robinsonville	May 1, 2	Mathiston, at Providence	Apr. 23, 24
Rosedale	May 8, 9	Mayhew	Apr. 29
Hillhouse, at Hillhouse	May 15, 16	Winstonville, at Macedonia	Apr. 30, May 1
Shaw, at Menigold	May 22, 23		
Gunnison, at Kuhn	May 28, 29	Columbus, First Church	May 8
Friar's Point	June 5, 6	Columbus, Second Church	May 8
W. W. WOOLLARD, P. E.		Starkville ct., at Steel's C.	May 11, 15
Columbus Dist.—Second Round.		Hebron, at Cochran, Ala.	May 22, 23
Starkville	Mar. 6, 7	Columbus ct.	May 28, 29
Macon	Mar. 13, 14	The District Conference will be held	
West Point	Mar. 20, 21	in Mayhew April 27th.	

J. E. THOMAS, P. E.

CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences, should be especially interested.

Woman's Home Mission Society, Annual Meeting for Mississippi Conference, Gulfport, Miss., Mar. 16-20.

Woman's Foreign Mission Society, Annual Meeting for the Mississippi Conference, Hattiesburg, Miss., Mar. 16-20.

Church Extension—Executive Committees: North Mississippi, Eupora, Miss., Mar. 1; Mississippi, Jackson, Miss., Mar. 8; Louisiana, Winfield, La., Mar. 20.

Woman's Home Mission Society, Annual Meeting for North Mississippi Conference, Columbus, Miss., April 2-6.

Woman's Home Mission Conference for Louisiana, New Orleans, La., May 5-8.

General Conference of Methodist Episcopal Church, South, Asheville, N. C., May 3, 1910.

General Board of Church Extension, Louisville, Ky., April 20.

General Board of Missions, Nashville, Tenn., April 27.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Annual Meeting of the Woman's Board of Home Missions of the M. E. Church, South, Nashville, Apr. 15-22.

Layman's Missionary Movement.

National Missionary Convention of Laymen, Chicago, Ill., May 3-6.

Sunday School.

Convention of the International Association of Louisiana, New Orleans, March 15-17.

World's Sunday School Convention, Washington, D. C., May 19-24.

Epworth League.

North-Mississippi League Conference, Kosciusko, Miss., June 14-16.

District Conferences.

New Orleans District, Parker Memorial Church, March 31.

Columbus District, Mayhew Miss., April 27.

Aberdeen District, Pontotoc, Miss., June 20-24.

DON'T BE WITHOUT WATER.

There is no need of the property holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders' line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him, but any property he has, in a modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co. for a detailed explanation.

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Bodi-Tone

is just what its name means—A TONE FOR ALL THE BODY and we want you to try it and see what it will do for YOUR body. Bodi-Tone is a little round tablet that is taken three times every day. Each \$1.00 box contains seventy-five Bodi-Tones, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how easy and simple it is to take, so you can learn how it works in the body, how it helps nature to tone every organ in the body.

Bodi-Tone

is a new remedy, but the ingredients which compose it are as old as the science of medicine itself. Its composition is not secret. Every one of the twelve valuable ingredients which go to make up Bodi-Tone are well known to all doctors of all schools; each one has a well defined, well known and thoroughly established place in the realm of medicine and is prescribed by physicians every day in the year. Among the ingredients which compose Bodi-Tone are Iron, for the Blood, Phosphate to help tone the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. We claim no credit for these ingredients, each of which has its own well-deserved place in the Materia Medica of all the civilized world and are recommended by all modern medical writers and teachers—we simply claim credit for the manner in which they are combined, for the proportions used, for the remedy—Bodi-Tone, which they make and which we want to send you immediately, as soon as you write for it, so you can try it and learn how it acts.

Bodi-Tone

is no new-fangled, secret, mysterious, "discovered by accident," Egyptian, Indian, Chinese, Shaker or Quaker remedy. It depends upon no superstition or romantic story to make people believe in its efficacy. It is the scientific prescription of well known and competent doctors and chemists, and is compounded in one of the largest and best known pharmaceutical laboratories in the United States. It was conceived with the purpose, which we announce to all the world, to give the people a pure and safe household and home medicine, one that has medical authority behind it, one that doctors could sanction and approve, one whose composition could be boldly proclaimed and being all this, it is destined to become the foremost proprietary medicine of the century; a genuine pure food and drug medicine.

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though a scientific medicinal combination, is prepared from such remedies which the common people as well as the doctors KNOW TO BE GOOD, which they can place confidence in, which they know they can safely use, and most of all, is composed of things which make it a GOOD REMEDY. It is right all through, from the first to the twelfth ingredient, a remedy that knows its work in the body and does it in a way that satisfies the body-owner. It

is a pure remedy that all the family, young and old can use. It contains no poisonous drugs, it contains no harmful drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse, and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body with the remedies nature intended to tone the body, or that power would not have been given to them.

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offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your body is not in aight, natural and normal tone. That is what Bodi-Tone is for—TO HELP NATURE RESTORE TONE TO THE BODY, to help nature restore normal health, energy, vigor, strength and weight. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well understood, definite action that produces general results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially valuable in such ailments.

Bodi-Tone

is especially urged for all chronic sufferers who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give THIS SCIENTIFIC, MODERN COMBINATION of old-time remedies a chance to show what it can do for you.

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I have just read the Bodi-Tone Announcement offering a \$1.00 box of Bodi-Tone on twenty-five days trial. Please send me a box by return mail, postage prepaid. I promise to give it a good trial and to pay \$1.00 if I find I am benefited at the end of twenty-five days. If it does not help me I will not pay one penny and will owe you nothing. Send the box of Bodi-Tone to the following address:

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Bodi-Tone Company, - - Chicago, Illinois

The defect is not noticeable to the average person. It is only the fatal magnifying glass that will detect it, and yet its presence is a perpetual menace to the commercial value of the stone.

A great many human diamonds which, a little while ago, were thought to be flawless brilliants of the first water, and which dazzled the financial and social world, when the micro-

scope of official scrutiny was turned upon them, were found to contain great ugly flaws.

What a humiliation for those whose names have been household words for a quarter of a century or more to be asked to withdraw from trusteeships or directorships in institutions which perhaps worked for years to secure them on account of their great influence and high reputations.

What is there left worth living for, when a man has lost the finest, the most sacred thing in him, and when he has forfeited the confidence and respect of his fellow-men? Is there any quality which inheres in dollars that can compensate for such a loss? Is there anything which ought to be held more precious than honor, or more sacred than the esteem and confidence of friends and acquaintances? —Success Magazine.

LaGrippe Weakness

"After a spell of La Grippe I was so weak and exhausted I could hardly stand. I began taking Dr. Miles' Nervine and was soon better in every way."

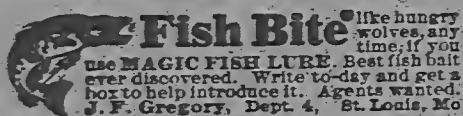
MRS. F. J. NORTON, Freeville, N. Y.

La Grippe seems to wrench every particle of vitality from its unfortunate victims. That's where the principal danger lies; because it leaves the system in a weakened condition which invites more serious diseases. During convalescence

Dr. Miles' Nervine

should be taken to restore nervous energy, and overcome this weakening influence which is the most serious effect of La Grippe.

The first bottle will benefit; if not, your druggist will return your money.



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HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years."

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy."

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

Sunday School

By W. B. Campbell.

LESSON FOR MARCH 6, 1910.

JESUS THE HEALER.

Matt. viii:2-17.

Golden Text: "Himself took our infirmities and bore our sicknesses." Matt. viii:17.

After the Lord had ended his sermon and was come down from the place where he had been speaking, "great multitudes followed him." He had told them that after they had sought and found the kingdom of God, all other blessings would be added. He now began to show them some of the practical results of faith, for there was among those who were listening to his words a man that had the leprosy, a disease so terrible that he who had it was regarded as one dead. There was a lesson in all things that Jesus said or did, and this disease was a type representing sin. Sin is loathsome and will destroy the soul as surely and slowly as leprosy will destroy the body. Leprosy separates a man from all association with his fellows, and just as surely will sin drag the sinner down from all that is good and true. This poor leper knew that Jesus could drive away his disease, for his words were spoken with power, and he knew that no one save the blessed Messiah could tell them such wonderful things; as he was such a teacher he must be a great healer.

The poor wretched man came close to the Lord and bowed in worship, and in this attitude he made his request knowing that Jesus had the power, that he would make him clean. "Lord if thou wilt, thou canst make me clean." This prayer was short but none was ever more full of meaning, and the answer was immediate and with just a few words, "I will; he thou clean." The man was clean; whether by the gentle touch of the Master or by the power of his words, he was clean, at once and entirely. Before his cleansing he was an outcast beyond all hope. It is just so with him who has been dragged to the lowest depths of sin, if he appeals to the Savior with the same positive faith as the leper had, he will be justified and made pure, for the Son of Man had then, and has now, power on earth to forgive sin. Gratitude would have bound the cleansed leper to the great physician; he would have followed Jesus, with other loving disciples, all the days of his life, but such was not to be; just then Jesus had shown those present that the man was clean, he had put his hand upon him; but Jesus was not come to oppose the law in the least particular, and to conform to that law the man must be proclaimed clean in a formal manner by the priest. For that reason Jesus told him to tell no man then of his cleansing. We have often wondered why the man did not obey the very first command of his benefactor. He must have thought that there was nothing wanting to make his blessing complete, and in the presence of the One who had such wonderful power and spoke such gracious words, he had no thought for those who had cast him out and separated him from the congregation. So, away he went from the presence of the Lord telling every one that he met "of the great things the Lord had done for him" and how could he help it? So should thankfulness fill the heart of the hardened sinner. Let us leave a place in our prayers to thank God for pardoning our sins.

It is supposed that the leper was an Israelite, but the next that came to

Jesus for help was not of the Jews. Here was another wonder, the Messiah recognizing faith in a Gentile. Jesus spoke of it himself as remarkable. It was a centurion, a captain of a company of Roman soldiers that now comes to Jesus beseeching a share in his blessing. Remember a former remark that the centurions of the New Testament were all good men, especially do we call to mind the one who at the cross gave testimony to Jesus. This centurion was a good man, for it was said of him that he so loved the Jews, that he built them a synagogue; he so loved his servant, that was sick of the palsy, that he came to ask Jesus to heal him. Jesus consented and started home with the soldier. Note the confession of unworthiness: "I am not worthy, that thou shouldst come under my roof, so only speak the word and my servant shall be healed. I am a man of authority, my commands are obeyed, and I know that thou canst command all things and receive obedience." Such were the words that came from a heart of faith. It was then that Jesus wondered and said that in all Israel he had not found so great faith. Then Jesus gave the great warning that many shall come from far away, even from among heathen people, and be accepted as disciples, and "The children of the kingdom." Gods chosen people would be thrust aside because of unbelief. "Go thy way," he said to the centurion, "and as thou has believed, so be it done unto thee." His servant was healed at that moment. We need not go far away to find this same warning adapted to just the same conditions. The people of our own land and country have every advantage of knowing the way of salvation. The gospel can be heard at all times; children are taught by loving mothers; and in the Sunday school Jesus is the theme of precept upon precept, the lives of good men daily remind all of the gain of godliness; yet many will not go in the straight gate and the narrow way. Verily shall they of heathen lands, who have learned of salvation through Christ from some lonely missionary, verily shall they go in before a vast multitude who neglected their opportunities in refusing Christ and giving themselves over to worldliness.

Where the Lord went, he always found suffering, and he went about doing good, for this reason great crowds of people followed him. There were times when he longed for rest and quiet. Peter took him to his home, even there he found sorrow; Peter's wife's mother was sick with fever; as soon as they told the Lord, he went to her and simply touched her hand and the fever was gone that instant, and she was so well that she went at once about the work of entertaining the Master. It is our privilege to have Jesus in our homes; he will come in and sup with us and there abide if we so desire. No home is safe from trouble and sorrow unless there is a place there for our Savior. It was now the evening of a busy day with the Lord, but instead of rest, the people began to come to Peter's house and bring their sick and lame and blind, and they were all healed with his word. He was indeed then as he is now, our burden bearer. He became sin for us that we may be made righteous. All this was in olden times, yet to-day our Lord lives and ministers unto us spiritually just as he did to the people then. We have a living Lord; alive forevermore; and able to save to the uttermost all who come unto God through him.

FOR FEVERISHNESS AND ACHING

Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

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WE OFFER YOU A POSITION

We want 250 men right away. Must have them and will pay good money. \$3.00 to \$5.00 a day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, sample outfits, etc. All free. G. H. GROUND, Manager, 1627 W. Adams Street, Dept. 5558, Chicago, Ill.

QUEEN & CRESCENT ROUTE.

Train No. 4 Leaves at 8:00 a.m.

Instead of at 9:20 a. m., as formerly.

22 Hours to Asheville

THROUGH SLEEPERS ON MONDAYS, WEDNESDAYS and FRIDAYS.

24 Hours to Cincinnati

Through Sleepers Daily. Dining Cars.

Train No. 2 Leaves at 7:30 p. m.

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NEW YORK, CINCINNATI, ST. LOUIS.

Through Sleepers Daily. Dining Cars. SUMMER TOURIST TICKETS NOW ON SALE.



ILLINOIS CENTRAL

WILL SELL TICKETS AT RATE \$32.00

To San Francisco, Los Angeles and other California Points

March 1st - April 15th

To Portland, Seattle, Spokane, **\$45.95,**

And Other Points in Oregon, Washington, Utah, and Wyoming. LIBERAL STOPOVERS.

Full Particulars.

Ticket Office, 141 St. Charles PHONE MAIN 3618

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA GREYLE" HAIR COLOR RESTORER. Price \$1.00, retail.



When our ICE CREAM is served at receptions, or any place whatever, it gives a refined touch and an added pleasure to the occasion. We use the purest Sweet Cream and the finest and purest of all material necessary, is why. A trial order never fails to convince. We deliver to families as small quantities as a quart.

Our Pastry Department makes everything in the FANCY CAKE line, which we deliver also.

COUNTRY ORDERS, as well as CITY have prompt attention.

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ROYAL GERMETUER**
Cures Disease by Removing the Cause.

If you want a stomach remedy, it shows its good effects from the first dose.

It gives relish for food and enables you to perfectly digest all the appetite calls for.

If you are suffering from low vitality and need a tonic to build up and improve your health, the Germetuer is an ideal remedy. It makes an agreeable and refreshing drink and you become fond of its use. It is popular with women and children and soon becomes a great favorite in the home where it is used.

Its remedial effects are immediate and permanent, and it may be given with good results in any case and should be kept in every home.

Price \$1.00; 6 bottles for \$5.00
Sold by all Druggists; or sent prepaid by **LYLLYBECK DRUG CO.**, of Memphis, Tenn.

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CHURCH BELL**
UNLIKE OTHER BELLS
SWEETER, MORE DURABLE, LOWER PRICE
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CHURCH AND SCHOOL BELLS
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Special discount to readers of this publication.

FITS CURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 324 Grand Ave. Kansas City, Mo.

PREACHERS' MEETING.

The pastors made reports as follows:—

Carrollton—Carley: Am serving a most loyal people. They respond to any call made upon them. Have made material improvement in the Epworth League room. One accession.

Louisiana Avenue—Holmes: Moving along about the same. Have lost by death one of our valuable members. Nothing out of the ordinary has occurred this month.

First Church—Werlein: Have had a good month. Prospects bright. Social union organized; about 175 or 200 at first meeting. Eleven accessions. Foreign missions increased largely.

Parker Memorial—Atkinson: Had a missionary rally. Will give three times as much to missions as last year. Building committee has enough money in sight to put up the brick walls and ceiling.

Second Church—Townsend: Nothing remarkable this month. Sunday school is growing. Teacher-training class reorganized. Four accessions.

Felicity—Lutz: Considerable interest in monthly socials given by the church. Foreign mission collection above what it was last year. Two accessions.

Mary Werlein—Whitehead: Everything moving on pleasantly. Thirteen accessions. Lower Coast work has good opportunity before it. Missionary offering will be above last year.

Brother J. L. Sutton reported the Orphanage under his charge as doing well with marked improvements among the boys.

Brother Robt. Harrell reported great interest in the Bible class at the Y. M. C. A. The Association has a membership of 509.

ALBERT S. LUTZ, Sec.
Feb. 28, 1910.

A FRIEND OF THE FAMILY.

Father, mother, children and all the domestic animals find a true and faithful friend in "Gray's Ointment." For over half a century it has been the mainstay and reliance in thousands of homes, both in America and foreign lands. For festering wounds, sores, carbuncles, boils, old ulcers, bruises, poison oak, insect bites and all inflammations. Gray's Ointment is a quick and efficient remedy; no medicine shelf is complete without it. Get a 25c. box at your druggists, or write for small sample box which we will gladly send free to demonstrate its value. Address: Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Mr. B. G. Worth, Wilmington, N. C., writes: "I have been extolling Gray's Ointment for over fifty years. I am now 86 years of age and would not be without your Ointment for anything."

MISSISSIPPIANS IN TEXAS.

Dallas, Feb. 24.

W. S. F. Tatum and wife, of Hattiesburg, Miss., gave a six o'clock dinner this evening to the representatives from Mississippi who are delegates to the second biennial conference of Laymen's Missionary Movement, in one of the private dining rooms of the Oriental Hotel, at which the following were present: Rev. J. T. Leggett, presiding elder of the Brookhaven District; J. B. Ellis, Yazoo City, Miss.; Z. Z. Linton, Fernwood, Miss.; P. H. Enoch, Fernwood, Miss.; Rev. W. H. Lewis, presiding elder Meridian District; Rev. B. W. Lewis, Scooba, Miss.; Rev. Osmond Lewis, Hattiesburg, Miss.; Thad. B. Lampton, Magnolia, Miss.; Algie Oliver, Moscow, Miss.; F. Hopkins, Meridian, Miss.; J. E. B. Blewett, Yazoo City, Miss.

Guests of honor from other States: Rev. and Mrs. A. F. Hendrix, Cooper, Texas; Mrs. O. L. Merrill, Clinton, Okla.

Mr. W. S. Tatum is one of the largest lumber manufacturers of south Mississippi and is an enthusiastic supporter of the missionary movement.

having for several years past supported his own personal missionary representative in the island of Cuba.

The meetings of the Laymen's Conference have been held in the large auditorium at Fair Park and large crowds have been attending all the meetings. At the meeting Tuesday night the congregation was asked for a contribution of \$25,000 for the purpose of defraying the expense of the movement for the next three years. The full amount was promptly subscribed, one gentleman from Mississippi donating one thousand each year for three years with a challenge to Texas and other States to do likewise. J. D. Whitcomb, of Texas, accepted the challenge with an annual subscription of twelve hundred for three years. A gentleman from Birmingham, Ala., also accepted the challenge and subscribed three thousand dollars. About one-fifth of the total subscription of twenty-five thousand dollars was subscribed by the lay representatives from Mississippi.—Dispatch to Jackson (Miss.) Daily News.

"I will lift up mine eyes unto the hills from whence cometh my help."—Selected.

MINISTERIAL RELIEF ASSOCIATION, NORTH MISSISSIPPI CONFERENCE. NOTICE.

Brethren: Brother K. A. Jones has passed away and our Association will pay to his daughter amount now in hand for her relief. Assessment No. 2 is now due, and must be paid within 30 days. Send \$5.00 to Brother J. C. Park, Oxford, Miss.

T. W. LEWIS, Pres.
Columbus, Miss., Feb. 21, 1910.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVES TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form for grown people and children. 50c.

Don't bother to forgive your supposed enemies—just forget them.—Exchange.



ROYALINE OIL
The Great Antiseptic

And a good pain medicine combined

KEEP it on hand for Headache, Neuralgia, Burns, Swellings, Flesh Wounds, Bruises, Bites, Diarrhoea, Rheumatism, Sprains, Colic, etc. For man or beast, inside or outside. Stronger than any

other antiseptic on the market.

If you want it weak like others, add water to suit and save money. 25c. and 50c. Druggists

Royaline Medicine Co., Ltd.
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\$5.75 Complete with Fender
FREIGHT PREPAID From Nearest Distributing Point.

IMPROVED CIRCLE BRACE DIVERSE CULTIVATOR
SAVES HALF YOUR WORK AND TIME.
Cultivates both sides of row at once, or entire distance between rows. Doubles your crop by doing twice as much work in same time, with no extra help. Or you can cultivate same land twice as often. Tears out grass and weeds. Works perfectly over land in any condition. Lightest draft for one horse. Our patented CIRCLE BRACE.

ADJUSTABLE TO 5 POSITIONS
Simply remove thumb-screw for right or left harrow—"A" or "V" shape Cultivator or rake. Horse always between rows. Oil-tempered spring-steel teeth spring over rocks, etc. Adjustable to throw towards rows or away. At dealers or direct. Price, \$5.00—prompt delivery; freight prepaid; satisfaction or money back; absolutely guaranteed. Interesting BOOK FREE.

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GUARANTEED CURE FOR LAGRIFFE.

THERE is ONE sure cure in the world for Lagrippe. It is called Johnson's Chill & Fever Tonic. If it cures, it costs you 50 cents a bottle. If it fails, it costs you NOTHING. We authorize druggists to refund money.

THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Georgia.

CONVENIENT WAY,
LOUISIANA RAILWAY
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THE SHORT LINE BETWEEN
NEW ORLEANS, BATON ROUGE, ALEXANDRIA, SHREVEPORT.
PULLMAN BUFFET SLEEPING CARS. TICKETS ON SALE TO ALL POINTS.
Inquire of Local Ticket Agent, or address
E. C. D. MARSHALL, General Passenger Agent.

**Absolutely
Pure...**



Tidings from the Field

Stallo, Miss.:

This is a new circuit, with a great deal of work to be done. We are putting lumber on the ground for a church at this place, and hope to build a parsonage this summer. I never labored among better people; they respond cheerfully to all demands made upon them for the sake of the cause. We are made to feel welcome all over the work; and hope, by God's help, to accomplish much for the Master this year.—J. A. McBryde.

Wilson, La.:

This is my second year on the Wilson charge, and, I am glad to say, we have been kindly received, and that the outlook is encouraging for a good year. We have some church enterprise here in Wilson. Materials are being ordered for the purpose of repairing and remodeling our church at a cost of about \$1000. Among other helpful and encouraging things was a pounding given the preacher and his family by the people of Wilson on Valentine's evening. May God help us to minister to the people in spiritual things.—E. L. Cargill.

Kosciusko, Miss.:

I am moving on with my work very well. I have missed but two appointments this winter. We have a fine interest in Sunday school work. I have seven Sunday schools on my charge, which have continued all the winter. They are doing a good work. We have two good prayer-meetings, well attended. I had one class-meeting until the cold weather came. I think we will take it up again soon. I wish I had one at each appointment. They are needed. I appoint my class leaders every year, but we do not hold many meetings. Our spiritual condition is very good; there are many consecrated men and women on the charge. I am expecting a good year on all lines. I am trying to put the New Orleans Advocate in every home. We certainly do need to circulate our Conference organ.—W. A. Clark.

Ponchatoula, La.:

After a comfortable stay of four years on St. Helena charge, the time limit, if for no other cause, forced Bishop Candler to move us, and we were sent to Ponchatoula. We arrived at our new home Dec. 29th, and met with quite a hearty reception. A

few nights later, while we were sitting quietly by the fire, there was a loud knock at the door. Some of us responded, and on they came, one after another, until I suppose fifty persons had arrived, each with a package, and by the time they had all unloaded it was a welcome feast to our eyes. After they had gone we investigated and found they had solved the provision question for many days to come. We have preached at each of the three places and met with a warm welcome everywhere, which encourages us to do our best to make this a great year for Ponchatoula charge. Mr. Editor, come to see us, and if you will come during strawberry season we will give you all the strawberries you can eat, and let you preach to hoot. I find we have as official board a splendid set of laymen; one that any preacher would appreciate and love to work with.—J. P. Haney.

Smithville, Miss.:

Hear a word from the Smithville charge, North Mississippi Conference. I think I have made a good beginning for my second year in this field, and the outlook for an advance at every point is encouraging. This new charge of four churches—Smithville, Antioch, Greenbriar and Paine Memorial—made a fine record last year by meeting all demands made upon it and sending up a clean balance-sheet to the Annual Conference. And, besides, we built and paid for one beautiful new church. We are planning to build this year a parsonage, which is very much needed, and would add greatly to the desirableness of the charge. This is a fine country, with good and enterprising people, and is developing rapidly. It abounds with overflowing wells of good water, is a health resort, and promises ere long to become one of the most attractive localities in North Mississippi. Two of our honored superannuates, J. B. Stone and K. M. Harrison, live at Amory, which is the commercial hub of all the east side of the Bigbee River. Brother Harrison has been confined to his room for more than two months with rheumatism. I enjoy the Advocate more and more, and am going to make an effort to put it in every Methodist home in my charge.—W. A. Bowlin.

Alexandria, La.:

Since Conference the laymen of this church have gotten together and paid off more than seven thousand dollars of the indebtedness against this church, leaving only a mortgage on the parsonage for \$2,800, and subscriptions for this mortgage amount

to much more than that. We figure that there are enough gilt-edge subscriptions among them to pay off the entire indebtedness in the next few weeks, so that we can dedicate our building before the General Conference. This happy state of affairs was brought about entirely by the aggressiveness of our Board of Trustees, who went at it in business-like fashion, many of them making real sacrifices in order to give liberally. This Board consists of Messrs. H. H. White, chairman; W. D. Wadley, secretary; C. W. Ward, treasurer, and W. C. Roberts, William Hill, L. B. Baynard, T. W. Holloman, Ed Rand, W. R. O'Neal and G. G. Scallon. The Board of Stewards also joined heartily in the good work, making liberal subscriptions, and joining actively in securing subscriptions from others. The stewards who are not trustees are: Messrs. A. V. Neilson, R. L. Roberts, J. T. Butler, E. M. Henning, G. G. Price, T. L. Owen, D. F. Huddle and Monroe Brasher.

The stewards increased the assessment for the pastor to \$2000, and also assumed the collection of the Conference assessments. The pastor is being assisted by a trained worker, Miss Minnie Martin. Mr. Editor, don't you think this is a fine charge?—H. R. Singleton.

NOTICE.

To the Pastors in the Mississippi Conference—

Dear Brethren: March will have arrived before this notice appears. In our Conference organ, and the first of April is soon here and the first quarter of the year is gone and our Conference Claimants are expecting one-fourth of their allowance from the Conference Claimants' Fund.

Some of our claimants are really in distress, and they all need, and ought to have, their money; but unless the money is collected and sent to our treasurer they can't get it, hence I appeal to you to make special effort if need be, to collect at least fifty per cent. of your assessment for this sacred fund by April 1st, and forward the amount to our treasurer, Mr. S. A. Tomlinson, Gulfport, Miss.

T. J. O'NEIL, Chairman,
Joint Board of Finance, Miss. Conf.

NOTICE.

The District Conference of the New Orleans District will meet in Parker Memorial Church, New Orleans, on Thursday, March 31, 1910 at 9:30 a. m. The following committees are appointed:

Admission into the Annual Conference—H. Whitehead, W. W. Holmes, A. I. Townsley.

Recommendation for Orders—J. F. Foster, A. S. Lutz, T. M. Buley.

License to Preach—J. A. Rice, S. H. Werlein, H. T. Carley.

Brethren will please bring their Quarterly Conference Records Thursday morning.

Pastors outside of the city are requested to send the names of lay delegates who will attend to Rev. C. D. Atkinson. F. N. PARKER, P. E.

Put not your trust in money, but your money in trust.—Oliver Wendell Holmes.

Self-consciousness may be truly defined as a person's inability to get out of his own way.—Selected.

Some people are like electric buttons; they'll not accomplish anything unless they are pushed.—Selected.

Often the fear of not accomplishing what is before us, is the only thing in our way.—Selected.

The Deaf Can Hear

THIRTY DAYS' HOME TRIAL



The Electrophone in use—almost invisible

Deaf people should send their names and addresses at once to get this instrument on thirty days' home trial. This wonderful instrument is perfect to such a degree that the deafest person can hear the faintest sounds and we unhesitatingly send it to any afflicted person on thirty days' trial that they may know that by its use they can converse as those who are not afflicted converse. You can enjoy the theater and distinctly hear public speakers. Thousands are in use. Many users tell us it has greatly improved their hearing and has stopped their head noises. In many instances the normal hearing has been entirely restored. If you are deaf or hard of hearing, do not fail to send your name and address to-day, and test this wonderful instrument, and see what many responsible people who are using it say of the Electrophone. Write at once.

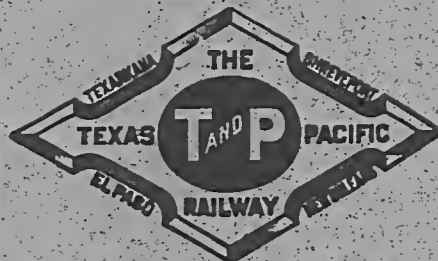
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General Passenger Agent.

Rider Agents Wanted

In each town to ride and exhibit sample 1910 Bicycles. Write for Special Offer. Fastest Guaranteed \$10 to \$27. 1910 Models \$7 to \$12. With Coaster Brakes and Puncture Proof tires. 1908 & 1909 Models all of best makes. 100 Second-Hand Wheels. All makes and models. \$3 to \$8 good as new. Great FACTORY CLEARING SALE. We Ship on approval without a cent deposit, pay the freight and allow TEN DAYS' FREE TRIAL. TIRES, coaster brake, rear wheels, lamps, sundries, half usual prices. Do not buy till you get our catalog and offer. With note. MEAD CYCLE CO. Dept. M. 24, Chicago.

25 Beautiful Easter Cards 10c



The prettiest, daintiest, most charming cards you ever saw. Bunnies, Eggs, Pretty Children, Flowers, Angels, etc. Every card handsomely colored with beautiful fancy Gold or Silver background—6 pkts. 50c. 12 pkts. \$1.00. D. WENDELL, 31 South Clinton St., CHICAGO, ILL.

NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor

NEW ORLEANS, THURSDAY, MARCH 10, 1910.

C. O. CHALMERS, Publisher.

VOL. 57—No. 10.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2822.

Editorial.

Man is never so near the cross as when he is in his highest mood of love.—Joseph Parker.

Life should be an ascent, but many make it a descent. They stand upon a higher plane in the beginning than ever afterwards.

The only religion worth having is one which brings peace into the heart, sweetens the disposition, and ennobles the life. Unless it makes man upright and unselfish here, it will not save him in the hereafter. If it does not uplift one in time, it cannot be trusted to do so in eternity.

We frankly confess that it somewhat irritates us to hear church-members inveigh against foreign missions. Jesus said, "Go ye into all the world and preach the gospel to every creature." But these disciples say that instead of going, we should stay at home. How any one who professes allegiance to the man of Galilee can thus array himself against the execution of his great command, we have never been able to see.

God's benevolence knows no limit. It is as wide as the universe and as unceasing in its outflow as the flight of time. It enriches all worlds and pours its blessings upon the head of every living thing. He clothes the lilies, feeds the sparrows, and gives to every creature its meat in due season. And only when he has a like spirit is man what God would have him be. The extent to which he loves, is the extent of his resemblance to his Lord.

The proper measure of a man is not what he achieves, but what he aims at. God looks upon the heart and puts emphasis upon the purpose, the intention. If one lives and strives for self, whether he wears a crown or wields a spade, he is mean and unworthy. But if his aspiration be to bless others and brighten the world, and he faithfully labors to that end, he belongs to the true nobility of earth, even though success may not attend his efforts and life-long obscurity may envelop him. "Not failure, but low aim is crime."

Ours is a church for the masses. It has among its members many people of means and culture, but it affects no aristocracy of wealth or learning. Its doors are wide open to the lowliest. It urges its ministers to seek the best equipment, but has never been guilty of the crime of withholding the gospel from those who are perishing for the want of it. Because educated men could not be found to preach it, John Wesley urged his helpers to "read the most useful books, and to give to study 'at least five hours in twenty-four,' but, at the time, he said, 'If you can do but one—either follow your studies, or instruct the ignorant—let your studies alone; I would throw by all the libraries in the world rather than be guilty of the perdition of one soul.' Methodism is too much in earnest to hush the story of redeeming love because it cannot be told everywhere in polished periods.

A GOSPEL OF HOPE.

The world is cruel and relentless in its judgments except as they are modified by the influence of Christianity. The doctrine of forgiveness is not in its creed, and if one lapses into what society regards as evil, it ever holds it in memory against him. If a person has stolen once, though he may reform and become honest, it points at him the finger of accusation and is ever ready to whisper, "He was a thief." If a man was once a drunkard, though he may conquer his appetite and rise to positions of honor and usefulness, it will not allow the story of his shame to be forgotten, but seems to take delight in reciting it on the occasions of his proudest triumphs. The fallen woman may seek to rise from her degradation and struggle back into the way of purity, but it hounds her with the history of her past and will permit no escape from the stigma of other days.

In marked contrast with this, the gospel of Christ opens wide the door of hope to all the fallen. Not to the "righteous," not to the "whole," does its tenderest message come, but to those who are stricken with evil and are morally too weak to throw off their shackles. It has faith in the possibilities of depraved and wicked humanity, and sounds out, loud and clear, the glorious invitation: "Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Nor is this cleansing, this inward purification, all. But God also promises to blot out the transgressions of the evil-doer and remember them against him no more. Not that the divine mind can ever really forget, but the Heavenly Father will put them out of sight, will cease to think of them, will not be influenced by them in his bearing toward the reclaimed—they shall nevermore be mentioned.

The true test of a religion is its lifting power—what it can do for the abandoned, the outcasts, the moral wrecks of the race. And measured by this standard how infinitely superior is the Christian religion to all of the other faiths of mankind and all the philanthropic and humanitarian societies of earth. As a recovering and transforming agency, nothing like it has ever touched the world in all its long and varied history. Out of weak and vacillating Peter it made a man of oak and rock, whom nothing could shake. Contact with the risen Christ changed Saul, the pursuing persecutor, into Paul, the most majestic of the apostles. The same transfiguring power delivered Mary Magdalene from the domination of evil spirits, and made her the faithful disciple whose deeds of love and devotion shine illustrious upon the pages of Holy Writ. It touched the swearing tinker of Bedford, and he became a saint and seer; it lifted John B. Gough from the gutter to the platform and set him to speaking against the liquor traffic in tones that thrilled the world.

Nor, as we have before had occasion to observe, has there been the slightest abatement of this power through the passing centuries. It is manifesting itself throughout all Christendom to-day, and while it is operating, no sinner need despair. Jesus can

save to "the uttermost," and there is hope for the weakest and most depraved if they will but look to him and trust him. Many glorious opportunities may be gone, but the present ever furnishes an open door to peace and safety and salvation.

Though deep in mire, wring not your hands and weep.
I lend my arm to all who say, 'I can!'
No shame-faced outcast ever sank so deep,
But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven."

JUSTICE BETTER THAN CHARITY.

As Ruskin has observed in his "Crown of Wild Olive," it is easier to be charitable in the sense of almsgiving than it is to deal justly in the transactions of life. Many will give readily to the needy who will not act fairly with those with whom they have business relations. By questionable methods they enrich themselves, and then make a great display in the distribution of their benevolences. And, verily, they have their reward. The world applauds, and too often the Church joins in the concert of praise.

But no philanthropy can atone for lack of uprightness in conduct. It is nobler to deal honestly with the workman in the payment of wages, and in transactions over the counter than to build libraries for him or pension him in his old age with money which has been improperly extorted from his pocket. The unequal distribution of wealth has been the problem of the centuries. The owners of mines and factories become multi-millionaires, while the laborers, who in a large measure create the wealth which they appropriate, live in penury and want. Let the captains of industry, if they really wish to do good and desire the love of humanity, be just to their employes by giving them a larger share of their joint earnings. And this should be given from week to week, or month to month, while the fortune is being made, and not when the employer, stricken with old age, can no longer enjoy his hoarded millions. Nor should it be bestowed as charity, but as that which of right belongs to the toiler. Thus given, it would tend to maintain his self-respect and independence, and enable him to have more of the comforts of life and furnish his children larger opportunities.

There is too much homage and adulation of the rich in our day. They are too much extolled for their contributions of money wrongly wrung from the people. Justice should come before generosity. The path of rectitude, though it may never lead out of poverty's obscure vale, is more honorable than the crooked way which brings one to the mountain top of success and wreathes his brow with the laurels of a purchased fame. And such will be the Master's irreversible verdict "on the last great day."

SOME EXCERPTS OF THE LAYMEN'S CONFERENCE.

By Roland H. Stoker.

With an out-of-town attendance of 3,000 persons and with every condition auspicious the second Biennial Conference of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, was held in the large auditorium at the Fair Park, Dallas, February 13-22.

Every preparation had been made for the conference, and all went well. Features were addresses by five Bishops of the Church and the raising of \$25,000 for the support of the Laymen's movement for the next three years. Actual figures show, it was stated, that for every \$1 expended in the movement at least \$10 is obtained for missions. One man, who would not give his name for publication, called President John R. Pepper aside and gave him a diamond ring to be used in the cause. "Take this," he said, "it represents several Korean churches in value."

President Pepper Reports.

President John R. Pepper made his annual report as follows:

We record with profound gratitude to God that the Laymen's Missionary Movement of the Methodist Episcopal Church, South, has thus far made good in its undertaking to arouse the large army of men in its ranks to an adequate sense of obligation to evangelize the world in this generation.

Public enthusiasm has settled down to a steady march toward the great goal of involving every man in the Church as a genuine bread-winner, as it were, for God, and as an evangelist for his brother man.

Gains to date and cheering signs for the future may be summed up as follows:

1. A deepening sense of personal responsibility on the part of laymen.
2. Much better business methods have been introduced into very many Churches.
3. Great activity in the circulation of literature touching all phases of the services, and especially that of missions at home and abroad.
4. A large visitation of churches and many services held by laymen and hundreds of offerings taken, for we hold as our twin motto: "A service in every Church and a weekly offering by every member in Southern Methodism."
5. The every-member campaign has found favorable response with fine results during the last year. It is the ideal plan.

Specials for Missions.

6. Many specials for missions have been undertaken in sundry directions. Missionaries are now being supported by many individuals, equipment for missions furnished and other interest of a substantial kind shown by our men as never before.
7. Scores of pastors have been relieved of financial burdens by their leaders and committees of laymen in individual Churches.
8. A growing desire is shown by official members of Churches to make the assessments the very minimum of amounts raised and to go beyond it.
9. In a number of cases abandoned circuit Churches have been revived and made self-sustaining.
10. Some records show that \$2 per member for missions has been reached and in some cases much overtopped.

11. The actual amount of money raised for missions during the last two years as a direct result of the laymen's movement cannot yet be tabulated, but the aggregate is large and that which has gone into regular channels, as inspired by the movement, is much larger.

Helpful Conferences.

12. Numbers of helpful lay conferences have been held in stations and on circuits, which have been attended by many thousands of laymen with inspiring results.

13. Christian liberality has very substantially increased in some localities. One prominent conference shows the largest gains in its history since the inauguration of the Laymen's Missionary Movement.

14. A great body of Southern Methodist physicians has become deeply interested in the medical mission work of that Church and are contributing of their means to promote this important part of its service.

Some Suggestions.

Under the head of recommendations we would suggest:

1. The national laymen's campaign in about seventy-five cities of the country is having hearty sympathy and support by the men of our Church and we earnestly urge a continuance of the same at every point possible.

2. The key to the highest success of the Laymen's Missionary Movement is in the hands of the individual Church leader and his missionary committee. A general quickening of the missionary spirit is very manifest, wherever the Church has taken hold of the movement with anything like real earnestness. May we not, therefore, ask, with all seriousness, that our presiding elders and pastors everywhere in our connection help us to establish the work in every Church, and where a leader or committee is not now elected

that such be done at once and put the work on trial for a demonstration of its usefulness and genuine helpfulness to the pastor and Church.

3. In view of the fact that the Laymen's Missionary Movement has risen since our last General Conference, we recommend that some suitable memorial be sent that lawmaking body, suggesting that a proper recognition be made of this branch of work in the Church and wisely correlated so that its efficiency may be best conserved and augmented. Respectfully submitted.

J. R. PEPPER, President.

Subscribed \$25,000.

Twenty-five thousand dollars was subscribed for the support of the Laymen's Missionary Movement in the Church for the next three years. One man gave a diamond ring valued at \$400. "This," he said, "is the value of four Korean Churches. Take it." He would not allow the use of his name in connection with the gift. Among the principal gifts in the collection were the following: John R. Pepper, Memphis, Tenn., \$1,500; Gen. George Carr, North Carolina, Mr. Enoch, Mississippi, \$3,000; J. D. Whitcomb, Texas, \$1,200.

Bishops Present.

Only two active Bishops of the Church—Bishops Morrison and Candler—were absent from the city.

The Bishops were called upon for remarks, and briefly responded.

Bishop Hoss speaks.

Bishop E. E. Hoss said:

"There was a noted French physician who was a great democrat. His ancestors were all aristocrats. A friend asked him how it happened he, the son of aristocrats, was a democrat. The physician said he had dissected a great many aristocrats, but he had found nothing in them that was different from what he found in common people.

"I repudiate the old, medieval idea, which set the ministry apart, with peculiar privileges not enjoyed by the laymen. I have repudiated the doctrine that a minister is under obligations to be any better than any one else.

"I am not trying to lower the standard of ministers at all. I want to put the standard higher and higher all the time—to a height from which, looking down, it will seem abysmal. I want to see the day when all our pulpits will be filled with ministers with hearts burning like a world on fire. (Amen!) I don't want to lower the standard of ministers, but to raise that of laymen.

"There isn't any sliding scale of morals in Christianity. (Applause.) Every man, minister and layman, is under obligation to be just as good as can be. Thomas Arnold, of Rugby, told the boys that the highest way is the best way. I say, with all the emphasis and reiteration I can give it, that the highest way is the only way. (Applause.)

"I hope we have seen the dawning of a new day, a day when every man will think it is not only his duty, but his privilege to do something for the advancement of the kingdom of Christ, and we shall lose sight of our duty in the glory of our privilege. I have sometimes thought that I would like to have been in that little body of men who at Lundy Lane organized the Methodist Episcopal Church in America. But I would rather be here to-day. Great days are behind us, greater days are here and the greatest days are coming."

Bishop Wilson Talks.

Bishop Alpheus W. Wilson, of Baltimore, Md., Senior Bishop, said: "If I could put my arms round you I would hug each one of you to-day. It is gratifying to see so many men of our Church in conference to meet the great missionary needs of Southern Methodism. When the missionary work was first placed on my shoulders, as the Secretary of your Mission Board, think what might have been accomplished had I had behind me a force like this. By now, had that force been available in the day of our splendid early opportunity, we would be running sawmills and factories and putting the proceeds to the enlightenment of the degraded and diseased of the heathen nations.

"It was told when the office was given me that the task was well nigh hopeless, but I could not regard and do not regard as hopeless any task for Jesus Christ. I did not regard the missionary task as hopeless, and I told them that I was going to make something of it or break the Church up. I thought that a Church which couldn't sustain a missionary movement was not worth keeping.

"But I am drawing near the Valley of the shadow, and I cannot hope to see the consummation of the work which we are now prosecuting. I see, though, the signs which indicate to me the impending success of all your efforts. Remember, in your calculations, that your increases are not keeping up with the increase of population, and make plans accordingly. The great result of your work will be seen in the presence of Him on the throne and the Master shall come and say, with magnificent expression radiating throughout the regions of heaven, 'Behold, I, and the children God hath given me.'"

Address by Bishop Key.

Bishop Key, of Sherman, Texas, said: "I will tell you a story. In the absence of their parents, four children discovered their house to be on fire. They

extinguished the fire, and relating the occurrence afterward Tom told how he had pumped the water, Mary told how she and Bud had carried it in buckets to the fire and poured it on. And the parents inquired of the fourth child, 'What did you do?' The child said, 'I clapped my hands and said amen.' Consider me as clapping my hands and saying amen to what is said." (Applause.)

Bishop Hendrix is Heard.

Bishop E. R. Hendrix, of Kansas City, Mo., said: "Two converts to Christianity were on a steamer. They did not know one another, but one remarked, 'Hallelujah,' and the other promptly said, 'Amen.'"

The Bishop further, but very briefly, dwelt on this story in its application.

Bishop Atkins' Talk.

Bishop James Atkins, of Waynesville, N. C., said: "We have no hope of converting this entire adult generation. Whatever we may purpose in this generation, our work will be for the next generation. We will convert thousands in this generation, and the number will increase in geometrical progression the next generation. The work in which we are engaged is for those to be born, as well as for those who live, and let us pray unceasingly for the future as for the present."

Experiences in Africa.

W. R. Hotchkiss, of the Society of Friends, or Quakers, spoke with reference to his experiences in Africa, where, he said, when he went there fourteen years ago, over the very territory over which Roosevelt now travels in railroad sleepers, progress was made by swimming rivers and wading through swamps, with prowling savages and beasts attacking and disease threatening. There was no written language, and he and fellow-missionaries had to pick the language from the teeth of the natives, he said. He described the degradation of the natives; how he found eleven men and women and seventeen goats sleeping in a close room. The natives went absolutely naked, he said, and ideas of love, affection and virtue were fairly throttled.

"Don't despise the black man," he cried. "Don't despise him because he is down, because everything that lifts you above that savage is the result of foreign missionary work. At the very moment Jesus Christ was standing there in Galilee and preaching to men and when he was telling them to go unto all the earth, preaching the gospel unto the uttermost parts, your ancestors and mine were savages in the forests of Britain and Gaul."

Dr. Lambuth Addresses 4000.

Sunday night, before 4,000 people in the Fair Park Auditorium, "The Adequacy of the Gospel to Meet the World's Needs," was discussed by Dr. W. R. Lambuth, of Nashville, Tenn., Chief Secretary of the Foreign Mission Board of the Methodist Episcopal Church, South. Dr. Lambuth, from a fund of knowledge gained at first hand from work and travels in many foreign countries, ably presented the two phases of this theme: the inadequacy of non-Christian religions and the adequacy of the Christian religion to meet the material and spiritual needs of mankind.

Methodists Everywhere.

Prof. J. T. Henderson, representing the laymen of the Southern Baptist Convention, declared he traveled largely over fifteen States, but that he had never been able to get away from the Methodists. He said he was a regular John the Baptist for the Methodists. He expressed the belief that if he went on the wings of the morning to the uttermost parts of the sea he would find Methodists, and likewise that if he ascended into heaven he would probably find them there. He said he wouldn't care to go any further. He said he was present to hear fraternal greetings and to learn methods from the Methodists. He charged the Methodists to act with dispatch and without waste in their missionary activities. Prof. Henderson was liberally applauded.

Dr. W. W. Pinson, of Nashville, Tenn., a Missionary Secretary of the Southern Methodist Church, declared he doubted whether Methodists would be found on the uttermost parts of the sea, "as Methodists don't take to water like the Baptists."

Ancient Legislation.

In referring to a committee appointed from the Laymen's Executive Committee and from the Board of Missions of the Methodist Episcopal Church, South, a memorial requesting the General Conference of the Church to increase lay representation in all the conferences, quarterly, district, annual and general, Southern Methodist laymen took what is regarded as the most important action of the biennial conference here.

The memorial was not adopted by the laymen, though unofficially indorsed by them. It was referred to the special committee representing two important committees that it might be presented in its most proper form to the General Conference, which meets in May, at Asheville, N. C.

The laymen refrained from taking any action with reference to the request of women of the Church for equal voting rights with men. This right has been accorded the women for many years in the M. E. Church. The women did not push their campaign at Dallas, other than by the distribution of literature. They say they will make an aggressive campaign before the General Conference.

ANENT CENTENARY COLLEGE.

By Rev. Walter G. Harbin.

"Delightful for situation" applies in all its fullness to the new home of the Centenary College of Louisiana, at Shreveport. On a gentle slope of a hill, which, for this country, is quite a high one, with the fragrant pines crowded thick on every side, and the most healthful water in the State immediately accessible, the situation affords about the best that nature could offer. The building itself is a handsome brick structure, heated by steam, and lighted throughout with natural gas. The rooms are so arranged that each has a double window—twin windows the carpenters call them—and these windows are each unusually large. It is the best lighted, best ventilated college building I ever saw, and I have seen several, though by no means all that exist.

It was the good fortune of the writer to spend a week under the roof of Centenary, conducting the annual revival meetings held under the auspices of the College Y. M. C. A. When I arrived I was very dubious about the outcome of the meeting. Dr. Weber, after a heroic struggle with a complication of most painful and serious ailments, had been compelled to give up the unequal struggle. But this was not until the college had been left practically without a head for several weeks. It is not the easiest thing in the world to pick up a college president just when you need one. Dr. Hill had just taken charge and had been on the ground hardly long enough to have any sort of grip on the situation.

I was delightfully surprised at the outcome. The meeting was a delightful success. One of the best results was the organization of a Students' Volunteer Association, headed by Brothers Henderson and Jameson, themselves volunteers. Several of the strongest young men in the institution have taken the matter of going to the mission fields under advisement, and are seriously asking for light.

I would ask those who read this, and are so disposed, to pray that God might call several men from Centenary to Korea. I heard Mr. Yun, in the Laymen's convention at Shreveport, state that Korea could be evangelized in ten years. Centenary ought to make some living contributions to this heroic achievement in the great field of missions. I was about to say Homeric achievement, but I will amend my thought, and say apostolic.

While there was some slight disorganization incident to the unsettled condition of affairs due to the illness of Dr. Weber, Centenary showed the result of the preceding thoroughness of organization in the remarkable quickness with which it recovered from the staggering blow, and settled down to good, thorough work under the management of Dr. Hill.

God has many peculiar providences. When Dr. Hill took a supernumerary relation at the last session of our Conference, there were many who could not understand that it was all for good; and yet, thus early, we can see the hand of God in it in the fact that this splendid man was able so soon to respond to the call of need from Centenary. Few men could have gotten so firm a hold upon affairs so promptly. The entire student body has responded with remarkable promptness to his personality, and one finds it impossible to realize the radical change that has transpired within the past few months. For a college to change presidents in the middle of the term, is very much like an army changing commanders in the midst of a battle.

Dr. Hill's chapel talks are manly and strong, and they wonderfully impress the young men for good. But the principal means by which he has so soon won the love of the student body, aside from his fine character, is his deep personal interest in the individual student. The last morning I was at Centenary, as I sat at the breakfast table, Dr. Hill came in. He spoke to several young men, calling them by their first names. A young man, sitting at my table, said: "I don't see how he does that. I have been here since September, and I don't know the first names of all the fellows, but Dr. Hill hasn't been here a month, and he knows every fellow's first name." He knows more than that, too. And the young men are finding out that he does, and as they make the discovery they more and more desire that what he knows

about them may be admirable. Centenary has experienced a great misfortune in the loss of Dr. Weber from his place at her head for the rest of this term, but God himself looked after her interests in getting such a man as Dr. Hill ready to take his place.

Time fails me to mention the young men who wrought so nobly in the meeting. First of all, I would say that Dr. Hill left his complicated and difficult tasks, and was present at every night service. Special mention should be made of the work of Brother Griffin, the president of the Y. M. C. A. He is a young man of unusual strength of character, and will do a great work for God in his solid way, some day. Among the young men who are not studying for the ministry, the work of Mr. Honeycutt was especially commendable. Centenary has in her student body a fine class of Christian young men, to whose number the meeting added many.

With a new building, and one or two additions to the faculty, which is very much over-worked at present, Centenary will do great things for Methodism in this generation.

Haynesville, La.

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

III.

You may infer from my last that I am a Methodist—warp and filing. Yet I am not a bigoted, self-conceited, hide-bound Methodist. I have but little patience with such. I know that all the good people are not in the Methodist Church; yet I am a Methodist, all the same. I know my good Baptist friends will not think less of me for being plain and outspoken along this line.

There are some like the man I knew in Harrison county, more than fifty years ago, named Batton. He said on one occasion: "I believe the legislature ought to pass a law compelling everybody to join the Baptist Church." A Mr. Bounds, standing near, said in reply: "Pity but a law was passed requiring all fools to be killed. If so, you would go up mighty quick."

I was converted, regenerated, in the year 1855. As intimated in a previous chapter, I have no knowledge of a time when I was not concerned about my eternal interest.

In the years 1854 and 1855 Rev. George Wade, late of the North Mississippi Conference, was pastor of Pear River Circuit, which included all of Pike county and that portion of Lawrence county west of Pearl River. In the early part of 1855 I began to feel more and more concerned about my soul's salvation. A prayer meeting had been organized (just when, I do not know) at old Pine Grove Church, near my father's home, led by Wm. Conerly, Gilbert Grubbs, my father and others. It was a prayer meeting of the right sort. As interest in the prayer meeting increased, interest in the public preaching service increased. All the truly religious people took an interest in prayer meetings, as well as in all other church services. (I may add, by the way, that the same conditions are true to-day.)

On Saturday, the 3d of May, Brother Wade preached a wonderful sermon to a houseful of people. Six joined the Church at the close of the service. Among the number was my brother, Lem. As he gave his hand for membership, a great burden was lifted off my soul. The meeting was continued five days. On Monday, the 5th, about 12:30 p.m., while Rev. A. B. Nicholson, late of the Mississippi Conference, was preaching one of his characteristic revival sermons from the text, "He is altogether lovely," wherein he spoke of Christ's work, miracles, life, crucifixion, burial and resurrection, and during which time he was very happy, I experienced, just before the close of the sermon a great change of heart, and felt very happy. I hardly knew what was the matter with me. When penitents were called, I went forward, kneeled down, but was too happy to pray. I cried, I shouted; I looked around and saw my precious mother, who had been so deeply concerned about her boy, Henry, and she was shouting aloud the praises of God. In an instant I was in her arms. Her prayer was heard. Her boy was saved. I tell you, it was good to be there.

Religion, pure and undefiled, is a good thing. Why everybody is not religious, I do not understand. All Methodists are not religious. Neither are all Baptists and Presbyterians religious. Yet, all who are truly so live together in peace, love and unity, regardless of denominational preference. No truly saved man will deny that.

After my conversion, I was a new man—"new creature in Christ Jesus." I sought no excuse after that to keep away from prayer meeting, and the regular church services. It is just that way with all the truly saved. Some may doubt it, but I know it is so. I walked ten miles on one occasion, fifty years ago, to be at prayer meeting, and got well paid for doing so.

I got a good start in early life, and I have never willfully departed from my God. I have never contemplated turning my back on God and his Church. I learned very soon that I could not mix religion and the sinful pleasures of the world. Hence, I resolved never to go where my Christ would not be a welcome guest. A Christian has no business going where Jesus would not go, nor doing what he would not do. He simply cannot afford it. "Abide in me, and I in you," said Christ. "God is love; and he that dwelleth in love, dwelleth in God, and God in him." (1 Jno. 4:16.) Where there is hatred and malice, envy, etc., there is sin. And there is no room in the soul of a true child of God for sin. All unrighteousness is sin. All true Methodists are Christians. So with all true Baptists, or Presbyterians. Let us "do justly, love mercy, and walk humbly with our God." Then, it will matter little to what religious denomination we belong.

I had good nursing, for I was simply a child in Christ, and needed to be cared for as such. I asked a young brother who was converted the same time: I was how he was getting along, religiously. "Mighty bad," was his reply. He then said to me: "If I had such parents as you have, I could be religious." We wept and prayed together. He is still living—an old man, with a host of children and grand-children.

It pays to train children for God and the right, in more ways than one. "Good understanding giveth favor; but the way of transgressors is hard." (Prov. 13:15.)

BROTHER ELLIS ON THE STATE OF INFANTS.

Dear Brother Meek: I quote two sentences from the articles of Brother R. A. Ellis which recently appeared in the Advocate. In the issue of Feb. 3, he says: "Our carnal nature was the work of God. It was not and is not sinful; it may become sinful, and has as relates to a full humanity. But each for himself and not because he inherited a tainted moral nature as an effect from his father Adam, who fell shamefully." In the issue of Feb. 17 he says: "I most solemnly aver that depravity is not sin, or that it has any existence apart from the individual transgressor."

To my mind, Brother Ellis' belief, thus stated, is at variance with our Seventh Article of Religion, which declares that "original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

Without purposing to enter into a controversy with Brother Ellis, we venture to say: The fact that infants are born in a state of salvation (justified), "the free gift having come upon all men (infants included) unto justification of life," is so clear in his mind as to obscure the existence of inherent depravity, and makes him forget that the justification of infants no more militates against the doctrine of natural depravity than does the justification of believing adults, and Brother Ellis will not deny that depravity still remains in the justified grown man and woman.

SENEX.

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Gulfport, Miss.

Secular News and Comment

It is reported that a large hospital in Africa has been named for Mr. Roosevelt. This is the second such institution to bear that honored name. The other is located in New York City.

The Chinese Government has appointed an army commission to visit Japan and the United States to study military methods. It will leave to perform its appointed task about a month hence.

President Obaldia, of Panama, died suddenly from an attack of heart disease on March 1. He was elected chief executive in the summer of 1908, and was considered a patriotic and judicious ruler. He was 63 years old. Panama has two vice-presidents, the first of which, Dr. C. A. Mendoza, will now become president.

A wealthy farmer of Rome, Ga., got on a spree several days ago, and, while under the influence of liquor, his clothing caught fire and he was fatally burned. With his last breath he requested that "Whisky did it," be carved as an epitaph on his tombstone for a warning to any who may chance to read it.

The Mississippi Legislature seems disposed to take a forward step in the right direction in dealing with the matter of legal executions. On March 1 Governor Noel, in his daily message, recommended a change in the present method of executing criminals, and straightway a bill was introduced which provides that all executions be disposed of within the walls of the Penitentiary.

The Treasury Department at Washington has announced that the present per capita circulation of money in the United States is \$34.87. This calculation is based on the estimate that on March 1, the total population of the nation was 39,883,000, and that the aggregate amount of money in the country was \$3,134,093,250. There is now in circulation nearly \$50,000,000 more than there was a year ago.

The Fourth International Conference of American States will assemble at Buenos Ayres on the 9th of next July. The following will be the delegates from the United States: Henry A. White, Rhode Island, Chairman; Enoch H. Crowder, Missouri; Lewis Nixon, New York; Bernard Moses, California; Lamar C. Quintero, Louisiana; Paul S. Reinsch, Wisconsin; and David Kintry, Illinois.

An omnibus public buildings bill is pending in Congress which carries an appropriation of \$75,000 for a home for Vice-Presidents of the United States. Mr. Bartholdt, Chairman of the Committee on Public Grounds and Buildings, is said to have been the originator of this idea. The proposal seems to us to be proper and reasonable, and we trust that it will command the requisite vote for its passage in the national legislature.

A terrific avalanche of snow, a mile in width, bringing with it trees, bowlders, and other kinds of debris, swept suddenly down from the mountains near Wellington, Montana, on March 1. Two Great Northern trains were hurled from the track and carried down the slope by the descending mass. The bodies of eighty-six victims have been recovered, and it is estimated that the list of the dead will certainly reach 100.

The citizens of New Orleans are agitating the question of having a great Pan-American Exposition in this city in the winter of 1915-1916 as a celebration of the completion of the Panama Canal. A committee of twenty-five appointed to consider the question has reported favorably, and it is thought that the next move will be to send a delegation to Washington to bring the proposed project to the attention of the Government. It is calculated that the exposition would cost not less than \$17,000,000, of which amount the United States would likely be asked to contribute \$5,000,000 and the Central and South American countries \$5,000,000. The scheme as yet is

in an indefinite condition and what it may eventually in will likely be something wholly a matter of conjecture.

Count M. de Perigay, a French scientist, has been in the Peten District of Guatemala some months looking for traces of Aztec ruins. A special dispatch to the Picayune says that the Count has arrived at Belize, Honduras, with wonderful stories of a buried city he had found in Guatemala. The buried city is said to be about two miles beyond Benque Viejo, the last town on the frontier of British Honduras, and is a considerable distance from any traveled road. Count Perigay is on his way to Guatemala City to confer with President Cabrera, and may in a short time return to commence excavation.

From the Commercial Appeal of the 3rd inst. we clip the following: The Washington County, Miss. Historical Association has been organized with Mrs. Robert Somerville, president; Capt. W. W. Stone, vice-president; and Miss Amanda Worthington, secretary and treasurer. A committee on by-laws was appointed to consist of T. P. Worthington, H. T. Ireys, S. M. Spencer, W. W. Stone, and A. J. Rose. The executive board is composed of Mrs. Gracia Walton, S. M. Spencer, and H. T. Ireys. The objects of the association are to collect and preserve data relating to Washington county and its early settlement, and especially of the pioneer men and women who came and opened up lands in advance of the Civil War and the railroads.

That scholarly and judicious periodical, The Outlook, makes the following pertinent comment upon the Statehood Bill now pending in Congress: "Apparently two new States are about to join the Federal Union without any adequate consideration of their fitness for their responsibilities. According to the twelfth census, New Mexico had ten years ago a population of 135,310, and Arizona had a population of 122,931. It is estimated that by this time New Mexico has increased its population to about 230,000, and Arizona to about 157,000. This means that New Mexico has less than half the population of Baltimore, which is but a single city in one of the smallest of the Eastern States; and that Arizona has a population many thousands less than Rochester, New York, and many more thousands less than Providence, Rhode Island, which is a city in the very smallest of the Eastern States. The fact that these two States will bring four new Senators into the United States Senate, having a combined vote equivalent to the vote of Senators representing sixteen millions of people, is not to be contemplated indifferently."

LET IT STAND.

By Rev. J. W. Campbell.

In the last issue of the Advocate I read a communication from the pen of Rev. J. E. Harrison, of San Antonio, Texas, entitled: "An Appeal on the Order of Worship," and I craved just a little space that I may offer a friendly criticism thereon.

Brother Harrison says: "A large majority, 2 to 1 (of our ministers), desire to restore the order of worship as it was in the discipline of 1892." I submit that this statement is no argument why we should return to the old order, for if it is, then the large majority of Jews who wished to return to the flesh pots of Egypt after they had journeyed from thence were right and Moses did wrong in opposing as he did. So, also, when the apostles and their priests in the time of Christ tried to keep down the "new order" (and by a large majority) and to have been right, and it must have been wrong to return to the old order to oblivion.

Again Brother Harrison says: "All admit that the new order cannot be used generally in our church." In this he is certainly mistaken. I answered his circular sent to me personally, and I, for one, made no such admission.

In using the "new order of worship" I have found it usable in country, and village, and city. I have never found a country congregation so unsophisticated that I could not get them to repeat the Apostles'

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Creed, and I have never found a congregation but that could be taught to use the Gloria Patri with the same ease that they could sing the Doxology.

Our present order of worship gives the people a chance to participate in the exercises of the hour, and to our ministers begrudge their congregations that liberty? The use of the Apostle's Creed affords the young people a good chance (if the preacher will use his opportunity) to learn about the fundamental doctrine of our holy religion, and do our ministers desire to deprive them of this? (I never heard of a minister under the old order of worship giving any kindred instruction.) And then, too, if the Apostle's Creed is to be discarded, why not also discard the Apostolic Benediction and let the minister improvise one of his own?

But I do not care to take too much space, therefore I must be brief; however, I wish to direct your attention to one more point. Near the close of Brother Harrison's article he makes two propositions (printed in italics), and then as a last thing asks: "Don't you think these two agreements constitute an adequate settlement of the question?" For my own part I think it would be adding disorder to confusion. And if there be confusion (as some complain) it is not because of the new order of worship but because of the lack of loyalty of some ministers in not using it. I fear that that Brother Harrison's proffered settlement would have the opposite effect than the one intended. We are expected to keep the rules of the church rather than to mend them—let us observe our order of worship and not tinker with it.

Prayer, Miss.

ANOTHER COMRADE GONE.

On Sunday morning, February 27 ult., Brother J. C. Lowe passed away at his home in Monticello, Tenn. He was a member of our Ministerial Relief Association. The members have until March 24 to pay Assessment No. 2, which goes to Sister Lowe. She is to die and worthy, and I urge all the members to send their mortuary fee to Rev. John Forsy, Oxford, Miss., as soon as possible. At a later date will issue call for Assessment No. 3.

T. W. LEWIS, President.
Columbus, Miss., March 5, 1910.

DR. BOSWELL NO LONGER ON THE TRIPOD.

Dear Brother Meek: Though no longer on the tripod, my eyes are still open, and I read everything Dr. Winton writes me about everything. And I ask him not to be so hard on "the Texas" Dr. Rankin is a good editor, but not a theologian. Fraternally,
RUB VILLE, Miss.
JNO. W. BOSWELL.

Church News

Bishop W. A. Candler will preach the Commencement sermon of Rutherford College, North Carolina, in May. The "farholders" will hear a great sermon forcefully delivered.

Bishop W. A. Quayle, of the Methodist Episcopal Church, has a new book in process of publication. It is a volume of over four hundred pages, and will be issued by Jennings and Graham. The title is "The Pastor-Preacher."

Senator A. J. Beveridge, of Indiana, addressed 2,000 men on the occasion of the recent meeting of the Young Men's Christian Association at Indianapolis. He is both a statesman and orator, and, like Mr. Fairbanks, who also is of that commonwealth, is a loyal Methodist.

The press dispatches state that the Lowndes County Sunday School Association will meet in the Second Methodist Church at Columbus, Miss., March 25. Rev. W. Fred Long, the State Secretary of the inter-denominational work in Mississippi, will be present and deliver an address. Many delegates are expected to be in attendance.

The Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, has begun the creation of a fund for the help or maintenance of its retired missionaries. This is a wise and timely movement, which deserves to succeed. Those who wear themselves out in such service should not be allowed to suffer when unable to work longer.

Mr. J. C. Purnell, of Winona, Miss., in behalf of himself and wife, recently presented the Episcopalians of that town a deed to a \$12,000 brick church just completed. Mr. Purnell is a man of large means, with philanthropic inclinations. Not long since he erected for the Confederate Veterans of Montgomery County a beautiful and appropriate monument.

The North Georgia Conference Woman's Home Mission Society is wide-awake and active. Among other enterprises, they have five traveling libraries of fifty volumes each. They are used in mill settlements and country schools. We heartily commend this effort to diffuse wholesome information on the part of our Georgia sisters, and wish that their good example might incite others to do likewise.

Dr. S. A. Steel has recently been conducting revival services at Greensboro, N. C. Referring to his work the North Carolina Christian Advocate says, "Rarely has it been the privilege of this city to enjoy a series of such remarkable sermons. His themes were such as to well-nigh cover the ground of a full presentation of the great doctrines of evangelical Christianity, and his style and manner of delivering them were of such force as to attract large crowds."

We are grateful to Dr. W. F. Tillet, of Vanderbilt University, for a copy of his address on "Theological Seminaries and Teacher Training," which was delivered at the Semi-Centennial of the Southern Baptist Theological Seminary at Louisville, Ky., last September. The subject is important and timely, and the treatment of it is clear, forceful and scholarly. Dr. Tillet has performed a valuable service to the Church by the issuance of this pamphlet, and we hope that it may have a wide circulation. We also thank the honored Dean for one of the New Year calendars, which he sent out to the Wesley Hall boys, past and present, scattered abroad, now nearly a thousand strong. It is beautiful, appropriate and admirable in every respect.

The Laymen's Conference at Dallas decided not to have another session until three years hence, thus making it a triennial instead of a biennial gathering. The following officers were elected: President, John R. Pepper, Memphis; First Vice-President, C. H. Ireland, North Carolina; Second Vice-President, W. G. M. Thomas, Tennessee; Third Vice-President, D. H. Abernathy, Texas; Treasurer, F. M. Daniel, Arkansas; Secretary, W. B. Stubbs, Georgia, with headquarters at Nashville, Tenn. The Executive Committee is as follows: C. A. Sanford, Texas; J. S. Carr, North Carolina; and T. H. Southgate, Virginia. This committee will determine the place of meeting of the next Conference later.

From the Methodist Handbook, just issued, we glean the following Sunday School statistics for 1908: The Virginia Conference reported the largest number of Sunday school scholars, 73,864; the Northwest Texas came next, 68,910 scholars; the Holston followed with 64,450; and the Western North Carolina stood fourth, 64,217. There were only five conferences in which the church membership was equalled or exceeded by their number of Sunday School pupils. They were the Holston, Los Angeles, Montana, South Brazil Mission, and Western Virginia. The Conference having the smallest number of Sunday School scholars in proportion to church membership was the North Mississippi. If

these figures are correct Brother Nebbett and his coadjutors need to get busy in stirring up the brethren. In nothing can North Mississippi afford to bring up the rear.

The program of the Twenty-Fourth Annual Convention of the Louisiana Sunday School Association, which is to meet in this city March 15-17, has been issued. Among the more prominent speakers we note the following: Rev. F. B. Meyer, London, England; Mr. Marion Lawrence, Chicago, Ill.; Mr. E. K. Warren, Three Oaks, Mich.; Mr. W. N. Harishorn, Boston, Mass.; Rev. R. L. Wharrie, Cuba; Mr. W. N. Wiggins, General Secretary of the Texas Sunday School Association; and Rev. W. Fred Long, General Secretary of the Mississippi Sunday School Association. The music will be under the direction of Prof. E. O. Excell. Wednesday, the 16th, will be known as "Mississippi Day," when many prominent workers from that State will take part in the exercises, and Governor Noel is expected to be present. The railroads will give a rate of one fare plus twenty-five cents for the round trip from all points in Mississippi and Louisiana.

A meeting for the Chairmen of the Annual Conference Sunday School Boards of the Church was held in Nashville, Tenn., January 7 and 8. About twenty-five of these leaders were on hand, and the meeting, from the first session to the last, was one of interest and profit. It is the design of the General Sunday School Board to have a similar gathering annually. The following are some of the resolutions adopted:

Resolved, That the Sunday School Editor be and is hereby requested to publish in the Magazine the names and addresses of the Chairmen of our Sunday School Boards.

Resolved, That we respectfully petition the College of Bishops, when they next revise the "Course of Study" for preachers, to include in the first year's course some book which deals specifically with relation of the pastor to the Sunday school.

Resolved, That we memorialize the General Conference to pass a law constituting all members of Conference Boards members of the Annual Conference.

NEW ORLEANS CHURCH NEWS.

The pastor of the Louisiana Avenue Church is to be congratulated on the church bulletin he is sending out. It contains a fine cut of the church building and the meetings and services for the month of March. The "pleasant Friday evenings" in the assembly room is meeting a long-felt need in supplying innocent amusement and good, wholesome entertainment and music both for the members of the church and for the unchurched people. The sewing classes are doing a great work in reaching the homes, and in teaching girls how to make their homes happier. On March 20th, a revival meeting will begin with Rev. N. E. Joyner as preacher; Mr. I. N. Nibergal as singer, and Mr. R. F. Harrell as operator of the stereopticon.

On Thursday night, March 3, a very unique and profitable debate was held in the assembly room. The question was: "Resolved, That Home Missions rather than Foreign Missions should be emphasized." Mrs. Lily Meekin, and Hon. W. C. Chevis, editor of the Daily States, represented the affirmative, while Mrs. A. Inman Townsley and Hon. J. A. Woodville represented the negative. Dr. Jno. A. Rice gave a resume in conclusion, ably setting forth the claims of missions.

Rev. Henry T. Carley, the pastor of the Carrollton Avenue Church, has issued a neat little leaflet announcing the subject of his sermons for the month of March. The general theme for the month is: "Making a Life." Brother Carley is considered one of the most effective preachers among our younger pastors.

Rev. H. Whitehead, the pastor of Mary Werlein and McDonoghville, has received thirteen into the church on profession of faith during the past two months. An effective and genuine revival was experienced at Mary Werlein under the guidance of Rev. W. C. Harbin. Brother Whitehead reports interest in his work on the lower coast.

THE CORINTH DISTRICT.

Dear Brother Meek: During the past two years there has been the greatest revival work done within the bounds of the Corinth District in its history. Thousands have been saved and added to the church; pastors' salaries and Conference collections advanced; new houses of worship built, and a number of promising young men called to the ministry. Our district is in the best condition it has ever been in. We are no longer to be regarded as the hard portion of the North Mississippi Conference. We have a densely populated and rapidly developing field. We have as intelligent and consecrated a people as can be found in the State. Among our pastors in the district we have ten of the best preachers in the Conference, with several other promising young preachers, and a number of the best supply local preachers to be found anywhere.

We have one of the most unassuming, modest, yet intelligent and wide-awake presiding elders I ever

saw, in the person of Rev. Ben P. Jaco. I state a fact when I say it is largely due to his management, in connection with the work of the godly pastors, that things are in so good a shape. We have a district gospel tent, an idea which was conceived by Brother Jaco and this writer more than two years ago. Under this tent many thousands have been helped, stimulated, and saved, that would not have been otherwise reached. I have not written much myself during the time to the Advocate concerning these great meetings. A few reports were published of the fine meetings conducted by Brother McIntosh; but the results in some ways of all of them were embraced in the reports of presiding elder and pastors on the Annual Conference floor. My own presiding elder, in the reports of presiding elder and pastors on the Aberdeen District, have spoken to me in regard to the present year's work; hence, by the permission of the Editor, I desire to say to the pastors whom it may concern, that I always have more calls for my time during the summer and fall months than I can accept. When the pastors in a district secure my co-operation in their revivals during the spring months, I will be more inclined to give the summer to the circuits within its bounds—provided they will get a district tent. Every district should have a tent and keep it going all the time, not only in the towns, but on the circuits. The larger towns of a district could do no better missionary work than to aid a movement of that kind financially. It would be an intelligent expenditure of money that would do permanent good in bringing weaker charges to the front. I know of a circuit now in the bounds of the Corinth District that not long ago was considered a hard work in point of salary, as it only paid about \$400. A good deal of evangelistic work has been done on that charge and it now pays a salary of \$1200 and has one of the best preachers in the Conference.

The revival tent work pays in the salvation of multitudes of souls, many of whom do not attend the ordinary revival. Not that there is any power in a tent; but there is a point in getting sinners to attend the services of a meeting, so they will thus be in reach of the gospel. There is no quicker way to evangelize the world than by "beginning at Jerusalem"—the home field.

So far as I am concerned, as a co-worker with the pastors, those who wish may now write me from any district and arrange dates—work to begin in April. First calls, first served. Truly,

W. D. BASS.

Corinth, Miss.

EDITORIAL ENDORSED.

My Dear Brother Meek: I want to register my word of approval and appreciation of the recent editorial on "Profanity." I wish the Advocate could echo each week throughout Louisiana and Mississippi its strenuous protest against this pernicious habit until it should become as familiar as Cato's "Delenda est Carthago" in the halls of the Roman senate.

Why will otherwise clean men pollute themselves and their neighbors and their neighbors' children with this inexcusable viciousness? Thunder against it all you can! There can be no more profitable use of your columns.

T. M. DYE.

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RIGHT ON THE "WOMAN'S RIGHTS MOVEMENT" YOU ARE.

Let me approve most heartily the position of the editor of the New Orleans Christian Advocate concerning the introduction of women into the quarterly, district, annual, and general conferences of our Church. He rightly calls it a "woman's rights" movement. It proposes for the Church exactly what the hysterical suffragettes are proposing for the civil government, and it is fraught with quite as much evil.

Most of the good women of the Church do not approve the movement. It is said a petition is being circulated throughout the Church (the machinery of the Home Mission Society being used for the purpose) asking the approaching General Conference to approve the movement. It will secure the apparent approval of many names, doubtless. But if a counter petition were presented in each one of our churches (and it is to be hoped this will be done) it would receive a far greater number of signatures.

What good can come of this movement to put women voters and speakers into our Conferences? Will it benefit the women, the homes, or the children, of the Church? Hardly.

Above all, will it bring into the counsels of the Church greater wisdom, or secure wiser conclusions as to the business of the Church? Who will claim that such can by any possibility be the case?

It will not increase the membership of the Conferences; but it will only put out of them some men and bring into the Conferences some women—in most cases the women who will bring least wisdom and most emotionalism into our Church counsels. Of what use will that be?

Is there not already a danger of making our churches too effeminate? Are not too many men already drifting away from the Church? Will not this movement to put men out of the Conferences and put women into them, increase this dangerous tendency? More and more we must insist that the work of the Church of God is worthy of a strong man's powers. The Church must be made more virile instead of more effeminate. If we are to check the perilous drift of men away from it.

The suggestion that woman is not now represented in the Conferences of the Church is not founded in fact. Her husband, father, brother and son represent her. To have representation on a sexual distinction is a suggestion which itself bodes no good. It accentuates the fact of sex in a hurtful way and to an injurious degree.

If the women were brought into the Conferences of the Church, the discussions in those bodies would be as difficult to conduct as is the present debate with the few women who are advocating this ill-advised movement. If one meets them with strong arguments their feelings are hurt, and if one does not so meet them the Church is hurt. The solemn matters of licensing preachers to preach, examining and passing ministerial character, electing to holy orders, and trying misdoers for bad conduct, not to speak of other things of scarcely less importance, would not be attended to better, but rather worse, if women had membership in the Conferences. The few women who desire to have a hand in such matters are especially unfit for this work which they aspire to do.

In this and all other woman's rights movements a cry is raised that women are subject to some sort of injustice by being excluded from the work of men; but this is the sheerest folly. No matters of justice are involved. It is purely and solely a question of what is good for the Church of God, and of what is the Scriptural place of women in God's Church. The cry of "taxation without representation" is equally irrelevant and unfounded. In civil government the franchise does not rest on the fact of taxation. To insist on such an idea is to demand government on the basis of a joint-stock corporation in which votes are cast according to the money paid in. If such an idea is brought into the Church, then the kingdom of heaven is reduced to a plutocracy in which the payers do the voting. To carry the matter to its logical consequences the number of dollars paid into the treasury should determine the voting power of the payers, a few dollars giving a few votes and many dollars giving many votes.

This agitation is itself hurtful. It has already damaged the Home Mission Society, and it will do that Society more harm, if it is not speedily arrested. Perhaps a change of leaders in that body is what is needed, anyhow.

The Editor of the New Orleans Advocate is correct in his position. Let him hold his ground in spite of tears, railings and such like.

METHODIST.

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WOMEN WANT NO LAITY RIGHTS.

(From Southern Christian Advocate.)

Dear Brother Nettles: Will you please publish the enclosed article in the Advocate? It is written by the second vice-president of the Woman's Board of Home Missions, and I believe voices the large majority of women in our Conference.

Yours sincerely,

MRS. JAS. W. KILGO

Marion, Dec. 14, 1909.

Why the Women of the Church Do Not Want the Rights of the Laity.

We are not prepared to believe that the action of our Woman's Board of Home Missions in the memorial to the General Conference praying for the rights of the laity to be granted the women expresses the desire of the womanhood of our Church. There are many women, we believe, who are active workers, and who are intelligently studying the problems of religious activities, who have never felt the necessity for such action as is expressed in the memorial.

It is true that in some places our women are doing the work of stewards and Sunday school superintendents (we have never been connected, we are glad to say, with a congregation where there were not enough men interested to fill all these places); but even in places where this is done, if the women ask to assume these duties, it will only add to their responsibilities and in no way have a tendency to quicken the men to a deeper interest. We should rather be interested in legislation that would deepen in the men their sense of responsibility than seek to relieve them of work they should do and responsibilities they should bear, if for no other reason than for their spiritual and moral betterment. The women who have acted in these official relations have done it, we feel sure, with no desire of assuming the larger responsibilities and inviting the criticisms that come to those who are the members of the several Conferences.

The very fact that so many of our women and girls have of their own free will joined the Epworth League under its present management is proof that they are not dissatisfied with their relation to this organization. If they were not pleased to join, they certainly could have remained outside. We doubt if their labors and interest in the organization would be quickened by having the rights of the laity given them.

The women do pay much to the enterprises of the Church; but in most cases the husbands provide the money for their wives, fathers for their daughters; so that the large contributions to our Home Mission and Foreign Missionary Societies are made possible by the interest taken by the men in the work of our members.

The work of the women in these societies is a monument to their loyalty to the Master and zeal for his cause, as well as a proof of the Father's approval of the organizations. The Church has shown by every token that it gladly recognizes and appreciates the efficiency of our labors. It would be hard to convince me that any General Conference could be induced to enact such measures as would in any way hinder the real progress of our work. There might be legislation that some of us would not approve, but the same would be true if the General Conference were composed of women.

It was my pleasure to be present at the last annual meeting of the Woman's Board of Foreign Missions. If there was any feeling in regard to the subordination of that body to the General Board of Missions, it was not expressed in any way. It is hard to believe that the work of that Board has suffered any during this quadrennium as a result of the few slight changes made in their constitution by the last General Conference. If it were so, that body is capable of speaking for itself and would have been the proper one to do so.

It is true the women have not the legal right to vote when questions pertaining to their work are to be acted on, but do they have to remain silent? By no means. There are very few—if any—men composing the various official bodies of our Church who are not willing and glad to talk over the work of the Church with an intelligent, active Christian woman—and who does not welcome her counsel? When was she ever denied a hearing? The women do exert a large influence upon the legislation of the Church. The constant and unvarying consideration and courtesy that has been shown in granting the requests we have made in reference to the work of our own women's societies is proof sufficient that there is no cause for alarm that the manhood of our Church may not still be trusted with legislative affairs. There is no danger of the women "remaining silent." Most of us do not hesitate to let the men know what we want.

There is no need for any feeling of humiliation on the part of the women that they cannot vote. Our influence over the manhood of the Church is vastly greater than the power that would be wielded by the few votes cast by women as the result of granting the request of the Home Mission Board. We must not underestimate our present relation to the Church and its work. God will still bless the consecrated womanhood of our beloved Zion; and her in-

fluence as wife, mother, sister, and daughter will be among the mightiest forces in shaping the policies of the Church. Nor need she covet any greater opportunity than is hers by her very influence as wife and mother, sister and daughter as she counsels with father, husband, son, and brother, and studies together with them the great problems we as a Church are to solve. This influence she would not lose by having the rights of the laity—burdens, I should say—imposed on her, but that her influence would be at all increased we have not yet seen proved. She would subject herself to some hard tasks, some severe criticisms which many of our women are not trained patiently to endure; and from all these the men are glad to shield her, and her attitude is her mightiest appeal to all that is manly or noble in them to undertake these duties and bear these burdens.

MRS. J. W. PERRY.

Morristown, Tenn.

W. F. M. S.

MISSISSIPPI CONFERENCE. NOTICE!

A mistake has been made in announcing the date of our Annual Meeting at Hattiesburg. The correct date is March 23-27. All auxiliaries will please take notice.

BESSIE W. LIPSCOMB, Pres.

MRS. A. E. WYATT, Secretary.

NOTICE!

All delegates who expect to attend the Woman's Foreign Missionary Conference, to be held at Court Street Methodist Church, in Hattiesburg, Miss., March 23-27, please forward their names at once to Mrs. R. L. Breland, 314 Bay St., Hattiesburg, Miss.

NOTICE!

The work on the Meridian District grows steadily. On Dec. 16, at Enterprise, Mrs. Hand, the district secretary, organized an auxiliary with seventeen members; Mrs. J. D. Ellis, president. This auxiliary has very bright prospects.

MISS MINNIE BUNTIN.

Meridian, Miss.

W. F. M. S.

MISSISSIPPI CONFERENCE.

All delegates expecting to attend the annual meeting at Gulfport, Miss., March 16-20, should take certificates when purchasing tickets (on all roads), in order to secure the one and one-third rate plus 25 cents.

MRS. E. H. CARAWAY,

District Secretary.

IMPORTANT NOTICE.

The Annual Meeting of the Mississippi Conference, Woman's Home Mission Society, will convene in Twenty-fifth Avenue Church, Gulfport, Wednesday, March 16, and continue to the 20th. A large attendance is earnestly desired. The delegates will have an opportunity of visiting the Gulfport Mission, the Seamen's Bethel, and the Wesley House, Biloxi. Miss Bennett, the President of the General Board, will be present; also Miss Dragoo, our deaconess at Biloxi. Names of delegates are to be sent to Mrs. T. B. Rankin, 1417 Twenty-second Avenue, Gulfport, Miss.

MRS. T. B. HOLLOMAN, President,
MRS. C. R. McQUEEN, Rec. Sec.

NORTH MISSISSIPPI CONFERENCE.

The Woman's Home Mission Society of the North Mississippi Conference will hold its annual meeting in Columbus, Miss., April 2-6. All delegates and visitors are requested to secure certificates with railroad tickets. The names of delegates and visitors are to be sent to Mrs. J. W. Lipscomb, 822 Main Street, Columbus, Miss.

MRS. L. M. BROYLES, Cor. Sec.

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The Home Circle.

BRAVE PETER.

Far away across the sea there lived a little boy named Peter. If you could visit the home of Peter, you would find many strange things. The children wear wooden shoes, and the girls are dressed in quaint white caps and aprons. Wherever you looked you would see great windmills lifting their arms to the sky. The country is very low and there is always danger of the sea pouring in and destroying all the houses. To prevent this, the Dutch people have built strong sea walls, all along the ocean. The sea walls must be carefully guarded.

One day a little boy had been sent on an errand. His path lay beside the great wall. As he walked along he heard a sound that made him stand still. It was the sound of trickling water. Peter knew the meaning of that sound. There was a leak in the wall.

No one was in sight, so Peter ran to the spot and put his thumb in the hole. The dripping ceased.

He called aloud for help. No answer came. It was growing dark, and the water was very cold. He called again and again. No answer came. He was very cold and tired and his little hand ached, but he knew that if he removed it the hole would soon become larger and the water rush in.

In the morning they found him, weak and pale, but bravely holding his thumb in its place.

"He is a very brave boy," said they. "He has saved all our homes."—Willis.

A FUNNY CALLER.

There was one dish of apples on the table and another of popcorn, and a panful of chestnuts all ready for roasting, but Neddy didn't seem satisfied. He kept casting longing looks at grandpa. One thing was wanting to fill his cup of joy quite full, and that was a story. "Did you have New Year's Day when you was a little boy, Grandpa?" he asked pretty soon.

How Grandpa Gray did laugh, to be sure! "Why, of course," said he. "I've got sixty years of my own. Neddy, and they were all new ones to begin with."

Neddy looked puzzled for a minute. "Oh, but I didn't mean that," said he. "I meant, did folks have parties and go sleigh-riding and pay visits the way they do now, Grandpa?"

"Well, not quite," grandpa said, with a twinkle. He knew very well what Neddy was aiming at. "There were not so many people to make visits as there are now, Neddy. When your grandma and I first moved to this State, our nearest neighbor was two miles away, right through the woods."

"Oh!" cried Neddy. "And now it's most like a city here."

"So it is," said Grandpa. "But there was nothing except woods where houses and mills and stores are now. We hadn't much chance to pay visits if we wanted to. I remember a New Year's call your grandma and I had once, though, that was funny enough."

"Oh, tell it!" cried Neddy eagerly.

And of course that was just what Grandpa meant to do. He folded his glasses and laid them on the table. "Though there were so few people living near us," he said, "we had plenty of neighbors, such as they were. Very often we could hear the screech of a panther as he went roaming through the woods, and oftener than not the wolves howled at night around the edge of our little clearing."

"Oh, wasn't you scared—and grandpa?" asked Neddy, with big eyes.

"Not much," laughed Grandpa. "Wolves are cowardly animals in daylight, and I took care not to be far away from home after night. But one night—the one I was going to tell you about—we did get a start. It was New Year's Eve, a bright, pretty night, and we sat before the fire, your grandma and I, she knitting a sock, and I reading the news from a paper two months old, and watching the flames dance up the big chimney. All at once we heard the long-drawn howl of the wolves. 'Oh, dear!' said your grandma. She never could get used to hearing it. Nearer and nearer the sound came, and it seemed to come from the throats of twenty wolves. They're

in chase of something," said I; "a deer, most likely. 'Poor thing!' said your grandma, pityingly, and with that she got up and unbarred the door to open it. 'Suppose it should be a man?' said she. I knew there wasn't a chance of that, but I didn't say a word, and your grandma set the door wide open, and let the firelight shine out over the snow. She wasn't a minute too soon. There was a rush outside, and in through the door came a panting, frightened deer."

"Oh!" cried Neddy.

"As quick as a flash your grandma slammed the door and put the bar in place, and the wolves might howl themselves hoarse for all the harm they could do. Strangely enough, the deer didn't seem a bit frightened. He stood in the farther corner of the room, with his head down, looking at us curiously out of his big, soft eyes. Pretty soon your grandma went over and patted him, and by and by, when she got him used to the patting, she brought some corn from the grain bin in the loft and fed it to him from her hand. It wasn't much wonder the wolves wanted him for a meal. He was as fat as butter."

"Oh, Grandpa!" cried Neddy. "You didn't—didn't—"

"No," smiled Grandpa. "I didn't, though we needed the meat bad enough; and if I'd come across him in the woods, I suppose I would have shot him quick enough. We kept him all night, and in the morning opened the door and let him go again. And I believe that if your grandma hadn't been a grown-up woman she would have cried to see him bound away. I thought she came pretty near it as it was."

"Why, Grandpa, what for?" asked Neddy, turning an eager face toward the chair where grandma sat knitting something else than a sock for grandpa now.

"What did you cry for, Grandpa?"

"I don't believe I did," laughed grandpa. "If I did, I guess it was because I was lonesome and hadn't any Neddy to cheer me up."

"Oh!" said Neddy. Then he whisked his cricket around to grandpa's side. "Now, you tell me one 'bout another time when you lived in the woods, please, grandpa," he begged.—The Children's Visitor.

BETTY'S PLAYTIME.

"Oh, dear," said Betty, when mamma called her from play. "somebody's always a-wantin' me to do somethin'!" She ran into the house with a frown on her face.

"Betty," said mamma, "if you can't obey cheerfully—"

"But I always have to be doin' somethin'," burst out Betty. "I never can play—"

"You can play this whole day long," said mamma, quietly.

"And not do anything else?" said Betty.

"Not do another thing," said mamma.

"Oh, goody!" cried Betty, and she ran out and got her doll things and began making a dress for Cera May, her new doll.

Grandma came into the room while she was sewing.

"Betty," she said, "will you run up-stairs and get me my spectacles?"

"Yes, ma'am," cried Betty, jumping up in a hurry, for she dearly loved to do things for grandma.

"No, Betty," said mamma, "you keep on with your doll things. I'll get grandma's glasses myself."

Betty returned to her sewing, but somehow it wasn't so interesting as it had been. She threw it down the minute little Benjamin waked from his nap and ran to take him.

"Nursing is too much like work," said mamma, taking the baby out of her arms. "you must not do any to-day."

Betty's cheeks turned rosy. She thought of the times she had grumbled when mamma had asked her to hold baby. Now she would have given anything just to hold him one minute.

Mary Sue, Betty's best friend, came by to get her to go on an errand with her.

"I am sorry, but you can't go," said mamma. "Running errands is not play, you know."

Jack came running in with a button to be sewed on. Betty put on her little thimble and began sewing it on. But mamma came in before she had finished.

"Why, the idea of your sewing, child!" she said, taking the needle and thread out of her hand. "Run along to your play."

When father came home to dinner, Betty started, as usual, to open the front door for him. But her mamma called her back.

"You forget, Betty," she said in her pleasantest way, "that you are not to do anything for anybody to-day."

"Then I guess I'd not better ask her to drop my letter in the mail-box," said Cousin Kate. "it might interfere with her play."

"I'm tired of playin'," cried Betty. She ran out to the kitchen. Dinah, the cook, would let her help her, she knew. But, for a wonder, not even black Dinah would let her do anything.

"I've agwine ter a fun'ral," she said, "an' I've in a mighty big hurry to git off. But, law, honey! I wouldn't hab you 'rupted in your play fer nuthin'!"

Poor Betty! She thought the day would never end.

"Oh, mamma!" she cried, as she kissed her at bedtime, "do wake me up early in the morning. I want to get a good start. Helpin' is so much better than playin' all the time."—M. C. Wiley, in Pearls.

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Editorial.

"ANARCHY IN THE CHURCH."

Elsewhere we publish an article under the above caption, written for the Wesleyan Christian Advocate by Dr. A. M. Williams, one of the South Georgia delegates to the General Conference, which we consider exceedingly pertinent and timely. We do not refer so much to his criticism of the Nashville Christian Advocate for its alleged meddling with the affairs of the General Conference, though we are inclined to think there may be some justification for his strictures upon the course pursued by that none-too-judicious periodical; but rather to his ringing and forceful protest against the looseness and lawlessness so widely prevalent in many parts of the connection. Certainly, the case which he cites of a pastor presuming to have laymen assist him in the administration of the sacrament of the Lord's Supper is highly reprehensible—far too grave an offense to be passed over lightly.

But what is most distressing about the occurrence is that it is symptomatic of a general condition which Doctor Williams has not in the least exaggerated. One has only to observe to see that not a few of our preachers in the administration of the affairs of the Church have become a law unto themselves. They vary the ritual and disciplinary requirements almost at will, and seem to have forgotten the obligation which they so solemnly assumed "to keep" the rules prescribed by the law-making body of Methodism, and "not to mend them."

But not even this, in our judgment, is the worst feature of the present unfortunate situation. Vastly more serious, as we see it, is the open and unapologetic manner in which our doctrines and polity are inveighed against by both tongue and pen. In this day of ecclesiastical self-sufficiency almost any tyro in theology feels quite equal to the task of straightening out Wesley, Fletcher, and Clarke, and revising our time-honored Articles of Faith which have felt the impress of the masters. And for several months we have witnessed the spectacle of some of our leading church papers largely filled with "so-called" discussions of General Conference legislation, many of which have been little else than assaults upon our form of government and the proposal of sweeping and revolutionary enactments. Without a word of explanation or defense, these communications have been scattered broadcast over the land to mislead our people and create a feeling of unrest among them, and at the same time to give to outsiders an unfavorable impression of our Methodist economy.

But it may be asked, "Do you not favor allowing the Church at large to be heard on these subjects?" Most assuredly, we do; but by discussion within our own church circles at our various Conferences and by the right of memorial, a right which even the smallest body among us may exercise. To open the columns of our journals to unrestricted public agitation and make them a vehicle through which every man with a grievance may scatter far and wide the seeds of discontent and sedition, is, we

think, to pursue a course fraught with grave possibilities for evil. Is there any other denomination in the South whose government is thus flagrantly and publicly assailed? We have been reading for some weeks most of the church periodicals issued in this section, and we have been impressed with the fact that while we Methodists have been busy finding fault with our doctrines and polity, most of the other sects have been busy extolling the merits of theirs. It is our deliberate conviction that this widespread public criticism is doing us a vast deal of harm, and very little, if any, good.

But wherein lies the remedy for the condition of things which Doctor Williams has described, and which we have ventured to enlarge upon and discuss at some length? It lies in a complete re-enfranchisement of the law and a vigorous insistence upon its majesty and supremacy. It is, of course, not to be expected that all of our preachers and people will ever see alike. Differences of views will always exist, and decorous discussion at the right time and before proper tribunals is not only permissible, but desirable. But when the General Conference speaks by the crystallization of the predominant sentiment into law, it becomes the duty of all to acquiesce in the rule of the majority. No man has a right to insist upon having his own way in defiance of the enactments of the great legislative assembly of the Church. Though some of them may not be to his liking, he should faithfully endeavor to carry out the rules laid down in the Book of Discipline. The good of the Church demands it; his own self-assumed obligations require it. Any other course must necessarily tend to produce discord and anarchy.

There is but one honorable thing for a man who feels that he cannot obey the laws of his denomination to do, and that is to betake himself to some other fold where those laws are no longer over him. A minister who occupies the pulpit of a church and draws a stipend from people who love it and are loyal to it, and yet assails its doctrines and polity, is, to say the least, certainly not possessed of a very high sense of obligation or self-respect. When one of the great churchmen of England was on the eve of becoming a disciple of Rome and the air was rife with rumors to that effect, having occasion to discuss some doctrinal point, he sounded out strongly and unequivocally the Anglican view. Delighted to see his utterance, a friend wrote him a letter expressing his gratification, and observing that he considered it an indisputable refutation of the reports in circulation that he was about to become an adherent of the Roman Pontiff. Quickly responding, the distinguished ecclesiastic said that statement does not reflect my private view, but it is the view of the Church of England; and so long as I remain in that Church, it is my duty to support it and teach its doctrines. Would that his high sense of honor and obligation were more widely prevalent in our time!

A VETERAN CALLED HOME.

From several sources information has reached us of the death of the Rev. John C. Lowe, which occurred at his home at Monteagle, Tenn., on Sunday, February 27. He had been somewhat indisposed for about a week, but was not thought to be dangerously ill. Sitting in his chair, he was suddenly seized with an attack of heart failure, and almost ere anyone was aware that he was worse, had passed into the presence of the Master.

Brother Lowe was one of the older members of the North Mississippi Conference, having entered the itinerant ministry in 1861. During the many years of his active service, he filled a number of important appointments, and was a diligent and efficient worker. He was well educated, possessed a strong and vigorous intellect, and was a forceful and impressive preacher. His style was expository, and few men had a more comprehensive grasp of the fundamental doctrines of the Church. He was a man of strong convictions and unquestioned piety. His conduct and conversation were thoroughly clean and exemplary. He had the confidence and respect of all who knew him, and never was there the faintest suspicion as to the purity and probity of his character.

For the past few years Brother Lowe had been on the list of superannuates, and had made his home at Monteagle, Tenn. He attended the recent session of his Conference at Okolona, and was eager for work; but the brethren thought rest and retirement better for him. With his customary resignation, he accepted their judgment, uttering no word of complaint.

And now, far sooner than we thought, he has gone from us, leaving behind a worthy and unsullied record, and entering upon, we doubt not, a well-earned and glorious reward. His remains were laid away at Monteagle to await the resurrection of the just.

"Precious in the sight of the Lord is the death of his saints." How fast they are passing away, these men who bore the banners of the Church aloft in other days! But the great mission of the Church below is to perfect and fit its members for translation into the Church Triumphant above. To the sorrowing wife, daughters, and other kindred, we extend deepest sympathy, and pray that divine grace in large measure may be vouchsafed to them in this sad and trying hour.

BROTHER VAUGHAN'S REQUEST.

On another page appears an earnest appeal from Rev. R. W. Vaughan in behalf of the Louisiana Orphanage at Ruston, in which he makes a request that Easter offerings be taken in all the churches in the State to meet the urgent needs of that worthy institution. The condition which he describes should certainly evoke a prompt and generous response upon the part of the Methodist people of Louisiana, and we do not doubt that it will, if brought properly to their attention. We sincerely hope that every pastor will fall in with Brother Vaughan's suggestion, and that by concerted action enough money may be raised to remedy the present unhappy situation. No department of service in the Church is more Christlike, or more calculated to conserve the interests of the divine kingdom, than our orphanage work, and it should be liberally maintained, and as the opportunity opens, largely extended. Let us come to the rescue of our capable Superintendent, who has this work upon his heart, and who needs the assistance of each and all in meeting the difficult problems by which he is now confronted. In the glad Easter time, when our minds are filled with thoughts of the risen Christ and our lips are loudly singing his praises, could we more fittingly attest our appreciation of his benefits and blessings than by ministering to the needs of these orphaned little ones, whose only reliance is upon the Church of the ascended Lord?

PERSONAL.

Rev. C. F. Staples, of Gibbsland, La., favored us with a nice list of subscribers on the 2d inst. We highly appreciate his continued activity in behalf of the Advocate, and pray that God may crown with success all of his efforts to extend the Master's kingdom.

To Rev. T. J. O'Neil, presiding elder of the Newton District, we are indebted for the following interesting item of information: "Arrived at the Lake parsonage, Rev. and Mrs. H. T. Tolle at home, Martha Leonora Tolle." The Advocate extends most hearty congratulations.

The banner worker for the Advocate so far is the Rev. W. S. Lagrone, of Greenville, Miss., who has sent in about a hundred subscribers. Leading the procession, however, is nothing new for this tireless toiler. One would scarcely presume to look for him anywhere else than in the forefront.

Rev. J. E. Stephens, who is in his second year on the Jonesboro Circuit, North Mississippi Conference, is pleased with the progress of the work in his charge. The people generally are taking interest in the services, and the stewards have increased the assessment for the pastor from \$410 to \$660.

Rev. R. A. Tucker, who is in his fourth year at Kosciusko, Miss., still finds his work pleasant in that prosperous and growing town. The year has opened favorably, and he hopes to round out his quadrennium by going forward along all lines. We appreciate his efforts to take care of the interests of the Advocate.

Rev. E. S. Lewis, presiding elder of the Winona District, just back from Ruleville, Miss., writes us that Dr. J. W. Boswell is in the very highest favor in his charge. The pastor's salary was fixed at \$1200, and more than one-third of the amount paid in cash. Both Dr. and Mrs. Boswell are in excellent health and spirits.

Rev. W. E. Dickens is having success in his work on the Shiloh Charge, Mississippi Conference. He has a kind people, his congregations are growing,

and the outlook is most encouraging. He attests his interest in the Advocate, not only in words, but also in deeds. We thank him for the list of subscribers enclosed in his letter.

Dr. I. W. Cooper, the accomplished president of Whitworth College, passed through the city last Saturday en route to Gulfport, where he was to spend the Sabbath. In company with Rev. J. L. Sutton, he dropped into the Advocate office, where his visit was much appreciated. The editor keenly regrets having missed seeing him.

From Mer Rouge, La., Miss Mollie Higginbotham kindly sends a list of eighteen renewal subscribers to the New Orleans Advocate. We express our high appreciation of the valuable service which she has rendered, and pray that our paper may be a blessing to the homes into which it will continue to go for another year as a result of her faithful work.

The following brethren have our hearty thanks for subscribers sent in within the past few days: J. W. Honnoll, Tunica, Miss.; W. L. Broom, Oxford, Miss.; J. T. Lewis, Clarksdale, Miss.; M. R. Jones, De Soto, Miss.; J. R. Wilson, Kilmichael, Miss.; J. M. Massey, Anguilla, Miss.; M. M. Black, Port Gibson, Miss., and A. L. Davenport, Tremont, Miss.

Rev. J. D. Harper, president of the Louisiana Conference Church Extension Board, has kindly called our attention to the fact that our Calendar is in error in announcing the meeting of the executive committee of that board for March 20. The proper date of the meeting is March 22d. Those having business with this board will please note this correction.

Rev. T. W. Lewis has informed us that the laymen of the Columbus District, North Mississippi Conference, will hold a meeting in Columbus this week, beginning on Wednesday night and closing Friday at noon. Mr. J. R. Pepper and Hon. T. B. King, of Memphis, are expected to be present and deliver addresses, and the occasion promises to be one of much interest.

We greatly regret to report the serious illness of Rev. W. W. Holmes, pastor of the Louisiana Avenue Church of this city. For some days he was indisposed with la grippe, and on last Friday was seized with a chill, which was followed by an attack of pneumonia, from which he is still suffering. Let prayer be made for this stricken pastor and the anxious ones watching by his bedside.

Rev. H. S. Spragins has recently obliged us with a club of ten subscribers from the enterprising city of Greenwood, Miss., a municipality which is fast forging to the front both in industrial and church matters. It is needless to say that Methodism is flourishing in that field under the leadership of the present preacher-in-charge. Brother Spragins has a habit of winning all hearts and succeeding wherever he goes.

Rev. D. L. Cogdell, of Lula, Miss., who served the Coahoma charge last year, referring to the Minutes of the North Mississippi Conference, states that, instead of being set down as a dollar short on the assessment for Bishops, his work should have been recorded as paying in full. Brother Cogdell was never known to have a deficit on his Conference collections. No matter how difficult the field, he always gets them.

We regret to learn that Rev. H. Mellard, of the Mississippi Conference, is having serious affliction in his family. He himself is just recovering from a malignant attack of la grippe, and his eldest son, Reid, is in a hospital at Hattiesburg, where he was recently operated upon for appendicitis. We assure our friends that they have our sympathy, and we pray that speedy restoration to health may come to the stricken ones.

In a letter to the editor, Dr. H. W. Featherstun, the presiding elder of the Natchez District, writes: "Rev. H. C. Brown, on account of his health, has been forced to give up his work at Centerville. It is hoped that ten months of rest will restore his health and enable him to resume active service at the beginning of next year. Brother Brown is deservedly very popular at Centerville, and the church there greatly regrets that he must retire."

We regret to be informed that Rev. W. B. Lewis, of Canton, Miss., has just reached the city quite ill, having come for medical treatment. His condition is thought to be serious, and that only an operation can relieve him. His sons are with him, and no effort will be spared to promote his speedy recovery. Let prayer be made for this honored and widely loved minister, whose name is as ointment poured forth throughout all central and south Mississippi.

The New Albany (Miss.) Methodist Church has a choice and faithful member in the person of Mr. Howell Taylor, who is given to abounding in good works. He lately delighted his pastor, the Rev. L. M. Lipscomb, by giving him a trip to the great Dallas Conference, and has subscribed \$300 for continuing the campaign among the laymen of the Church. In addition to this, Brother Taylor is supporting a missionary in China. Such liberality is worthy of hearty commendation.

Last week we published two communications in favor of the woman's rights memorial. This week we are publishing two on the other side, which are

most excellent reading—one by Mrs. J. W. Perry, the accomplished Second Vice-President of the Woman's Home Mission Society, and another by "Methodist," who is an able and vigorous thinker and writer. And there are more yet to come. Read the New Orleans Advocate, if you desire to keep posted on current issues in the Church.

Rev. L. Carley is on his native heath in serving the people of New Augusta and Richton, Mississippi Conference, having been born in the county in which his present charge is situated. Among other things, he says, "We have never lived among a kinder people; they have endeared themselves to us very much. Mrs. Carley has been quite ill with cardiac asthma, but thanks to Dr. H. P. Smith, the preacher's friend, and a favoring Providence, she is now able to be up. The year has opened encouragingly."

We acknowledge the reception of a kindly invitation from that elect lady, Mrs. T. B. Holloman, to attend the annual meeting of the Woman's Home Mission Society of the Mississippi Conference, at Gulfport, March 16-20, and represent the claims of the Advocate. We should be, indeed, happy to accept, but with so many calls and pressing duties, we dare not indulge the hope of being present. We trust that the occasion will be one of both pleasure and profit, and that all the interests of the society will be promoted by this conference of workers.

Rev. E. K. Means, of Minden, La., sends us the following interesting news from his important charge: "The friends and former pastors of the Methodist Church at this place will be pleased to know that the church debt, amounting to \$4,000, has this day (March 1) been paid in full. Two members of the Board of Stewards, Brothers J. M. Miller and E. E. Reagan, were appointed a committee to solicit and collect the money. To the tireless efforts of Brother Miller, assisted by Brother Reagan, is due the success. The time of dedicating the church will be announced later."

From the press dispatches, we have learned with regret of the sudden death of Mrs. Blanche Divine Hoss, wife of Mr. E. E. Hoss, Jr., which occurred at their home in Muscogee, Oklahoma, on Feb. 28. She was a daughter of Mr. John L. Divine, deceased, a prominent and wealthy citizen of Chattanooga, Tenn., to which city her remains were taken for burial. About ten years ago she married the eldest son of Bishop E. E. Hoss, and one child, a son, was born to them, now about eight years of age. We deeply sympathize with Bishop Hoss and the other sorrowing ones in this sore bereavement, and pray that the Heavenly Father may comfort and sustain them.

In an appreciated personal note to the editor, Rev. H. T. Gaines, of the North Mississippi Conference, writes: "I was never better pleased with an appointment than I am with Minter City. Rev. J. A. Townes is the best man to his pastor in the Southern Methodist Church. I will put him against any layman that can be found anywhere. He has given us a horse, buggy, harness, and feed for the horse. He has supplied us with things to eat so constantly that our living has cost us very little." Truly, the lines have fallen to Brother Gaines in pleasant places. All, and more, than he has said of Brother Townes is true. A nobler, truer, larger-hearted man would, indeed, be difficult to find.

We regret to chronicle the death of Dr. J. W. Adams, which occurred at his home in this city on Saturday night, the 5th inst., after a lingering illness lasting about a year. He was in the 79th year of his age, having been born in Philadelphia on April 15, 1831. For many years he was one of the most successful and widely known dentists in New Orleans, but retired from the active practice of his profession about ten years ago. He was a prominent member of the Second Methodist Church, and was for many years superintendent of the Sunday school of that congregation. He was one of the trustees of the Methodist Depository in this city, in which building the New Orleans Christian Advocate is published. May God bless the grief-stricken family, and sustain them under the weight of this sore bereavement!

We were deeply pained to learn of the decease of Mrs. Mary Elizabeth Shumaker, wife of Rev. J. H. Shumaker, formerly of the Mississippi Conference, which occurred in Nashville, Tenn., on Feb. 21, after a long and severe illness. She was the daughter of Joseph C. and Mrs. Cynthia W. Smyth, and was born in the same city in which her life ended on Dec. 1, 1864. She was married to Rev. J. H. Shumaker in 1890, and for many years wrought faithfully as the wife of an itinerant Methodist preacher in North Mississippi. It was her failing health and the hope that a different climate might prove beneficial that influenced Brother Shumaker to lay aside his loved employ of the pastorate and take up his residence at Nashville. Mrs. Shumaker was possessed of many graces and accomplishments, and was an earnest and devoted Christian. She was never so happy as when working for the Master, and, wherever she went, exerted a far-reaching influence for good. Her obsequies were conducted in Elm Street Church and the interment took place in Mount Olivet Cemetery. Brother Shumaker has the sympathy and prayers of a host of friends in Mississippi in his irreparable sorrow.

LET YOUR EASTER OFFERING GO TO THE ORPHANAGE.

It necessarily follows, that in the establishment of an institution doing charitable work altogether, so long as that institution is unendowed and dependable on voluntary contributions for support, repeated calls for assistance must go forth.

The building of the Louisiana Methodist Orphanage, at Ruston, La., has thrown upon the Methodist people of Louisiana the responsibility of its care and maintenance, and as the number of inmates of our Orphanage is constantly increasing, the burden of maintenance becomes heavier and heavier. It will ever be so until some large-hearted, benevolent soul, who realizes our needs, comes to our rescue and endows the institution. Hence, I feel that I am perfectly within my rights to issue this appeal for help.

Within a year's time we have grown from a small family of thirteen orphan children and the matron, living in a small four-room cottage, to fifty-two homeless children, with two matrons, in our splendid, new home, now completed. Our expenses for maintenance have increased correspondingly. This has been the severest winter this section has experienced for years. Our fuel bill has been exceedingly heavy; groceries and other living necessities are high; some essential improvements necessary for the protection of our property have been made, and money has come very slowly since Conference.

We were unable to take up all of the note that fell due Jan. 1, and were granted a three-months extension on the unpaid part. That note will fall due April 1. We could not pay all bills for current expenses last month, and the bills for the present month will be due in a few days. There is an imperative need for help. We look to our preachers and people.

I have sent to each pastor an appeal asking him to take an offering on Easter Sunday, March 27, for the Orphanage. No man knows better than I the pastor's burden, and I would be among the last to add to the heavy load they carry, but I appeal to them now, because the need is great, and the children under the care of the Methodist Church in Louisiana will suffer unless help comes. I sincerely hope every pastor will respond to this appeal. If the appeal is made, I am sure the people will respond generously and liberally. Most of our people feel, as one of the leading laymen of the church writes me "no cause in connection with our church work lies closer to my heart." If the people are given a chance they will help.

SEND YOUR EASTER OFFERING TO THE ORPHANAGE.

ROBT W. VAUGHAN, Superintendent.

ANARCHY IN THE CHURCH.

A spirit of lawlessness seems to pervade our day. It not only manifests itself in lynchings and blind tigers, but also in a lack of observance of Church law.

Recently a prominent city pastor decided that the work of administering the elements of the Lord's Supper was too onerous, as there were many communicants in his church. He concluded that the stewards ought to assist, and forthwith called them to that office.

The ordination papers of a deacon authorizes him to assist in the administration of the Lord's Supper. There is absolutely no authority for any layman assisting in that ordinance. Aside from the ordination vow, this brother promised, when received into full connection, "not to mend our rules, but to keep them."

If he has the right to put aside at his own option the ruling of the Church and the custom of the centuries, because it does not suit his convenience or notion, how can he expect the members of his church to be faithful to their vows?

Another evidence of anarchy in the Church is the usurpation of the prerogative of the General Conference by the Nashville Christian Advocate in a recent number. The General Conference is our supreme legislative body. It is a judge of its own membership, makes its rules of order, and directs its committees. Nevertheless the Advocate instructs all parties having papers to present to prepare them in triplicate form and send them to the former secretary prior to the meeting of the Conference. There is no rule of order of the General Conference that authorizes such procedure. The suggestion of triplicate copies is against not only rule sixth of the last General Conference, which requires them in duplicate, but also in spite of the fact that the last General Conference refused to order triplicate papers.

In addition to this the Advocate undertakes to call the committees together for organization "on the afternoon or evening preceding the assembling of the Conference. Till the Conference passes on the credentials of its members there are no members of either the Conference or committees."

All these tendencies to usurp the prerogatives of the Church are unseemly, partake of the natural disorder, and tend to produce that anarchical spirit so prevalent in the present. We need a revival of regard for law, respect for disciplinary requirements and consideration for the parliamentary order of our assemblies.—Rev. A. M. Williams, in the Wesleyan Christian Advocate.

Marriages.

At Waynesboro, Miss., on Feb. 28, 1910, by the Rev. W. Forsythe, Dr. KAVANAUGH PAINE WOOD and BERTHA MAY, fifth daughter of Dr. J. F. Pou, Sr.

On Feb. 27, 1910, at the home of the bride's father, Jno. M. Lewis, by Rev. H. P. Lewis, of Jackson, Miss., Mr. A. MARTIN, of Meridian, and Miss THELMA LEWIS.

At the residence of Mrs. M. R. Trigg, Greenville, Miss., on Feb. 24, 1910, by Rev. M. L. Burton, assisted by Rev. W. W. Woollard, ROBERT NEILL BEADEL and Miss IDA ANNETTE JONES.

On Feb. 15, 1910, at 5:30 p.m., in front of the parsonage in Eureka, Miss., by Rev. C. Wesley Baley, Mr. R. J. MONTEITH, of Monteith, Miss., and Miss CATHERINE WILLIAMSON, of near Water Valley, Miss.

On Feb. 20, 1910, at 7 p.m., at the parsonage in Eureka, Miss., by Rev. C. W. Baley, Mr. H. V. DRAPER and Miss FANNY HARRIS, both of near Shuford, Miss.

On Sunday, Nov. 21, 1909, near Bluff Creek, La., at the home of the bride's parents, by Rev. J. W. Harper, Mr. MIKE CHANEY and Miss MARY McKNIGHT.

On Dec. 22, 1909, at the home of Mr. and Mrs. D. H. Roddy, near Kent Store, La., by Rev. J. W. Harper, Mr. L. B. CHANEY and Miss MINA RODDY.

At the home of the bride's parents, near Gilead, La., by Rev. J. W. Harper, on Jan. 12, 1910, Mr. JOHN BOOKER and Miss BESSIE CHANEY.

At the home of the bride's parents, Mr. and Mrs. L. Rogillio, near Olive Branch, La., on Jan. 14, 1910, Mr. LIONEL KENT and Miss CALLIE ROGILLIO, Rev. J. W. Harper officiating.

On Feb. 7, 1909, at the home of the bride's grandparents, near Olive Branch, La., by Rev. J. W. Harper, Mr. GEORGE ANDERSON and Miss MYRTICE WHITAKER.

On Aug. 8, 1909, at South Union Church, near Bluff Creek, La., by Rev. J. W. Harper, Mr. JOHN PENNINGTON and Miss EMMA CROWDER.

FERRY SEEDS.

For many years past I have planted Ferry's garden seeds, the company generously furnishing a large package, in addition to paying a fair price for advertising in the Advocate. The package came, as usual, to the office, but as neither the editor or publisher, or the bachelor foreman, had any use for the seeds, the package was forwarded to me at Ruleville. I shall use them. I have always found "Ferry's Seeds" reliable, true to name and first quality. The advertisement will tell you where Ferry's seeds may be found. We thank the publisher for kindly remembering his old friend.

JOHN W. BOSWELL.

Ruleville, Miss.

For HEADACHE—Hicks' CAPUDINE. Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take acts immediately. Try it 10c, 25c. and 50c. at drug stores.

CZAR AS SENTRY.

A story of how the Czar, like Haroun-al-Raschid, took a two hours' walk disguised as a simple soldier is officially reported from Livadia by the Court bulletin. His Majesty wore the uniform of a private of the Sixteenth Rifle Regiment, with complete accoutrements: a rifle, 120 cartridges, and a flask filled with water.

The Czar walked alone. Unrecognized, he saluted the officers, and he thus had an opportunity of seeing the soldier's life as it really is, and not as it appears at imperial parades.

A second anecdote also comes from Livadia, though unofficially. The Czar accompanied by an adjutant, was strolling in the gardens when he suddenly noticed a sentry attacked by hemorrhage. The man vainly tried to salute the Emperor.

His Majesty at once sent his aide-de-camp to order the soldier to leave his post and to report himself to a doctor. But the sentry refused, declaring that he was bound by oath rather to die than to leave his post without being relieved.

The Emperor himself then approached the soldier, and observed to him that by the same oath he was bound first to obey his Emperor, and that by the military code, he, the Czar, had, together with the officer of the guard, alone the right to relieve a sentry.

The Czar ordered the soldier to pass him his rifle and to be off at once.

The Emperor then stood on duty till the officer of the guard hurried to relieve the imperial sentry.—The Daily Mail.

In the March issues of the Youth's Companion appear three stories of adventure by A. W. Tolman—"The Link," "At the Levers," and "The Figure-Eight Knot." Not only are these stories of absorbing interest, but they well illustrate the remarkable acquaintance of this writer with the technical terms and practices in scores of different occupations.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

Made 41 Bales of Cotton

With Only One Mule

Read in our Farmers' Year Book or Almanac for 1910 how a planter in Terrell County, Georgia, made 41 bales of cotton with only one plow, a record breaking yield, and he had a nine weeks' drought—the worst in years. His gross income was \$2,098.47 for this crop. You can do it too.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. AMANDA D. JACKSON was born Sept. 25, 1855; was converted and joined the M. E. Church, South, when a girl; was married to George S. Jackson Dec. 23, 1877. Thirty-two years from that day she was stricken with pneumonia and fell a victim to its fatality Jan. 2, 1910. We laid her away in Old Friendship Cemetery, surrounded by many weeping and grief-stricken relatives and friends. Sister Jackson was the mother of eight children, six boys and two girls, of whom three boys and one girl preceded her to the better land. The husband and four children survive her. Sister Jackson loved her home and children with that love that makes labor sweet. She loved her church and was always in her place on preaching days. Her regular attendance makes her vacant seat more conspicuous. Loved ones, weep not as those who have no hope. Your loved one is not gone forever. Though death comes as a foe and deprives us of physical life, Christ comes as our friend and robs death of his sting and the grave of its victory, and offers us eternal life. You have only to take Christ for your personal Savior, and obey his teachings to meet your loved one in paradise.
E. C. SULLIVAN.

MARION McGEE was born in Pina county, Miss., on Feb. 25, 1841, where he spent his life. On March 5, 1861, when only 20 years of age, he was happily married to Miss Nancy Douglas, who still survives him. To this union there was born ten children. Three of his children preceded him to the grave; one son, Joe A. McGee, having passed away just a few weeks before his father's death. This was a severe shock to Brother McGee, who was in feeble health at the time, and he remarked that it would not be long before he would be with him. Brother McGee joined the Methodist Episcopal Church, South, in 1865, when he was twenty-four years old. He lived a consistent Christian life ever after. Uncle Marion, as he was familiarly called, was a devoted Christian, and during his last sickness talked with his family concerning his departure and the certainty of his hope, and on Dec. 19, 1909, the spirit took its flight, and he was no more. Ah, shall I say no more? No! It only returned to God, who gave it. Of him it can truly be said: "Sleep on, dear one, and take your rest; in the arms of Jesus thou art forever blest."
C. W. BAILEY.

JOHN A. JONES was born in Alabama May 21, 1840; went into the army as a Confederate soldier in the early part of 1861, was a member of the Noxubee Rifles, afterwards Company F, Eleventh Mississippi Regiment Infantry; was thrice wounded, and once captured. He was a member of O'Neal's Battalion of Sharpshooters detailed from Davis' Mississippi Brigade, and the whole force was captured after the fall of Rich-

mond and sent to Point Lookout, Ind. In October, 1865, he married Miss Mary C. Howell; in 1874 he joined the Methodist Church, and died near West, Miss., Feb. 10, 1910. He leaves a widow, two children and several grandchildren. May God bless and comfort them!
F. A. HOWELL.

JOHN H. MYERS died in Pelahatchie, Miss., Feb. 10, 1910. He was born Aug. 22, 1837. He was a member of the Methodist Church from his boyhood, and always took a live interest in church affairs. His last days were filled with religious joy, such as is rarely seen. He was ready and willing to go up and meet his Lord. He was twice married: first to Miss Emma Carr, and then to Miss Domie Patrick. There were born to him eleven children, eight of whom are living. There are a number of grand and great-grandchildren. His mechanical talent and industry made him a very useful man and a blessing in this section of the country. At Lodebas Church, after religious and Masonic ceremonies, the remains were laid to rest. May the loved ones follow his good example.
C. McDONALD.

On Wednesday afternoon, Jan. 26, 1910, God saw fit to call Brother J. N. SPINKS from this life of temptation to where there is no tempter. He had the privilege of living longer than his allotted time, having reached the ripe age of 81 years and 6 days when death came. He was born near Magnolia, Miss., Jan. 20, 1829. In this community he lived all of his life. His sunset was beautiful. As his sun slowly sank into the western horizon, the sky was tinged with the golden rays of hope for his loved ones. In 1855 he became a member of the Muddy Springs M. E. Church, South, where he remained a consistent member throughout his long, useful life. For nearly forty-five years he was church secretary; he kept the church records in fine, historic style. In 1869 he was married to Miss Ellen Guy, who now survives him. May the God of peace comfort the hearts of the bereaved ones, and may the calling of this brave Confederate veteran, patriotic citizen, and generous Christian draw us all nearer to Him whom we all must face sooner or later. We do not sorrow as those without hope, but look forward with the blessed assurance of being satisfied when we awake in His likeness, where we shall meet again this soldier of the cross, who has conquered the last foe, death.
J. L. DECELL, P. C.

RESOLUTIONS.

Whereas, God in his unerring wisdom has seen fit to take from our Sabbath school and class, Mrs. NELL TAYLOR HONNELL, therefore, be it resolved:

First—That we each and all, have sustained a deep loss, and with reluctance give up our friend, consoling ourselves that her removal has made heaven more attractive.

Second—That while we feel her loss most grievously, we know, from her pure life on earth, that she is now domiciled near the great white throne on high.

Third—That we tender our condolence to the bereaved loved ones and bid them look up, for while we bear the cross she wears a crown.

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MRS. MARY WALKER,
MRS. N. M. HAY.

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LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Alexandria	Mar.	6
Provincial, at S. G.	Mar.	12, 13
Natchitoches	Mar.	14
Melville, at Bethel	Mar.	20, 21
Simsport, at Woodside	Mar.	22
Boyce and Le Compté, at		
Le Compté	Mar.	24
Edin, at Liberty Chp.	Mar.	26, 27
Jena and Harrisonburg, at		
Harrisonburg	Mar.	29
Trout	Mar.	31
Columbia, at C.	Apr.	3, 4
Pollock and Standard, at		
Standard	Apr.	5
Glenmora, at Fellowship	Apr.	9, 10
Colfax, at Montgomery	Apr.	13
Tioga, at Oak Grove	Apr.	16, 17
Selma	Apr.	20
Opelousas	Apr.	24, 25
Ville Platte, Washington	Apr.	24, 25
Bunkie, at White Chapel	Apr.	27

PAUL M. BROWN, P. E.

Lafayette Dist.—Second Round.

Eunice, at Eunice	Mar.	19, 20
Crowley	Mar.	20, 21
Indian Bayou, at Bethel	Mar.	26, 27
Gueydan, at Estherwood	Mar.	27, 28
Vermillion, at Esther	Apr.	2, 3
Abbeville	Apr.	3, 4
New Iberia	Apr.	9, 10
French Mission, at Lydia	Apr.	10, 11
Morgan City	Apr.	16, 17
Jeanerette	Apr.	17, 18
Franklin	Apr.	23, 24
Lafayette	Apr.	24, 25
Houma	Apr.	30, 1
Patterson	May	1, 2
Prudhomme, at P.	May	7, 8
Lake Charles	May	14, 15
Rayne	May	15, 16
Sulphur, at Vinton	May	21, 22
Jennings	May	22, 23
Bell City	May	28, 29
Lake Arthur	May	29, 30

J. E. DENSON, P. E.

New Orleans Dist.—Second Round.

Mary Werlein and McDon-		
ville, at M. W.	p. m.	Mar. 13
Louisiana Ave.	a. m.	Mar. 20
Epworth	p. m.	Mar. 20
Parker Memorial	a. m.	Mar. 27
Donaldsonville, at V.	Apr.	3
Plaquemine, at P.	Apr.	10
Slidell	Apr.	17
Covington	Apr.	24
Algiers	a. m.	May 1
Carrollton	p. m.	May 1
Felicity	May	29
First Church	a. m.	June 5
Second Church	p. m.	June 5
Rayne Memorial	June	12

F. N. PARKER.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Walnut Grove, at Freeny	Mar.	19, 20
Lake, at Lawrence	Wed.	Mar. 23
Raleigh, at Trinity	Mar.	26, 27
Stallo, at	Apr.	2, 3
Bay Springs, at Stringer	Apr.	9, 10
Laurel, First Church	Apr.	16, 17
Laurel, Sixth Street	Apr.	16, 17
Laurel, Kingston	Apr.	16, 17
Morton, at Zion Grove		
..... Thurs	Apr.	21
Hillsboro, at Prairie Hill		
..... Fri	Apr.	22
Foust, at Lena	Apr.	23, 24
Indian Mission, at Phillips		
Ch. Fri	Apr.	29
Edinburg, at	Apr.	30, 1
Carthage, at Singleton	May	7, 8
Montrose	Wed	May 11
Rose Hill, at	May	14, 15
Newton	Wed	May 18
Hickory, at	May	21, 22
Trenton, at New Prospect		
..... Fri	May	27
Shiloh, at Johns	May	28, 29
Chunkey, at	Wed.	June 1
Homewood, at High Hill	June	4, 5
Decatur, at Decatur	Fri.	June 10
Neshoba, at Mars Hill	June	11, 12
Philadelphia, at P.	June	12, 13

T. J. O'NEIL, P. E.

Newton, Miss.

Natchez Dist.—Second Round.

Woodville Ct., at Dawson's	Apr.	2, 3
Woodville Station	p. m.	Apr. 3
Natchez, Pearl St.	Apr.	8, 10
Natchez, Jefferson St.	Apr.	10, 11

Washington, at W.	Apr.	9
Meadville, at M.	Apr.	15
Fayette	Apr.	17, 18
Hamburg, at McNair	Apr.	23, 24
Gloster, at Woodland	Apr.	30, 1
Liberty, at Gladding	May	7, 8
Adams, at A.	May	14, 15
Wilkinson, at	May	21, 22
Centerville	May	28, 29
Nebo, at Oak Grove	June	4, 5
Barlow, at	June	11, 12
Bayou Pierre, at	June	13
Scotland, at	June	18, 19
Homochitto, at Rosetta	June	25, 26

The District Conference will begin at Meadville, Tuesday, April 12, 4 p. m. It will consume Wednesday 13 and Friday 15, closing on Friday p. m. so that all the preachers may easily reach their appointments by Sunday.

Thursday, April 14 will be devoted to a Missionary Institute. Brother Z. Linton promises to be with us.

By act of our last Annual Conference, the Recording Stewards are ex-officio members of the District Conference.

H. WALTER FEATHERSTUN, P. E.

Gloster, Miss.

Hattiesburg Dist.—Second Round.

Mt. Olive, at M. O.	Mar.	13, 14
Taylorville, at Okahay	Mar.	19, 20
Ellisville, at Ellisville	Mar.	26, 27
Bethel, at Eminence	Apr.	2, 3
Seminary	Apr.	3, 4
New Augusta, at Richton	Apr.	10, 11
Eucutta, at Eucutta	Apr.	14, 15
Vosburg, at Philadelphia	Apr.	16, 17
Hattiesburg, Main Street	Apr.	21
McLain, at Pine Grove	Apr.	23
Leakesville, at L.	Apr.	23, 24
Pachuta, at Adams	Apr.	30, May 1
Hattiesburg, Broad St.	May	4
Lux, at Lux	May	7
Purvis, at Dearmans	May	9
Sumrall	May	14, 15
Maxie, at Epps	May	16
Oloh, at Tracy's	May	21, 22
Eastabutchie, at Pleas. R.	May	29, 30
Magee, at Sharon	June	4, 5
Collins, at Collins	June	6
Lucedale	June	11, 12

M. B. SHARBROUGH, P. E.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—Second Round.

Winona	Mar.	20
Greenwood	Mar.	27
Belzoni, Friday	Apr.	1
Itta Bena	Apr.	3
Moorehead, 7:30 p. m.	Apr.	3
Kilmichael, at Lodi	Apr.	9, 10
Tom Nolen, at Walthall	Apr.	16, 17
Carrollton, at S. Chpl.	Apr.	23, 24
Winona Ct., at B. Spr.	Apr.	30
Mars Hill, at Mars Hill	May	1, 2
Schlater, Friday	May	6
Webb, at Watson	May	8, 9
Ruleville, at Drew	May	15
Lambert, at Porchman	May	21, 22
Tutwiler, at Glendora	May	28, 29
Minter City, 7:30 p. m.	May	29
Eupora, at Maben	June	5
Slate Springs, Tuesday	June	7
North Carrollton, Friday	June	10
Inverness	June	11
Indianola	June	12

E. S. LEWIS, P. E.

Aberdeen Dist.—Second Round.

Shannon, at Center Grove	Mar.	19, 20
Okolona ct., at Thompson's Me-		
morial	Mar.	26, 27
Aberdeen	Mar.	27, 28
Palestine, at Ebenezer	Apr.	2, 3
Pontotoc, at P.	Apr.	3, 4
Verona, at Palmetto	Apr.	9, 10
Tupelo	Apr.	10, 11
Montpelier, at Palestine	Apr.	16, 17
Houston	Apr.	17, 18
Okolona ct., No. 2, at Union	Apr.	23, 24
Okolona	Apr.	24, 25
Pittsboro, at Pine Ridge	Apr.	30, May 1
Vardaman and Caihoun City,		
at C. C.	May	1, 2
Nettleton ct., at Shiloh	May	7, 8
Amory and Nettleton, at A.	May	8, 9
Smithville, at Greenbriar	May	7, 8
Greenwood Springs	May	11
Fulton, at Friendship	May	14, 15
Tremont	June	4, 5
Houlka	June	10
Derma	June	11, 12
Bnena Vista	June	18, 19
Prairie	June	19, 20
Dist. Com. at Pontotoc	June	21, 24

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CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

Woman's Home Mission Society, Annual Meeting for Mississippi Conference, Gulfport, Miss., Mar. 16-20.

Woman's Foreign Missionary Society, Annual Meeting for the Mississippi Conference, Hattiesburg, Miss., Mar. 23-27.

Church Extension—Executive Committees: North Mississippi, Eupora, Miss., Mar. 1; Mississippi, Jackson, Miss., Mar. 8; Louisiana, Winnfield, La., Mar. 22.

Woman's Home Mission Society, Annual Meeting for North Mississippi Conference, Columbus, Miss., April 2-6.

Woman's Home Mission Conference for Louisiana, New Orleans, La., May 5-8.

General Conference of Methodist Episcopal Church, South, Asheville, N. C., May 4, 1910.

General Board of Church Extension, Louisville, Ky., April 20.

General Board of Missions, Nashville, Tenn., April 27.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Annual Meeting of the Woman's Board of Home Missions of the M. E. Church, South, Nashville, Apr. 15-22.

Layman's Missionary Movement.

National Missionary Convention of Laymen, Chicago, Ills., May 3-6.

Sunday School.

Convention of the International Association of Louisiana, New Orleans, March 15-17.

World's Sunday School Convention, Washington, D. C., May 19-24.

Epworth League.

North Mississippi League Conference, Kosciusko, Miss., June 14-16.

District Conferences.

New Orleans District, Parker Memorial Church, March 31.

Columbus District, Mayhew Miss., April 27.

Aberdeen District, Pontotoc, Miss., June 20-24.

AVAILABLE FOR SERVICE.

May I say to my brethren through our paper, that Bishop Hoss and Brother W. B. Jones, presiding elders, have kindly agreed to excuse me from the Coalville charge, and given me permission to evangelize? I am open now for work in that capacity. For the present I am at Carriere, Miss. I may change my post office in the near future.

P. H. HOWSE.

NOTICE.

The District Conference of the New Orleans District will meet in Parker Memorial Church, New Orleans, on Thursday, March 31, 1910 at 9:30 a. m. The following committees are appointed:

Admission into the Annual Conference—H. Whitehead, W. W. Holmes, A. I. Townsley.

Recommendation for Orders—J. F. Foster, A. S. Lutz, T. M. Bullock.

License to Preach—J. A. Rice, S. H. Werlein, H. T. Carley.

Brethren will please bring their Quarterly Conference Records Thursday morning.

Pastors outside of the city are requested to send the names of lay delegates who will attend to Rev. C. D. Atkinson.

F. N. PARKER, P. E.

RESOLUTIONS.

Adopted by the Church Conference at Ripley, Miss.

Whereas, God in his all-wise power has deemed it best to remove from our midst our much-loved sister and friend, Mrs. M. E. MURRY, and whereas, in her death an irreparable loss has been sustained by the town of Ripley, and the M. E. Church South, therefore, be it resolved—

First—That the town has lost one of its most loyal and helpful characters.

Second—That the church has lost one of its most devoted, faithful and consecrated members.

Third—That though our hearts are sad, yet we bow in humble submission to God's will, with thankful hearts that our lives have been blest in having known this pure, noble, unselfish life.

Fourth—That we will profit by a life that was such a blessing to the world, and emulate the example of her whose kind, loving heart and tender sympathy for others made her so like the blessed Master.

Fifth—That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication; a copy be spread on the minutes of the church record, and a copy be sent to the bereaved family who have the sincere sympathy of the church.

ADA W. SMALLWOOD,
ELAH BEASLEY,

Committee.

(Nashville Advocate please copy.)

INFORMATION WANTED.

If Rev. A. Sakatsume, a Japanese Methodist minister shall see this and will give me his postoffice address, I will forward a letter to him that will be of interest and profit to him. If any one else knows the whereabouts of this brother and will write me, I shall be obliged.

L. CARLEY,
New Augusta, Miss., March 5.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

What we call fortunes, good or ill, are but the wise dealings and distributions of a wisdom higher, and a kindness greater than our own. I suppose that their meaning is that we should learn, by all the uncertainties of life, even the smallest, how to be brave and steady and temperate and hopeful, whatever comes, because we believe that behind it all there lies a purpose of good, and over it all there watches a providence of blessing.

—Henry Van Dyke.

CHOIR LEADER.

As I have promised several ministers to do their choir leading for their revivals this year, I should be glad if they, or any other, will write me immediately, as nearly as possible, the time of year they will need me so that I may know what to depend upon.

H. W. BUTT, Chorister.

Esbridge, Miss.

How to get ten thousand dollars' worth of railway bonds out of the inside of a cow without damage to either cow or bonds is one of the sad problems which confronts a character in Charles Miner Thompson's story of "An Army Mule," now running in the Youth's Companion.

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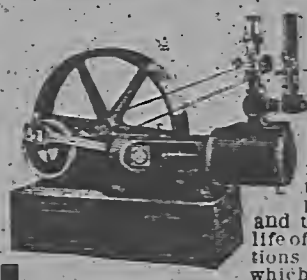
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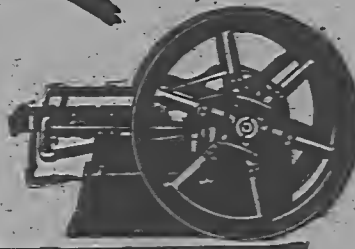
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Sunday School

By W. B. Campbell.

LESSON FOR MARCH 13.

TWO MIGHTY WORKS.

Matt. viii, 23-34.

Golden Text: "What manner of man is this, that even the winds and the sea obey him?" Matt. vii, 27.

Between the scripture of this lesson and that of the preceding one is recorded three incidents of such import as to merit more than a passing thought. A scribe, possibly influenced by seeing the great throngs of people following Jesus, made the voluntary offer that he would follow him, not only then, but wherever he should lead. The scribes were abundantly supplied with the comforts of life; not so with Jesus, and he told the scribe that he had not a place where he could lay his head. A hasty resolution, and one formed from its being popular, is not lasting; especially is this true in leaving the world and coming to Christ.

The next one that would be a disciple said that he was willing, but not just at that time; certain duties demanded his attention first; after they were attended to, he would come and cast his lot with those seeking the kingdom. Jesus told him that God's service should come first; the mentioned duties would be attended to by those who had not been impressed as he had been.

The third one is mentioned by Luke, but is supposed to have occurred at the same time with the first two. He said: "Lord, I will follow thee; but first let me return home and tell them all good-by." "No, for no man that putteth his hand to the plow and looketh back is fit for the kingdom of God," meaning that the looking back must not be as that of Lot's wife; it must not spring from a reluctance to part with things that are not of Christ.

With all thy soul, all thy mind, and with all thy strength must God and God's service be loved.

The Lord had already given his disciples a command to get ready for a sail over the sea, and it was while such preparations were being made that the three willing followers received instruction suited to their different cases. The multitude that followed him saw that they could go no further with him; only a few could find boats, and the greater number must await his return. It might have been the same old fishing-boat of Simon and Andrew, or one belonging to James and John; that the Lord boarded; however, when they started across they found that they were followed by quite a number of smaller vessels, containing those who desired to follow even across the sea.

Jesus was tired, and for a short season of rest, he sought the hinder and higher part of the vessel, and in a short while he was asleep.

Even if the sea was calm when the start was made, a strong wind, blowing southward from the source of the Upper Jordan, would soon toss the waves into a tempest. So it did, "inasmuch that the ship was covered with the waves, but He was asleep," insensible to the raging storm, and appearing as other tired and exhausted men would appear. The disciples were afraid. Why should they fear?

Was not the Lord there in the ship with them? Had they not seen enough of his power to know that where he was, there was safety? But we need not wonder, for we have seen enough of Christ's power in our own lives to know that we are safe when he is near; yet we shrink before the approach of the least trouble, and fear lest we be overcome. This is not right. Lord, forgive us! Help us to learn that fear and faith cannot live together; one must drive the other out.

These men that were in the ship were sailors, as well as fishermen; they had seen many a storm and had saved themselves by their own skill in handling the boat. Not so now, since the Master had taught them how dependent they were upon the care of the Father in heaven, and how they had only to ask, and they would receive. Their first lesson in trust was taught in their utmost need. Their cry of distress: "Lord, save us; we perish!" awoke the Master, and, still reclining, he said to them: "Why are ye fearful, O ye of little faith?"

They had some faith, but not enough to know that a ship cannot be wrecked with the Son of God as a passenger. Had they ever read in the 107th Psalm where King David described just such a storm, ending with "He maketh the storm a calm, so that the waves thereof are still?"

The Lord said no more, but probably advancing to the prow of the vessel, looked up as if he saw the fierce wind, and said, "Peace!" Then, looking down upon the surging waters, spreading out his hands as he commanded, "Be still!" Could the elements hear his words? "The sea is his; he made it," and obedience is the evidence of hearing. At once there was a great calm. Not a ripple on the surface of the waters. His disciples were filled with wonder, and could only say: "What manner of man is this, that even the winds and the sea obey him?"

They had yet much to learn of this wonderful man. The time would come when they would see him taken bodily, as if borne upon the wind, and disappear through the clouds that then hung so black and heavy about them.

Sailing on the peaceful waters, the ship was soon landed on the other side of the lake. Then peace and quiet was soon disturbed, for when Jesus and his followers were walking away from the ship, they were met by two men possessed of devils; they were fierce, so much so that passers-by were in danger. They came at once to Jesus, calling out: "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?"

There are plenty of that kind of men nowadays; men that seem to have within them as many devils as these two of the Gergesenes. They are fiercely wicked, and in their very wickedness they unconsciously testify of Jesus. If they are spoken to of God's love, they will tell you not to meddle in their affairs. If these two of the tombs could see our daily papers, they would conclude their own case as not so bad after all. But the fierce and untamed devils must obey the command of the Son of God. He cast them out.

Then the men who had been possessed went into the city and told of all that had been done; and they of the city came out and asked Jesus to go away; they did not want him. Do not wonder at this, for was not the authority of city officials, and even of the federal government, solicited to stop an evangelist from preaching and drive him away from the city of New Orleans? Verily, we are worse than the Gergesenes!

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SOME CORRECTIONS.

There are several inaccuracies in the report from McHenry and Wiggins charge as printed in the Minutes of the late Mississippi Annual Conference. In the column for members reported last year the Journal gives 290, while my report gave 295. The total membership is given in the printed table as 295, while my report gave 243. My report gave 16 additions on profession of faith, and 20 by certificate and otherwise. The printed table is blank. I reported 17 infants and 3 adults baptized. The printed table is blank. I reported the value of houses of worship at \$6500. The printed report gives it at \$650. I reported 10 members of the W. F. M. Society. The printed report gives 8. I reported grand total from tables 1, 2 and 3 at \$1,646.65. The printed table gives it \$1,649.65. Some of these inaccuracies are of less importance than others, but I give them as they are.

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A new census is to be taken this year by the United States government. Joseph A. Hill, chief of the Bureau of Revision and Results, tells in one of the March issues of The Youth's Companion how the census will be taken and tabulated.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Callopie St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytanla St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Second Methodist Church, 2331 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2125 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Barker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1619 St. Mary St.; phone, Jackson 144.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

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McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor; residence, 1619 St. Mary St.; phone, Jackson 144.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent Orphan Boy's Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue; phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

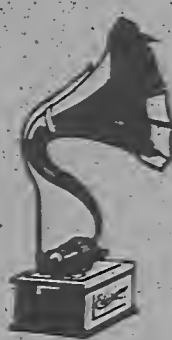
Rev. John T. Sawyer, D.D., residence, 2330 Valence St.; phone, Uptown 579.

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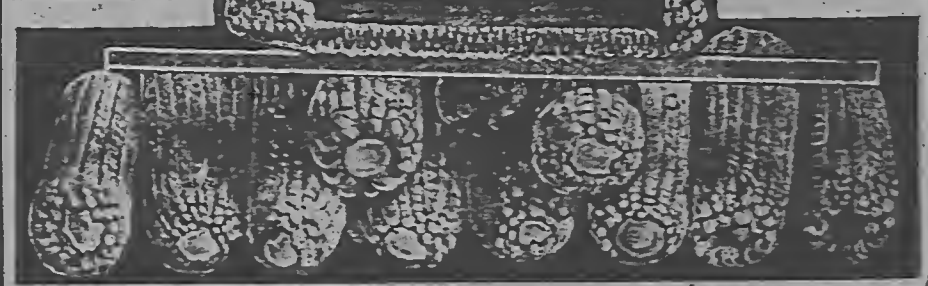
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preparation of plain, substantial,
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tasty, nutritious and wholesome.

Tidings from the Field

Shaw, Miss.:

Rev. W. W. Woollard, our new pre-
siding elder, came to us Feb. 27, ac-
cording to appointment, and, notwith-
standing the lowering clouds gave us
a constant mist of rain all day, we
gave him a congregation at 11 a.m.
and 7 p.m., and he was equal to the
occasion. He gave us two strong ser-
mons. They were well rendered, full
of deep thought and edifying and
stimulating to the pastor and his
flock. At 9 a.m., Monday, he met the
full official board of Shaw, and
Brother C. H. Dennis, one of our good,
wide-awake stewards of Merigold, in
the pastor's study, where the business
of the first quarterly conference was
dispatched. He completely won the
entire official board, as he did his con-
gregation the day before, and, taking
all things as they were; we had a de-
lightful quarterly conference. We re-
ported our members all at peace one
with another; fourteen additions to
the church this quarter, and none lost
by death or otherwise; two splendid
Sunday schools; twenty-seven new
subscribers to the New Orleans Chris-
tian Advocate; a new fence around
the parsonage, and the parsonage
newly and beautifully papered
throughout by the consecrated women
of Shaw Home Mission Society; and
last, but not least, every dollar of our
domestic mission fund, assessed by
the Conference Board, was paid in
full and sent in on Feb. 28, with a de-
termined resolution of the pastor and
official board to pay our foreign mis-
sionary assessment on or before May 1.
Now, if this is a good report, let
honor go where it rightly belongs; for
it is due to the fact that I have a
most excellent official board and
faithful members, who are ever ready
to co-operate with their pastor in
every good word and work; for, with-
out their co-operation, I could do
nothing. May the rich blessings of
the all-wise Father above ever rest on
the Advocate and its many readers.

—Luther A. McKeown.

March 1.

Ripley, Miss.:

We closed a fine revival at Ripley
on Feb. 15, after ten days of fine
preaching and large attendance. Our
congregations were large from the
very first, and the interest ran higher
and higher until the close. A great
work was done in the church, which
shows itself in our prayer-meeting and
Sunday-school attendance. The preach-
ing was done by Rev. J. A. Bowen,
formerly of the North Mississippi Con-
ference, but now conference mission-
ary evangelist of the North Alabama
Conference. He delivered a great gos-
pel message at each service, which

was well received and greatly en-
joyed by our people. The North Ala-
bama Conference made no mistake
in putting Brother Bowen in the field
as an evangelist. He should have
been there long ago. No one better
suited for the work could have been
found. Our people at Ripley are pre-
paring to reseat their church with oak
pews and add some Sunday school
rooms, which are very much needed.
They hope to have it completed by
May or June. Also our congregation
at Falkner is fixing to reseat, refloor,
paint and paper their house, and put
a good chapel organ in it. Our peo-
ple at Blue Mountain are still at work
at their debt and doing all they can
to pay it off. They still owe some-
thing over \$200. They will soon have
a fine steel alloy bell, weighing 570
pounds, to call them to church and
Sunday school. We thank the Lord
and try to move on.—J. H. Bass.
March 2.

Rienzi, Miss.:

With much pleasure we note the ad-
vancement in the great cause of our
Master as given through your valuable
columns of different issues, and ex-
tending over practically our entire
Conference. This is what Methodism
means, for it certainly conveys the
idea of Christian progress, without
any limitations whatsoever. While
we have not been heard from before,
we have upon our minds and hearts
the Lord's work, with all that it
means, and are doing our best, and
believe we will have a great year on
Rienzi Circuit. Our people are true
and loyal Methodists, and co-operate
with their pastor. Our Sunday schools
are moving on with a keen interest,
and in Rienzi we have a union prayer
service (with the Baptists), having
united our efforts in this work, and
hope, through God's grace, to reach
those who are out of the ark of safe-
ty, and be strengthened ourselves.
We are praying for a great revival,
and you will hear more from us later.
We regret so much to hear of the
death of Sister H. R. Tucker. She
was for a long time my faithful Sun-
day school teacher at Booneville, and
from her always came inspiration and
encouragement.—Elijah H. Cunnings,
ham.
Feb. 28.

New Albany Ct., North Miss.:

We worshiped last Sunday in the
new Methodist church at Ecu. The
day was quite rainy, in consequence
of which the congregation was small.
But the few who were out felt that
it was good to be there. It was the
first time God had been worshiped
in a house erected for that purpose
in that growing little town. The peo-
ple enjoyed it, too, because they had
worked and prayed so earnestly for
the success of the enterprise. Sev-
eral articles have appeared in the Ad-
vocate on the success achieved at
Blue Mountain. We have had the same
conditions to discourage at Ecu, and
I doubt if we have had as much out-
side help and sympathy as that noble
little band. The house is still un-
finished, but we have it far enough
along to worship in and preserve what
has been done. And all this without
any indebtedness. I know this will
be good news to Revs. J. H. Mitchell
and N. G. Augustus, who made the
first start for a Methodist church at
Ecu. The other churches of the
charge, the church in New Albany,
the Board of Church Extension, and
Rev. J. H. Ingram have helped us in
a material way, to all of whom we feel
very grateful.—A. W. Langley.
March 1.

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Physician and General Surgery.

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MISS ROSE KEATING, Graduate Nurse

MISS FANNY FERGUSON, Graduate Nurse

JACKSON, MISSISSIPPI.

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The British Ambassador to the
United States, Rt. Hon. James Bryce,
contributes to one of the March num-
bers of The Youth's Companion, some
discriminating "Thoughts on the Sen-
sory of North America."



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If you are fairly well acquainted in your locality and
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NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, MARCH 17, 1910.

C. O. CHALMERS, Publisher.

VOL. 57—No. 11.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2822.

Editorial.

The most serious near-sightedness is that which limits one's vision to this present world.

If higher criticism has ever made a minister more effective as a soul-winner, there is no record of it. An ecclesiastical microscopist is a poor substitute for a preacher of faith and spiritual power.

The world is weary of religious pretense. Men who recite the creeds of Christianity with their lips, and negative them with their lives, are among the greatest hindrances to the progress of the Church.

"Be courteous," wrote Saint Peter to the primitive Christians. The religion of Christ overlooks not a single virtue, but tends to foster and develop every grace calculated to ennoble or adorn character. The very essence of courtesy is thoughtfulness of others, and that is plainly taught throughout the Book of Holy Writ. Christian perfection must necessarily include considerateness of one's fellowmen.

Integrity is the crowning glory of manhood. To say that one can be trusted is to pay him a high tribute. There is always hope for a person who is dependable, though he may be far away from the divine kingdom. There is within him a foundation of rock upon which to build. But take genuineness away from an individual, and, no matter what remains, he is immeasurably poor. Wealth, brilliancy of intellect, exalted station, or nothing else, can take the place of a vanished rectitude. Well-nigh damned is the soul whose habitual attitude is one of duplicity.

Two things absolutely essential to a successful ministry are a knowledge of Christ's power to save and a vision of humanity's great need. Unless one believes that the death-dealing plague of sin holds the race in its terrible grip and that the only remedy is the blood of Calvary, he is sure to lack in zeal and earnestness. As another has said, "The gospel of a broken heart demands a ministry of bleeding hearts." The spectacle of human beings going to wreck and ruin every day, and the fact that God has at infinite cost given us an infallible cure for that which is destroying them, ought to put fire into the bones and vigor into the step of even the most lethargic preacher.

The building of Christian character is a life-time task. The master architect in carrying forward the work is the Holy Spirit. He instructs; he guides; he quickens; he empowers. But we also have our part to perform in the process. We must pray; we must study the divine Word; we must discover our weaknesses, and seek to guard against them; we must practice self-discipline, and win the mastery of every wayward thought, appetite, and passion. And when, finally, our characters shall have become like that of our Lord, we will have risen to the loftiest summit of human destiny, and be ready for an eternity "in the city which hath foundations, whose builder and maker is God."

MODERN PHARISAISM.

Many who lay claim to a high type of piety are much given to fault-finding. Affecting to be perfect themselves, they feel called to exercise a rigid censorship over their brethren. They seldom see any good in the Church, but they are Argus-eyed to discover the evil in it. They seem blind to everything except that which is bad. Their croakings never cease. They are sure that all except themselves and a few others like them are rushing to destruction. And they are disposed to wield "the big stick" in the world religious. Every one in Zion who does not conform to their conception of piety, they desire to drive out. Apparently, they are more concerned to stigmatize and punish sinners than to save them. With such a religion, we have scant patience. Its spirit is precisely that which characterized the Pharisaism of our Lord's time, and which he so scathingly rebuked. Jesus saw good in the most abandoned of the race, and, seeing it, he held out to the fallen a helping hand. In the outcast harlot, trembling beneath the curses of men, he discovered the possibilities of illustrious sainthood, and opened wide the door of hope to her wandering feet. Pessimism is not piety. To be cynical is not to exhibit superior sanctity. A gospel of wholesale destruction is not the gospel of the man of Galilee. We thoroughly believe in the Wesleyan doctrine of Christian perfection, but not in the kind that claims immaculate purity for one's self and brands all others as unclean. There are different degrees of faith; there are different stages of development in the Christian life; the blade, the ear, and the full corn in the ear. The weakest and most imperfect child of God is not to be despised. He should be gently taught and assisted up the shining way. To be forever hurling anathemas at him is nothing short of wicked. Any alleged experience of grace that does not bring with it an enlarged charity is to be viewed with suspicion.

A MALIGNER TAKEN TO TASK.

For the past year or two Mr. Tom Watson, of Georgia, formerly a candidate for the presidency of the United States on the Populist ticket and a politician of some notoriety, has constituted himself a severe and carping critic of the work of foreign missions. While Cleveland, Harrison, Roosevelt, Bryan, Taft, Ambassador Bryce, and, in fact, all of the leading statesmen and diplomats of the world, have been paying tribute to the high character of missionaries and testifying to the valuable service which they have rendered to the cause of civilization and humanity, this man has sought in every possible way to depreciate their achievements and create a prejudice against them. Whether his course has been due to ignorance of what has been accomplished in pagan lands and a distorted conception of foreign missionary work, or to a wilful and malicious desire to misrepresent a cause for which, without reason, he has formed a violent dislike, we shall not undertake to say. Conscious of the falsity of his allegations, the churches have paid little attention to his

loud railings and accusations. They have been so utterly without anything to sustain them, that small notice has been accorded them by the religious press.

But, apparently irritated by the lack of interest awakened by his former assaults, Mr. Watson has lately become even more bitter and venomous in his attacks. In his last outbreak he is reported to have charged that "Elsie Siegel was a missionary; that there are cases similar to that girl among the American women missionaries in China, and that more American women are led astray by the Chinese than there are Chinese converts." Stirred to indignation by the baseness of such a charge, Mr. William T. Ellis, a distinguished newspaper man of Philadelphia, who has been a great traveler and who is thoroughly familiar with missionary work throughout the Orient, took the matter up, posted himself accurately, and came to Atlanta to discuss the subject. In a public address before the Bible Conference in that city last week, he read affidavits from the State Department and others high in authority showing that Elsie Siegel had never at any time been employed as a missionary by any church or association, and that Mr. Watson has not a single shred of proof to support his statement. And referring to his accusation as to what is going on in China, Mr. Ellis said in words that rang with emphasis, "This charge is monstrous. I owe it to the Georgia women that I met in the Orient to come down here and nail this slander."

All honor to this brave and noble editor! In driving this noisy calumniator to the wall, he has rendered the cause of truth and righteousness a substantial and needed service, and deserves the thanks of the Christian people of the nation, and especially of the South. Of Mr. Watson's course and utterance, we dare not trust our hand to write. If he has been correctly reported, he is utterly unworthy of the Southern blood which courses through his veins, and his name should be spoken only in execration and contempt. One who, without the slightest semblance of warrant, could thus libel the heroic women who are toiling and sacrificing to extend the divine kingdom in heathen lands, is, it seems to us, capable of almost anything mean and despicable in the category of human actions.

We frequently hear it said, "Once a Roman Catholic, always a Roman Catholic." But that statement is very far from being true. The adherents of Rome themselves figure their losses at 10,000,000 in the United States within the last century. Joseph McCabe, a scholarly ex-Catholic priest, estimates that the Romish Church has lost in Europe and America within the last hundred years not less than 80,000,000 adherents. Referring to losses in the United States, he says: "The 10,000,000 or so of Catholics in the United States do not represent a miraculous addition to the Vatican. They came from Ireland, Austria, Italy, Germany, Poland, France, Canada, and Mexico. They are but the salvage from one of the most appalling wrecks that Catholicism has suffered during the fatal nineteenth century. In fact, they do not represent one-half of the descendants of Catholic immigrants into the United States."

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

THE FINISHED MAN.

By Rev. W. S. Harrison.

"How are the dead raised up? and with what body do they come?"

What is God's ideal of the finished man? The human product complete? When is this to be realized? The resurrection must be reckoned with. Man cannot be complete till this great event takes place. This has always been a subject of mystery; sometimes of heated controversy. It was acute in the days of the apostles. "How are the dead raised up? and with what body do they come?" St. Paul's answer to these questions is worthy of study. The answer is not in abstract terms, but by parable. That's the way Jesus taught.

"Thou fool," (aphron,) simpleton, vacant minded. It is hardly fair for the translators to make him seem to use the word fool (more), forbidden by the Great Teacher in the Sermon on the Mount. It is hard to do justice to some people without the use of that word!

"Thou fool, that which thou sowest is not quickened except it die." Likewise, said the Master: "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." The gift of life by the grain to the new plant is at the cost of dissolution. Likewise the death of the body is precedent to the finished man, the resurrection life.

"How are the dead raised up?" How does the wheat plant grow? In the living wheat plant we have the parable of the resurrection.

"Thou sowest not that body that shall be." Now, it seems to me, the apostle by this comparison teaches that the "body that shall be," the resurrection body, is not the same body which was buried in the earth.

"Thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain." We sow the bare grain (gumnon kokkon), the naked grain! How small, how dry this naked grain! In contrast, note the branch of wheat which springs from it; four to six stalks, each bearing a long ear, packed with grains. This product (roots, stems, blades, wheat and chaff) exceeds by more than 200 times the weight of the original seed-grain; probably not an atom of the seed remains in the plant. Truly "thou sowest not that body that shall be."

Yet in all the processes of growth, the identity of the plant is maintained. But identity does not consist in the sameness of the materials which from time to time enter into the growth. "God hath given it a body as it hath pleased him"—a body very different from that which died in the ground; yet in identity of plant life, the same. "To every seed his own body."

This is St. Paul's parable of the resurrection; his illustration of how the dead are raised up, and with what body they come.

The life in the plant makes its own body. This is how "God gives it a body as it pleases him," by the natural processes of growth. We are ignorant of any other way God may have of making living bodies. This applies to all organic life.

The child is born with a body constructed by natural processes. From that hour by its own vital forces it makes body for itself. In a few years it has

a new body. Not a particle of the one it began with remains. Its first resurrection! So on through life each person takes in, assimilates, vitalizes, and thus incorporates the dead materials into the living tissues of his own body. This is life. There is a corresponding decay. The materials which become vital in the tissues of the body serve their purpose, lose their hold, become effete, and are cast off, dead as they were before they became part of the living body.

Thus, the life in us is making and losing body all the time. We die daily as we live daily. As long as the vital forces are in the ascendent we live. When the waste becomes greater than the recuperating power, we die. By the time a man reaches the ripe age of fourscore he has made and lost some twelve or fifteen bodies. In death one more body is added to the number. In the resurrection, which of all these will the spirit claim? or will it care for any of them? Is there any reason why it should prefer the one which at the last went into the tomb? In the final dissolution the spirit, the soul, does in effect what it had been doing in life: parts with that which is effete and no longer necessary.

No parable can fit in every point. The misfit in this one is this: the vitality which gives existence to the plant is in the seed. But there is no germ of life in the dead human body. The life is in the spirit. How, then, shall the spirit get back his own? "How are the dead raised up?" in some manner similar to the growth of the wheat plant; else there would be no meaning in St. Paul's comparison.

"With what body do they come?" What choice of materials will be left when all bodies shall have been reduced to elemental existence? This is the common lot. Only a few noted exceptions. Enoch and Elijah were translated. Jesus conquered death in the same body which suffered on the cross. His body did not see corruption like David's and all others. And he came from the tomb a citizen still of this, rather than of the spiritual world. He had flesh and bones unlike spiritual beings. Before his ascension he must have experienced a change similar to that given to Enoch and Elijah. Some such change will come to all who shall be living when the trumpet shall sound the knell of time.

Whatever differences there shall be in the future, bodies will surely be made by the souls themselves when each shall transmute these dull materials into his own spiritual fibre.

Starkville, Miss.

A TEMPERANCE NARRATIVE.

By An Aged Local Preacher.

I live in a large city. Eleven years ago I solemnized the marriage rite between a young couple in my home. Two years later I baptized, in my home, their first born babe. Several years later I baptized, in my home, two other children of different ages. Their home during this baptismal period and now was beyond the city limits on the line of a suburban railway—a street car line. Last night, February 7, 1910, that couple came to my house. He was perceptibly intoxicated, but was able to tell me that he desired to break off from his drink habit and live a strictly sober life, and had come, with his wife, one little boy and a gentleman friend, to get me to administer to him a temperance pledge for one year, and that I could make it as strong as I pleased.

He was in the service of a business company and his wife said to me, privately, that he regularly turned over to her his wages. Aside from his occasional liquor indulgence, their married life was happy. I had not seen them together since their marriage night. I wrote a strong pledge to abstain from all kinds of intoxicating drinks for one year. He signed it. I signed, as a witness. So did his wife and their gentleman friend. I gave the completed writing to his wife and followed the gift with a prayer, and they left our home before 9 o'clock.

If he should keep his pledge for twelve months he will furnish hope that he may keep it for twelve years, and for all the years of the life he may live.

Possibly this narrative may be read by some wives who have husbands that are prone to the drinking of spirituous liquors, and possibly to an occasional

intoxication. If those erring men would imitate the example of the man to whom I have reference, and try a pledge of abstinence from all that intoxicates, what comfort their act would be to their wife and children, if children there be.

This is an age of divorce between husbands and wives, and in many cases the drink habit on the part of a husband has prepared the way for divorce. Without it, in many cases, divorce would not have occurred.

I will not discuss the habit of chewing and smoking tobacco among men, further than to say that my wife and I have lived together in the married state more than sixty-three years and in all that time I have never been a user of tobacco in any way.

I have written the foregoing for the New Orleans Christian Advocate, which comes to me regularly, and here I greet most cordially the new editor on his tripod, and greet Pastor Werlein in his pastoral charge. We were associated pleasantly in Centenary Church in other years.

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

IV.

My father had some valuable books. Among them was Clarke's Commentary on the Old Testament which he read often. He also had Fletcher's Check to Antinomianism, which helped to get predestinarianism and antinomianism out of him, root and branch. By the time he had read these books through he was a Methodist of the purest type. I mention this, because my parents were brought up under the influence of the primitive Baptists.

I had a copy of the New Testament given me by an uncle, after whom I was named, before my conversion. I really had no taste for reading my Bible. To me, it was dry reading. After my conversion, I enjoyed reading my Testament more than any other book. I bought a copy of our Methodist Discipline and Fletcher's Christian Perfection. These three books constituted my library for a year or more.

Many hours were spent by my brother, W. B. Lewis, and myself, under a beautiful arbor of vines and branches of trees. Under this arbor we were completely hid from outside view. It was our place of prayer, reading and meditation. We spent many happy hours together in that sacred spot. Morning, noon and evening, when we could, we resorted to our place of prayer. My heart is tender—my eyes moisten while I write these lines; as I think of the sweet seasons we had there together.

Often, in connection with our most sacred moments, there are incidents that occur which afterwards appear amusing. I now remember one in connection with this place of prayer. It was in the summer of 1856. Rev. H. M. Youngblood was our pastor and preacher. He was frequently in my father's home. He was a good nurse for young Christians. He seldom, if ever, lost an opportunity to talk and pray with and for my brother and me. On one occasion, while spending an evening and night in our home, he put one arm around my neck, the other around my brother's, and started to a nearby grove. We went in the direction of our place of prayer. There was only one entrance, and it was partly hid from view by vines. It was dark. Brother was ahead. He stooped down and slipped in. I followed. Brother Youngblood could not see the entrance. He pulled at the vines awhile, then knelt down and groaned. He tried again to enter, but failed. The devil got after him—so he said. He walked away, climbed a near by fence, broke a rail, then made for a near by stream of water and knelt on the ground for prayer. The devil suggested that he was in danger of being bitten by a snake. He resisted the devil, and in a little while was praying in real earnest. He got happy and began to shout. Brother and I soon joined him. This occurred nearly fifty-four years ago. Brother Youngblood, after the war, transferred to the White River Conference, had trouble with his presiding elder, quit our Church and joined the Methodist Protestant Church. He died many years ago.

It was good for us that we found this beautiful place, provided by the God of Nature. I never miss "The Bower of Prayer" without being reminded of

the "sweet long ago." One verse of that song runs thus:

"Sweet bower, where the vine and the poplar are spread,
And wove with their branches a roof over my head;
How oft have I knelt on the evergreen there,
And poured out my soul to my Savior in prayer."

But the time came when we had to leave that "sweet bower" arbor and go elsewhere, where duty called. Let me close this chapter with the 7th, 8th and 9th verses of this wonderful old time song:

"Dear bower, I must leave you and bid you adieu,
And pay my devotion in parts which are new—
Well knowing my Savior is found everywhere,
And can, in all places, give answer to prayer."

"Although I may never revisit your shade,
Yet, oft shall I think of the vows I there made;
And when, at a distance, my thoughts shall repair
To the place where my Savior oft answered my prayer."

"My blessed Redeemer, my hope and my all,
Will guide and direct me when on Him I call,
And when I am dying, He'll be with me there,
And take me to heaven in answer to prayer."

Jackson, Miss.

REV. CLARENCE A. POWELL.

Brother Powell died on Thursday afternoon, December 2d, at Newton, Mississippi. He was nearing the close of his third year there as pastor, and the thirty-fifth year of his active ministry. Born in Yazoo County, March, 1853, converted and licensed under the ministry of Rev. Ira B. Robinson, he entered the conference in the class with T. B. Holloman, also of Yazoo County, in 1873.

He married, during this year, Miss Susie Carson, of Leake County, who blessed his life with her companionship, walking its thirty-five years of service serving at his side. Of eleven children, eight survive—Clara, Fred, Irma, Lula, Kate, Clarence, Joseph and little Lily.

More than ten years ago an agreement was spoken between two members of this Conference touching a day in the future when one should be taken and the other left. No argument went before, nor followed the affectionate sentences which spoke the hearts of these friends. No seers were they to eye the future, and mark the place and circumstances where the pact of friendship should be interrupted and cease upon the earth, and the agreement rise to press upon the survivor its sacred obligation.

It falls upon me now, one party in that agreement made years ago, to perform the tender service tenderly assigned to me by my departed friend and brother. I crave indulgence from my brethren for the personal note preliminary to what shall follow, though how this note shall take coherent form at all without the burden of the personal sense of loss penetrating and filling it, I can not see.

In the completeness of the tempered blade flashes forth the earnest and the prophecy of its future execution. Strong character in the minister is explanation and guaranty of a great conduct of his ministrations, when such character is set within an unshakable faith. I would describe Brother Powell in such terms as these. Strength of character, in native and generous endowment was his. His mind was clear and penetrating, his opinion staunch and positive, his courage high and indomitable. He would have been distinguished in any walk of life. His Lord was his only master—but that mastery was entire, toning his servant's strong spirit into noble expansion, into steadfast, unmovable expression. Entirely rooted, grounded, and submitted to the gracious will of God, his ministry found its ready expression from his conception of the mighty cardinal facts and his consciousness of God. His preaching grew straightway from the doctrines which affected him most profoundly.

His own exquisitely tender character as parent gave depth to his unspeakable appreciation of the Fatherhood of God. Tenderness, jealous devotion to his household was a marked element of his character. His personal force stood him a strong providence to his own; he watched over, commanded, brooded over his loved ones with the sleepless vigil of complete and competent affection. So minded, the Fatherhood of God with its perfect application of divine Providence, command and care, appealed to this father and entirely satisfied him in his sense of perfect security as a son.

Brother Powell dwelt upon this doctrine, preaching it continuously and powerfully.

Christ, the Son of God, envied by the Father's love, representative of that love to the world whose redemption he was commissioned and sent to accomplish—upon this theme, also, Brother Powell dwelt and taught. Upon these lofty planes of truth he stood, his faith as cloudless as a summer sun at noon—and, conscious of his commission he preached. The love of God—love fulfilling the law—the love of Christ, his love moving upon the conquest of the world with all the power and substance of heaven

engaging it—Brother Powell stood upon these truths conspicuously impressed upon his spirit. Instructive, exalting, his preaching with rare breadth moved between the poles of these doctrines.

He was never in doubt. The native force of his spirit folded fully within the will of the divine Spirit, gave undisturbed assurance to his firm and settled faith. His was the confidence of granite, cohering from the principle within it, binding into unity its inflexible crystals. To an inquiry from a brother pastor some hours preceding his death, as to readiness for departure, his response was prompt, without hesitation that "That matter had been settled long ago." Simple index pointing back thirty-five years, where his faith opened and established his normal relation to God and life.

To mention his conduct and course as a man among men is to continue the course which marked Brother Powell's walk with God. His life was a commentary, amplifying the text of his relation with his God. Accurate justice spoke from him. It may be that one here and there, in personal contact, and upon the other side of an unsettled question, might have deemed him hard. His course was the clear and candid expression of his sense of justice. From that sense, as he understood and believed, no friend nor enemy might move him. With some there is a gift, of uncertain value, by using which a position may be held with firmness while a personal charm of manner removes the pang and sense of disappointment from the man defeated, the position lost. This gift was of no special cultivation in Brother Powell. Had it been so, his ambitions might have widened boundaries—he would have been a leader of moment, by many gladly heard and followed. As it was, his modesty was of the delicate quality which likens a womanly woman to the violet. He was content to be right, to do right; if his position strengthened others, he was deeply gratified, saying little.

In his home he was devotion itself, with the devotion of the strong paternal spirit conscious of providential capacity and obligation. The tender wife, each of the children, together, composed the apple of his eye.

Loyalty to friends naturally characterized him. Loyalty which defines itself in a consciousness that it contributes helpfully to the object of its attention. Brother Powell's could not be described as the loyalty which appeals in the clinging vine, grasping its trellis the stronger from its fear that it would fall unaided. The tenderness of the vine was there, the tenaciousness of the clasp was there; the weakness of the vine had no place in his loyalty to his friends. Strong in so much, his strength was unabated at this central station of influence.

It is not usual for a member of a body like this to pass the greater part of his ministry in comparatively less responsible charges as Brother Powell has done, and be held as he has been in such esteem. "One of the ablest," "One of the strong men of the Church," are terms which have always described him. Where his assignments by the Church carried him, his record began, grew and closed equally, whether upon circuit or station or district. Of the community, the careless and the frivolous obtained and maintained profound respect for the preacher. Those more thoughtful but less religious, learned to admire the intellectual strength and unshakable principles of the minister of God. The pious, the Christian people of the community devotedly loved and supported their pastor and friend.

More than once our brother was prostrated with severe illness. Under bodily affliction he bore himself with fortitude as unusual as it was characteristic. An incident will illustrate, occurring a few days before his death. Great physical agony attended the final stages of the disease from which he suffered. Unable to lie down, nor sit, nor stand, with comfort, he would pass restlessly through all these changes of position, vainly seeking to breathe easily. Unable to bear the agony further, he groaned—broke forth in a succession of groans on this occasion. As his friend, hearing him, came in and sat down by the bedside, the groans ceased. Sitting in bed at the moment, with head drooping and lines of agony wrinkling his face—and with intervals between the words, he gasped: "This noise is out of order, you must excuse me!" This quenchless courtesy to his friend, this considerateness in such anguish, upset the friend, who tearfully begged him to groan all he would, while breathing a prayer for the blessing of relief upon him.

I must not prolong this paper. His brethren are called to one final observation of his life and character. This is in the statement that Brother Powell was remarkably clear and satisfying in his expounding and interpretation of our Arminian theology. Not technically a scholar, perhaps, nor widely read in books, he nevertheless possessed an equipment of spirit and mind admirably adapted for statement and exposition of Arminian Methodism.

The life of James Arminius lies near me as these lines are penned. I have been moved by the fitness of sentiment which was spoken in an obituary notice of the venerated father—the sentiment folds about and fits the estimate we have of our brother who has given us distinguished service, and brought profit and honor upon the Church he loved.

This is the sentence (translated): "Here lived

a man, whom they that did not know him could not sufficiently esteem; whom they that did not esteem him could not sufficiently have known."

His friend and brother,

W. H. HUNTLEY.

MRS. FRANCES PENELOPE LITTLE.

Mrs. Frances Penelope Little, wife of Rev. Duncan Alexander Little, late of the Mississippi Conference, died at the home of her daughter, Mrs. S. B. Enochs, in Jackson, Tenn., Jan. 14, 1910, and was buried in Jackson, Miss., by the side of her husband and four children.

Mrs. Little was born in Autauga county, Ala., and at the age of nine years removed with her parents, John and Amanda Sheely, to Jasper county, Miss., where she was married to Mr. D. A. Little, a young lawyer of Paulding, on Oct. 10th, 1866. Some years after their marriage Mr. Little was converted, and in the fall of 1870 joined the Mississippi Conference, where he soon took rank with the best and wisest preachers in the State. For many years he was kept in the presiding eldership, filling some of the most important districts in that Conference.

Sister Little became a Christian in early childhood, and at that time entered upon a course of life that meant so much to the Church in after years. She was a woman of strong convictions, with a clear-cut, definite Christian experience. Being richly endowed in mind and heart, she was always ready to give a convincing reason for the hope that was in her. She was a tireless and efficient church worker, delighting to take an active part in the public services or to read the gospel to the sick in the private home and talk to them of Christ. In all the work of the church she was very helpful to her pastor, having had the experience of years of training and counsel in a Methodist parsonage, her advice was always good.

As a mother and wife she reigned as a queen among women. The useful ministry of her distinguished husband derived much of its force and effectiveness from her. She looked after the children and so ordered the affairs of the home that many of the burdens were lifted from the shoulders of her husband, so that he could give himself more fully to his work for the Lord. She was the mother of nine children, four of whom are dead. The five living are, Chas. C. Little, Port Gibson; Duncan A. Little, Jackson; Geo. G. Little, Winona; Mrs. R. C. Kelley, Jackson, and Mrs. S. B. Enochs, Jackson, Tenn.

Sister Little has many friends throughout the State who will deeply regret her sudden going from us and who sympathize with the children in this great loss to their home. But, like her sainted husband, she has left us to enter into her great reward. Her beautiful Christian life will ever abide with us as an inspiration and a blessing. May the Christ whom she trusted and in whose faith she triumphantly passed away comfort and bless her loved ones who so deeply feel the loneliness of her going.

CHAS. W. CRISLER.

Jackson, Miss., Feb. 21, 1910.

J. C. LOWE.

And Brother J. C. Lowe has gone. He was one of my Conference classmates. We joined the Annual Conference together at Jackson, Tenn., in November, 1881, and out of a class of thirteen but two of us, as far as I know, are still living—myself and Brother Amos Jones, of Jackson, Tenn.

Brother Lowe was a true, good man. I have been associated with him much during these forty-eight years, and never knew him to do anything unbecoming a Methodist preacher. He was a good preacher, and a good and useful man.

J. W. HONNOLL.

Tunica, Miss.

ANOTHER COMRADE GONE.

On Sunday morning, February 27 ult., Brother J. C. Lowe passed away at his home in Monteagle, Tenn. He was a member of our Ministerial Relief Association. The members have until March 24 to pay Assessment No. 2, which goes to Sister Lowe. She is needy and worthy, and I urge all the members to send their mortuary fee to Rev. John Park, Oxford, Miss., as soon as possible. At a later date I will issue call for Assessment No. 3.

T. W. LEWIS, President.

Columbus, Miss., March 5, 1910.

FOR SALE.

The Bleker Cottage, on the Seashore Campgrounds, right next to the Beach. Splendid location; price, including furniture, only \$400. Apply Woodville & Woodville, 1002-1004 Maison Blanche Bldg., or R. G. Price, Seashore Campground.

HOUSE ON CAMPGROUNDS FOR SALE.

A desirable two-story cottage, with four rooms and hall, bathroom with latest sanitary improvements; facing open square in front of Keller Lodge, with a small, shady park in the rear. Address New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

Secular News and Comment

A bill is pending in the Mississippi Legislature, with a favorable outlook for its passage, to appropriate \$75,000 to establish a State charity hospital at Jackson. The city in which it is to be situated is expected to add to this \$25,000, \$5000 of which has been subscribed by Major R. W. Millsaps, who is widely known for his generous deeds, and whose philanthropy far surpasses that of any other man who has ever lived in that commonwealth.

Mrs. Mary Baker Eddy, the official head of the Christian Scientists, in issuing a Christmas greeting to her followers, wished them, among other things, "a famine of sense." Evidently Sister Eddy is no iridescent wisher or dreamer. In many things, particularly in the matter of finance, she exhibits extraordinary practicability. A mystic she may be, but she knows how to keep a full pocketbook and take good care of her own material interests.

A letter has recently been received at Nashville, Tenn., from Oxford, England, which brings the information that Mr. M. F. Woodrow, the young Vanderbilt student who was awarded the Cecil Rhodes scholarship in 1906, has added another honor to the record of his alma mater by winning the Vinerian law scholarship at Oxford University. This is the first time that this valued prize has been won by an American. Hurrah for Vanderbilt and her brilliant young representative!

A dispatch to the Chicago Inter Ocean from Alexandria, Va., states that a movement is beginning, to erect in that quaint old town a Masonic memorial to George Washington. The enterprise contemplates the construction of a \$1,000,000 temple, in which will be a hall of fame, where space will be allotted to all of the grand jurisdictions of the country to use in honoring their distinguished sons. The project is expected to become national in its scope and enlist all the lodges in America.

It is stated that William J. Bryan will lead the fight for county option in the State of Nebraska. This will give the temperance people of that commonwealth an eloquent and conspicuous leader. The moral element has always been strong in Mr. Bryan, and we are not surprised to see him take up his lance to do battle against the iniquitous liquor traffic which is the greatest curse of our time. All honor to this brave tribune of the people, and may success crown his efforts in this new crusade!

A press dispatch from Franklin, New Hampshire, states that the foreclosure of a mortgage on the farm, near that place, where Daniel Webster was born, may lead to the formation of an association to purchase and maintain the property as a memorial to the famous statesman. Senators Lodge and Crane of Massachusetts and Gallinger of New Hampshire, are said to be much interested in the project. The scheme deserves to succeed. The spot where the great "Olympian thunderer" first opened his eyes to the light will always be a place of interest to thousands of Americans.

The next inter-collegiate oratorical contest in Mississippi will be held at Greenville on May 13. The institutions whose representatives will compete are Millsaps College, the State University, the A. and M. College, and Mississippi College. In addition to the speaking, there will be athletic contests, and nothing will be left undone to make the occasion a pleasurable one for all visitors. The proposal to have dancing on the excursion boats ought, however, to be abandoned. With church schools participating, entertainments of that character are not only inappropriate, but, under the circumstances, would be actually discourteous to the Christian young men in attendance.

Senator James Gordon, of Mississippi, after having loved his way into national fame and listened to the plaudits of his countrymen of all sections of the Union, returned to his home at Okolona on the 11th inst., where he was accorded a great ovation. His brief incumbency in the United States Senate emphasizes more than anything else the fact that the day of sectional animosity is far spent, and that the dawn of an era of good-will is at hand. Both North and South should unite in hushing forever the demagogic voice that seeks to keep alive the bitter memories of the Civil War. The nation has already had more than enough of that.

The movement for a Panama Exposition in the Crescent City is awakening much enthusiasm among the business men and leading citizens of New Orleans. Indeed, the project is said to be exciting more general interest than any other undertaking since the Cotton States Exposition twenty-five years ago. A large delegation left for Washington on a special train last Saturday to take the matter up with the authorities of the Federal Government. The Mayor,

the Governor, and the Louisiana representatives in Congress are said to be enthusiastically in line and no effort will be spared to make the enterprise a certainty. Such a celebration of the completion of the great Panama Canal would, it seems to us, be most fitting and appropriate.

The first of the several monuments to be erected in honor of the women of the Confederacy was unveiled at Rome, Ga., on the 9th inst., when the chief address was delivered by Mr. S. A. Cunningham, editor of the Confederate Veteran at Nashville. The shaft is of Georgia marble, and is thirty feet high. It is decorated with two groups of figures at the base: one representing "News from the Front," and the other "The Ministering Angel." There are on the sides two inscriptions praising the purity and fidelity of the women of the South: one by President Woodrow Wilson, of Princeton University, formerly a resident of Rome, and the other, by Dr. G. A. Nunnally, formerly president of Mercer University. We are glad to see these columns go up, and we wish that they might be tall enough to pierce and flout the very skies; for the heroism and devotion of the women of the Confederacy is one of the brightest chapters in human history. They dreamed not of the hallo, or forum, or regnancy in the councils of Church and State, but they blessed and glorified the home, and were the inspirers of dauntless valor and lofty aspirations in the breasts of the majestic men of that stormy period. May the memory of them be kept forever green, and their spirit and example ever remain a benediction to the South!

THE ALEXANDRIA DISTRICT PASTORS' CONFERENCE.

By Rev. P. O. Lowrey.

Upon call of the presiding elder, the pastors of the Alexandria District have just held a conference, which, for its brotherliness, spirituality and aggressive planning, was in a degree epochal. Such fraternity, co-operation and consecrated zeal, it has never been our privilege to witness or to enjoy among a similar group of preachers. After a unique sermon on spiritual power, Monday evening, Feb. 28, by Rev. H. R. Singleton, the presiding elder opened Tuesday morning with a Bible reading and lecture on the "Pastor's Mission," and the ideal of leadership that would have stirred the emotions and aspirations of a body of preachers hearing titles of far more dignity than the little group who here pledged their love and obedience to the one who so emphatically demonstrated his worthiness of having "the rule" over his brethren, and it would have taken a mote-hunter to have found any "presiding elder" question here. The spirit of superintendency has already prevailed on the Alexandria District, and the official is overshadowed in the leader.

The question of revivals and the evangelistic campaign consumed the larger part of the conference, and resulted in the following policy being adopted:

First—A prayer circle was formed, in which the pastors and presiding elder agreed to pray for each other by name daily, as Brother Brown has already been doing, and to get prayer circles among each of the congregations until the Knox spirit of "give me Scotland or I die" prevails among our people, and faith says "it shall be done!"

Second—Friday, March 25, is set for a day of prayer and fasting.

Third—The presiding elder was authorized to buy a gospel tent for the district and draft an evangelistic campaign, planning the revival work for the district as far as possible on the co-operative plan, using the pastors in the work to the very best possible advantage.

Fourth—He was also voted full liberty to give all the time needed, according to his judgment, to the work, leaving the middle of the year quarterly conferences to the pastors, and was instructed to secure the services of a gospel singer to go with the tent and to be used in the campaign generally.

Thus there was seen, by faith and in much prayer, what was believed to be the dawn of a better day for the kingdom of our Christ in these ends of the earth.

The next question in importance was the every-member campaign for a missionary collection, which was carefully and prayerfully considered, and was likewise taken hold of for a determined forward move to attain this ideal set for us by our laymen, accepting their challenge to follow them; and the presiding elder served due notice that if the pastors did not do this he would do it himself, and some expressed a feeling of a strange sensation at being out to the necessity of having to run to keep out of the way of the presiding elder.

The missionary collection is to include home and foreign, church extension and the American Bible Society, the latter up to the limit of the assessment only.

The pastors all agreed to comply with the request of the Woman's Home Mission Society, and preach on Christian stewardship or tithing.

A plan to publish a district bulletin, with the presiding elder as editor and the writer as business manager, was launched, that every detail of the

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work may be laid before the members of the church, and that we may the better "provoke one another to good works."

Sunday school and missionary institutes are being planned for the latter part of the year for and including the adjacent churches around Bunkie, Jena and Alexandria.

A district Epworth League conference was set for May 31-June 2, to be held at Boyce, and Mrs. Anna Lyons of Leesville, Mrs. O. V. Black of Trout and Miss Minnie May Rawlins of Jena were appointed a program committee.

Sincere love and brotherly concern was felt for Brother Purell, who was detained on account of the serious illness of a child; for Brother Ledbetter, our pastor-host, in the sickness of his wife, which threatens to be serious, and for Brother A. R. Hoffman, who had to give up his work on account of the failure of his health. Brother Singleton, too, was called home to a sick child. "Let brotherly love continue" was the prayer on every heart, as we turned to our flocks to take up our sacred tasks with a newer vision and a diviner inspiration, which promise much for the Lord's work in these ends of the earth.

March 5th.

IMPRESSIONS OF THE DALLAS LAYMEN'S CONFERENCE.

By Rev. S. A. Brown.

The Laymen's Convention, held at Dallas February 19-22, was a great meeting, held in a great State, composed of great men, and considered great themes. It culminated in well-laid plans for greater things in the future. The presence and addresses of the representatives of the Church in the several mission fields was an inspiration to all. The program was logical, and led from good to better, from service to service, and the meeting came to a close "at high tide." If I should attempt to write of the addresses, I should say they were all intelligent presentations of the need of the world, the adequacy of the gospel to supply that need and the ability of the Church to supply the gospel. And every address was full of earnestness, and every speaker created an intense interest on the part of the hearers.

The spirit that seemed to permeate the whole assembly was one of determination to put self and all possessions on the altar to be used of God in the furtherance of his kingdom. I never felt so conscious of the gospel's power, I think, as I did while listening to Dr. Lambuth's address on "The Adequacy of the Gospel to Meet the World's Need." Such a contrast as he did draw! Even the songs were a triumphant note. "The Kingdom Is Coming," "Oh Tell Ye the Story," seemed a belated prophecy, and we felt like saying, "We realize it."

The reports from the different lands were proof that God is leading the hosts on to victory. The Church was well represented, all but three conferences having delegates present. Note books were in evidence, and, no doubt, the congregations at home have heard from the delegates of the great things God is doing for us, whereof we are glad.

My conviction is that the momentum of the movement is nothing short of marvelous. The preacher who ignores it is going to be embarrassed in the presence of our intelligent and consecrated laymen in a very short time. The layman who ignores it is going to feel lonesome in the Church in the midst of the activities of his brethren.

Como, Miss., March 7, 1910.

Church News

The Foreign Missionary Committee of the Southern Presbyterian Church at its meeting in Nashville, Tenn., on the 8th inst., added eleven new names to its roll of missionaries and laid plans for an aggressive forward movement. Among those accepted for work abroad were Mr. Andrew Allison, of Ellsville, Miss., and Messrs. J. V. N. and F. C. Talmage, of New Orleans. The two latter are grand-nephews of the great Brooklyn preacher, Dr. T. De Witt Talmage.

A dispatch from Louisville, Ky., bearing date of the 9th inst. announced that the building committee, lately appointed to mature plans for the construction of the great representative Church at Washington City, will proceed to the national capital to take up their work in a few days. The committeemen from Mississippi is Mr. J. L. Dantzler, and from Louisiana, Mr. John P. Scott. Our people generally should feel an interest in this commendable enterprise and stand ready to assist in carrying it forward.

Dr. Louis Klopsch, editor of the Christian Herald and world-famed as a philanthropist, died in New York City on March 7. It is said that since 1892 he raised and distributed for charitable purposes more than \$3,300,000, and several of the crowned heads publicly attested their appreciation of the service he rendered their subjects in times of disaster and great need. His obsequies were conducted in the Metropolitan Temple, and among the lavish floral offerings was a three-foot wreath from President and Mrs. Taft, the former of whom also sent Mrs. Klopsch a feeling letter of condolence.

Dr. J. A. Barrow, of the Holston Conference, and the Editor of the Midland Methodist are having a lively discussion over the question as to whether the General Conference should elect Bishops by a majority or two-thirds rule. Our esteemed contemporary favors the good old way of electing by a majority vote, and we think has much the best of the argument in every respect. There is not a particle of a doubt that the two-thirds rule would tend to make political manipulation much easier. The Midland is generally correct in the positions which it assumes. It is a safe, sane, and well edited periodical.

Bishop A. W. Wilson has just closed a series of lectures before the students and faculty of the Theological Department of the Vanderbilt University on "Paul's Mental Attitude Toward Christ." To say that they were both interesting and instructive would be stating the truth very mildly. They were powerful discourses, calculated to bear fruit long after the good Bishop is gone from the walks of men. He is quite feeble in body, but is gradually improving from his late illness. His mind is vigorous and his utterances clear; his brain is not superannuated; no matter what men may think of his body. It is to be hoped that these lectures will be preserved in book form.—Midland Methodist.

After having served the Presbyterian congregation at Starkville, Miss., for twenty-one years, Dr. H. R. Raymond, in a beautifully worded communication to the Session tendered his resignation on Sunday, the 6th inst. Dr. Raymond is in the 86th year of his age, and has been actively in the ministry for sixty years. A cleaner, truer, more faithful man we have never known. Possessed of ability far above ordinary, a rare sense of propriety, and a self-mastery most unusual, he was splendidly equipped for the work of the ministry, and has wrought worthily in every field into which Providence has led him. Who can measure the influence of such a life, or conceive of the richness of the reward that awaits this noble veteran when the Father's summons shall bring him to his enduring home? The Starkville Church will seek to have him made pastor emeritus, a distinction which he well deserves.

Through the kindness of the author, the Rev. J. L. Cunningham, A.B., B.D., we have received a copy of his booklet, lately issued by the Methodist Publishing House, "The Making of the Ministry." It is a neat pamphlet of forty pages, which opens with "A Foreword" from the pen of Bishop A. W. Wilson. The main discussion is under the three following heads: "Calling a Ministry," "Selecting a Ministry," and "Training a Ministry." The concluding part is devoted to suggestions of a practical nature. We take it that the chief design of the publication is to direct the attention of the approaching General Conference to the important subject of how to procure a better trained and more efficient ministry. With some of Mr. Cunningham's proposals we are in hearty accord; but from others we strongly dissent. We do not think it would be wise to make probationers wait four years before receiving them into full connection, or to raise higher the requirement for admission on trial. To be sure, we need a better educated ministry, but at present it is extremely difficult to procure enough preachers of any kind to man our charges. The true problem which confronts the Church is not one of exclusion, but of enlistment and development. Of a matter so vital, we need to take not an academic, but a practical view. We should

hold on to our men, and by means of a judiciously selected Conference course, our Correspondence School, and other educational methods, endeavor to make out of them the utmost possible. They may not be ideal, but they are all we have, or will have, for some time to come. But, though we do not endorse all of its suggestions, we are glad that this pamphlet on "The Making of a Ministry" has been issued. It will awaken thought and discussion and do good. The price is 10 cents, and it may be had either of the Publishing House, at Nashville, Tenn., or of Rev. G. W. Bachman, Winona, Miss.

HATTIESBURG DISTRICT MISSIONARY INSTITUTE.

The Institute is past history now and we look back upon it to see what good has come to us. We were unfortunate in that some of the brethren were sick and could not come, while others were in attendance, on court and could not be with us. This eliminated some of the papers, but the open discussions of the different subjects were very profitable.

Our president, Rev. M. B. Sharbrough, had for the key note of the Institute the importance of the Laymen's Missionary Movement. And as you will notice from the program, the greater part of it was related to the laymen's movement.

We were fortunate in having with us two of the delegates to the last conference in Dallas. Their talks upon what the laymen had been able to do in the past two years and what they hope to do were inspiring. Our Conference missionary evangelist, Rev. D. E. Kelly, was with us also. He gave us an idea of what he hoped to do for the cause of Christ in our territory.

One fortunate inspiring note was struck in the brethren agreeing that all missionary work is one and that we are to save a world, not only the heathen across the seas, but all who are without Christ; that we must carry with us our own country, and that as we are the stewards of the Lord, he needs not only what we have, but he needs us, too, in order to accomplish his purpose.

Yes, the discussion of the women came up, too. It reminded me of a couplet that I once heard:

The dog and the cat sat on the mat.
The dog said to the cat, "Where am I at?"

That is where we left it, and where we are at, has not been decided as yet.

Another inspiring feature of the Institute was the relation of prayer and missions, as brought out in the discussion. We can not pray for what we do not think about. If we are to pray missionary prayers, we must think missionary thoughts. We must know our work, we must read, we must think.

The Institute resulted in a committee of three being appointed—Revs. J. A. Moore, Geo. H. Thompson and J. C. Chambers—to consult and arrange for a preachers' institute, to be known as the Hattiesburg Preachers' Institute, for all brethren who can come to Hattiesburg and which is to meet bi-monthly, for discussions of Church problems and for mutual instruction and benefit.

Each speaker at the Institute was acquainted with his subject, and, as we look back, we are glad that we were permitted to attend. God has never despised the day of small things, and the influence of the meeting will help us all for many days to come.

The presiding elder, Rev. M. B. Sharbrough, delivered a great sermon on the "Great Commission." This, we think, was the feature of the Institute.

J. C. CHAMBERS, Secretary.

NEW ORLEANS CHURCH NEWS.

Reported for the Advocate.

On last Sunday large and appreciative audiences heard the celebrated Miss Ellen M. Stone, the missionary to the Bulgarians, in the morning at the Second Methodist and in the evening at the Rayne Memorial Church. Miss Stone tells the thrilling story of her captivity in a most charming and eloquent manner. No one can hear her without wanting to lead a more useful life in the Master's cause. Miss Stone is traveling under the auspices of the Methodist Board of the W. H. M. S. in Louisiana.

Special revival services will be held in the Second Church during Passion Week, March 20-27. The preaching will be done by the pastor, and the general theme is, "With Jesus During His Last Week." Sunrise prayer-meetings will be held on Good Friday and on Easter Sunday. A large catechism class is to be admitted into the full membership of the Church at the close of the meeting. The Conference Collections will be paid on Easter Sunday.

A memorial service for the late Dr. J. W. Adams will be held at the Second Church on Sunday, March 20, at 3:30 p.m. Addressés will be made by Mrs. Lillie Ueber Townsley, Mr. M. B. De Pass, Mr. J. F. Foster and the Rev. Dr. F. N. Parker. It is altogether fitting that his church should honor the man who gave more than a half-century of service to it.

At the suggestion of the presiding elder, Rev. F. N. Parker, there will be appointed special committees to consider the several subjects to come before the District Conference. These committees will make a careful and an exhaustive study of the topics assigned to them and be ready to report some val-

uable information at the sessions of the Conference. This will do away with the dull routine reports of the pastor and the laymen that many times are unsatisfactory and incomplete. The presiding elder is to be congratulated on this wise suggestion. The advertising committee for the Conference is composed of Messrs. Townsley, Atkinson and Joyner.

The Soniat Avenue Church of the Disciples (Campbellites) of this city, though composed of less than 100 members, is supporting a foreign missionary this year. This is a most commendable exhibition of liberality. Would that more of our churches might see the vision and make such sacrifices for our Lord!

The Baptists are making good headway in this city. Six years ago, we are told, they had only three small churches, with a mere handful of people, and now they have six congregations and more than 1000 active members. The Baptist Home Mission Board is putting thousands of dollars into this city every year to build churches and pay pastors.

The Protestant Episcopal churches of New Orleans are receiving large numbers into their churches in the confirmation classes at this season of the year. They know how to keep their children in the church of the parents, and we venture to say, not more than one-tenth of them ever join churches of other communions. This is a lesson for others to learn.

The meeting of the Woman's City Mission Board will be held at St. Mark's Hall next Wednesday at 2:30 o'clock. This is the occasion for the annual reports of the several officers of this important Board. The Board has had a most remarkable year of progress and success. Every woman in our churches should become a member of the W. H. M. S. and enlist for service.

There is a faithful little band of women from the various denominations in New Orleans who hold weekly prayer-meetings at the different churches and pray for the coming of the Kingdom. These meetings are profoundly spiritual, and resemble the old Methodist class-meeting in their method and power. Let the good work go on! Our Mary Werlein Church is the only church we know of that still continues the old-fashioned Methodist class-meeting.

PREACHERS' MEETING.

The New Orleans Preachers' Meeting was called to order by Dr. F. N. Parker. Prayer was offered by Dr. S. H. Werlein.

Present: Parker, Sims, Rice, Atkinson, Townsley, Werlein, Harrell, Haggard, Joyner, Sutton, Carley, Whitehead, Lutz.

The committee on religious work at the U. S. Barracks reported that services could be held and a place would be provided, but as the hour was not convenient, it was left to the individual churches rather than make a definite appointment.

The presiding elder, Dr. Parker, proposed a plan for holding the District Conference in which by a series of inquiries all details of the work going on in the city would be brought out and the various committees appointed would make recommendations for forward movements on lines of work now neglected. The pastors, by resolution, approved the plan and requested the presiding elder to appoint the committees.

A committee consisting of Brothers Townsley, Atkinson and Joyner were appointed to advertise the District Conference and try to secure a large attendance.

Brother Atkinson reports progress being made on the new Parker Memorial Church and he hopes that the District Conference, which is to meet in his church on March 21, will be the beginning of a gracious revival among his people.

ALBERT S. LUTZ, Sec.

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"THE WOMAN'S MEMORIAL."

An editorial appeared in the New Orleans Advocate of Feb. 10 under the title of "The Woman's Rights Memorial." Inasmuch as these words are misleading and many points in the article vulnerable, we deem it best to give the readers of the Advocate another view-point.

The words "woman's rights memorial" turn one to thoughts of political suffrage, with which the memorial in question has nothing to do. This contention of the women deals with the Church, and not the State, and any effort to project outside issues into the movement is calculated to draw attention away from the real issue.

The article has also caused us to wonder why it appeared at all. If the editor really believes that the memorial "has awakened very little enthusiasm throughout the Church," and "that there is little probability of the movement gathering sufficient strength to make it a serious source of disturbance," pray why does he devote the two leading columns in his leading editorial to such a forlorn and fading cause? We cannot believe him to be so poor an economist, but the rather that he would use his valuable space to bring to his readers news of the live and vital issues of the Church to-day. No, an issue that is based on a righteous principle and has for its object the strengthening of the Kingdom of God is too live to be lightly set aside by man.

Mr. Meek tells us that this same issue "disturbed the harmony of the M. E. Church for several years," and urges this as a reason why it should not be agitated in our Church. "Disturbed the harmony?" Is it possible that this good editor does not know that almost every advance step that has ever been taken by the Church of God has disturbed some harmony somewhere? The coming of Christ among men disturbed the harmony of the Jewish Church, which was living to and for itself alone. Christ gave them the opportunity to adjust themselves to the new civilization that confronted them, and to break away from the old customs and preconceived notions, and keep step with Jehovah, and they would not. But did He stop? No; he continued to disturb the peace until he found a people who would follow his leadings, despite primitive notions and narrow leaders.

Paul disturbed the church, and would not cease his agitation until it was said of him that he had "turned the world upside down." Martin Luther disturbed the church and shook it from center to circumference, until a new, a living faith sprang up in the hearts of men. John Wesley disturbed the church—the old, "conservative" Church of England, by licensing unordained men (laymen) to preach! Could a more radical step have been taken in the old church, with its apostolic succession? Yet these men are preaching still, and this disturber of the peace to-day stands out among men as a great mouthpiece of God.

Coming to our own branch of the Church, we find a disturbance arose back in the sixties, when some who, like Luther, caught the vision that the Church was founded on the democratic principles of Christ, sought to bring lay representation into our General Conference. But who to-day, in the face of the great Laymen's Movement, would dare to say that the laymen should not have a part in the councils of the Church?

A still greater disturbance came to us in 1878, when the women went to the fathers and brethren to know if they, too, might have a part in the redemption of a lost world. That was, indeed, a disturbance: Women organize like men? That was unwomanly! And yet, with a heroism scarcely equaled, those women continued to knock at the door of the Church, seeking larger opportunities until forsooth, because of their very importunity, they were heard. And who to-day would abolish the work of these women, who are not only raising hundreds of thousands of dollars annually, but are telling the story of the cross to their sisters of every name and nation?

Eight years ago the women brought on another disturbance as they sought to establish the order of deaconess in the Church. It was then said by those who did not know whereof they spoke that the women were wanting to be exhorters, preachers, etc. Some high in authority even predicted dire calamity as a result of such action. Yet a late lamented Bishop said in one of his addresses not so long ago that one of the great needs of the Church to-day was 500 women, consecrated to the work of the deaconess.

And now another disturbance is on! Let us thank God for the men and women who, on down through the ages, have been great and brave and true enough to break away from ancient thought and custom, and have dared to stand up and strike the rock of conservatism that has at times been the curse of the Church. Upon such men and women our Lord has depended as he has sought to lift the old world to larger views of him and to an ever-widening conception of the extension of his kingdom.

But, speaking of disturbance, it might comfort the women to know that all the disturbance in the Church is not because of them or any action they desire taken. If we are to draw our conclusions from things seen and heard, there are other matters agitating the mind of the brethren to-day, which will require much of their time and thought, and

which even now is causing unrest throughout the Church.

Mr. Meek objects to the memorial also because "such action would be out of harmony with apostolic and primitive precedent." Is it possible that he is going to hold our Church to "apostolic and primitive precedent?" The General Conference will have a mighty task to eradicate from our policies all but those things that are in line with apostolic and primitive methods. What will we do with our Sunday schools, women Sunday school teachers, our women's societies, our lay representation, our money collectors, and our time limit?

There were no laymen in the first Jerusalem council, when "the apostles and elders came together for to consider of this matter" of admitting Gentile converts into the Christian Church without circumcision. (See Acts 15:6.) What are we going to do with our great body of laymen? In those days there were no collectors of money without the laying on of hands. (See Acts 6:6.)

What will we do with our hundreds and thousands of faithful women who, year in and year out, collect funds for their own enterprises, and in many places actually do the collecting for the brethren also, sometimes under the direction of the pastors, and that, too, without the laying on of hands?

What are we to do if we are to be held to apostolic and primitive methods? If we have been guided by these precedents heretofore, how did all those strange things happen to get into our Church? When? Where? Upon what authority? How did the laymen ever succeed in getting in? The only answer Mr. Meek or history can give is that the clergy, the then authoritative legislative body, admitted them contrary to "apostolic and primitive precedent." Thus the women now ask that same body of clergymen and laymen to admit them, contrary "to apostolic and primitive precedent."

Mr. Meek believes God designed for woman a special sphere of service "in keeping with her aptitudes." Who is to be the judge of those aptitudes? As he understands apostolic and primitive methods so well, he might work out a Biblical plan by which we could be in this succession and keep in our sphere, too. No; Christ laid down no divine order of Church government in the Bible. It is not there. Christ gave truth to his Church in great principles, and left the government to man. He instilled principles by the baptism of the Holy Spirit on Pentecost in the upper chamber, in which man and woman shared alike. Our place in the Church was not ordered by Christ, nor forbidden by him. He gave us our place by the side of man, and in the home we share with him in the duties, responsibilities and administration. We seek the same place in our Church home. Will it be unwomanly for us to stand with him in our Father's house?

We can but believe that the manhood of our Church not only so honors its womanhood, but also so honors God, that it will not longer keep her in the "outer court." Surely, no such primitive method will longer obtain among us.

"By their fruits ye shall know them." Have we not demonstrated our fitness for full membership in the Church? Have we not proved our faithfulness to God and the Church? Have we not shown fitness to finance in his kingdom? What, then, debar us? Not Christ, we are persuaded—only man, who would hold us to "apostolic and primitive precedent."

We believe we have heard His voice calling us forth. Can it be said that woman does not know His voice? He left the governmental forms to his Church. And to His Church we appeal!

MRS. LUKE JOHNSON.

Supt. of Literature of the Woman's Home Mission Board.
Gainesville, Ga.

IS IT WISE?

With all due deference to the learned women of our Church, a grandmother, who has studied human nature some, would like to call their attention to one or two stubborn facts.

It is true, the rapid strides made by woman in the last half-century, in nearly every field of work, is simply marvelous. Up to that time she seemed to have been in comparatively a chrysalis state. But when her awakening came, and she began to emerge into life, the breath of freedom was so exhilarating that she simply spread her wings, and lo, the result! In every nook and corner of the business and educational world, she is there. In most of the benevolent societies, she is there. And in all the avenues of church work, where sympathy, love and a tender touch are necessary, she has entered and proven herself a skilled worker. Nevertheless, she is not satisfied, for even now she is simply resting her wings and gathering strength for another flight. The law-making bodies of Church and State would she enter, and attempt to carry their ponderous weight on her frail and delicate wings.

Mothers and wives, weigh well the price you will have to pay. Let it be granted that many of you can take the place of any man in the nation—but the question is: Can he fill your place?

In the beginning, man was made with the brawny muscles of endurance, while woman's texture was

of a more delicate and lighter mold. Were they to do the same work? Decidedly, no.

Side by side, through life, it was intended for them to go, but the heavier work naturally fell to him, and the lighter, equally as necessary, to her. The home, with all of the hallowed associations that this word brings up, was to be her realm. To provide for, and keep it sacred, was his. This idea has come down to us throughout the ages; and, although the sphere of each has widened, still the heavy and more laborious parts belong to the stronger sex. To the mother, while in its tender and pliant age, is intrusted the sacred duty of shaping and pruning the giants; it may be, of the future. Ah, if you could only realize it, you, and you alone, are even now molding the destiny of Church and State, by your own firesides. Will not this suffice?

Press not the men too far. Magnanimous and deferential by nature, one of their characteristics is, not only to yield their seats to women fair, but, when pressed too far, to quietly withdraw and seek other fields where they can wrestle, if need be, with caliber of their own.

Help your husbands to believe that the structures of Church and State continue to rest on them, and that to your tender hands is consigned that which is just as essential, but the more delicate parts of the framework.

Can you not be satisfied with adorning, with your works of love, and mercy, and charity, in every part of the globe, the wonderful temple reared for the saving of the nations? But, beware how you tamper with the groundwork! Its security does and ought to rest on the strong and sturdy shoulders of your husbands and sons. Every woman that enters the Conference doors, with privileges equal with the men, simply crowds one of them out. One by one, you may take the offered chairs, but sooner or later you will stand aghast at the sight of the temple, beautiful, swaying to and fro on foundations too frail to bear its weight. Husbands and sons need all the responsibilities of Church and State that can be placed on them. For their future hope of life and heaven, ponder well the question, is it wise to relieve them of all work, and where will they be when you have taken their places? AVIA.

A WORD TO YOU.

If your subscription is paid up, we thank you for your help in making possible the paper we are publishing to-day. If your subscription is behind, we ask you to consider the heavy burden that the subscribers who are in arrears place upon us. The extra paper for one subscriber does not amount to much, but when it runs into the hundreds, the paper and postage for those who are in arrears amount to a very heavy item. Then the postal authorities object to our allowing our subscribers to fall in arrears. All these reasons move us to cut off from our lists quite a large number during this month of March. The clerk who corrects the list, will not know you, he will only notice that your subscription is far in arrears. Will you not make prompt remittance, before your name is reached? We do not want to lose any of our friends, and would like to give you the paper always, if we could, but the income from the paper is the only means we have of publishing the Advocate. MAKE YOUR REMITTANCE TO-DAY.

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CAN YOU GUESS?

Why is A like honey-suckle? Because B follows it.
What is the oldest table in the world? The multiplication table.

Why is a lazy dog like a hill? Because he is a slow pup (slope up).

What is the difference between an old cent and a new dime? Nine cents.

What is the difference between a hill and a pill? One is hard to get up, the other is hard to get down.

Why does a Russian soldier wear brass buttons on his coat, and an Austrian soldier wear steel ones? To keep his coat buttoned.—Children's Magazine.

HIS POOR MEMORY.

A Canadian farmer, noted for his absent-mindedness, went to town one day and transacted his business with the utmost precision. He started on his way home, however, with the firm conviction that he had forgotten something, but what it was he could not recall. As he neared home, the conviction increased, and three times he stopped his horse and went carefully through his pocketbook in a vain endeavor to discover what he had forgotten. In due course he reached home and was met by his daughter, who looked at him in surprise and exclaimed: "Why, father, where have you left mother?"—Leslie's Weekly.

THE HOPEFUL VIEW.

Write on your daybook, on your ledger, on your money safe, "Sufficient unto the day is the evil thereof." Do not worry about notes that are far from due. Do not pile up on your counting desk the financial anxieties of the next twenty years. Melancholy is the owl that is perched in many a Christian soul. The good times, if we will but believe it, are now; the better times are not backward—but beyond. We believe, as in the past, so in the future, the world will grow better and better. By and by the world and all there is therein shall pass away, but in the new heavens and the earth righteousness, only righteousness, shall dwell; and cheerfulness and growth will ever mark the progress of the soul.—Talmage.

QUEER HAPPENINGS.

Whack! whack! went the blows of the ax on the cherry tree.

"Does the cherry tree feel it, father?" Charlie asked.

Charlie sat on the piazza steps at a safe distance from the flying chips. Charley was a boy who often asked queer questions.

"I guess this tree is too nearly dead to feel anything," Mr. Baker answered, and Charlie was glad it couldn't feel. Mrs. Baker had said the tree must come down, for it didn't yield a quart of cherries in a summer, and its withered branches spoiled the looks of her front yard.

Then something that was really very queer happened—something that made Mr. Baker cry out, "Goodness! I never saw the like before!" For out of the tree, dislodged by the blows, which by good luck didn't touch them, there dropped a nest of five young red spirrels. Four of them skipped away as if they had learned how long ago, though maybe this was the first time they had ever tried; but the fifth one seemed to be hurt by the fall to the ground. In fact, Mr. Baker thought it was dead, so he picked it up and tossed it to Madam Pussy Cat, who was watching curiously a few feet away.

Charlie supposed she would pounce on it as if it were a mouse, but what she did was really more queer than anything that had happened yet. She came up, smelled of it, then very gently lifted it as if it had been a kitten, and walked off with it to the barn.

You may be sure Charlie followed her. Pretty soon he came back with eyes wide open.

"Why, father," he said, "Madam Pussy Cat has put the spirrel to bed with her own family. 'Tisn't dead—I saw it squirm. You—you won't let the spirrel get lost, will you, father?" Charlie knew that kittens with little blind eyes had a way of going off, and never, never finding the path back.

Mr. Baker laughed. "No, Charlie," he promised. "We'll wait and see what Pussy does with it."

Well, the queer things kept piling up, for Master Red Spirrel, as Charlie had said, wasn't dead at all, only a bit stunned at first; and Madam Pussy Cat mothered him until he became very frisky indeed—so frisky that one day Mr. Baker made a little cage for him to stay in until he became used to a station in life which he wasn't born into.

Charlie fed him so that he grew quite tame, and it was safe to let him out, because he would always come home again. Madam Pussy Cat seemed very proud of her adopted child, and they were great friends.

One night, when Charley had been thinking a long while—as much as five minutes—he nestled up to his mother and whispered, "I think, mother, that Madam Pussy Cat must be a Christian cat the way she treated Ruddy."

Mrs. Baker smiled, but she wondered to herself, "What will that boy say next?"—Helen A. Hawley, in Sunday School Times.

SPEAK UP, BOYS.

Next to standing erect and having a manly bearing, I like to have a boy speak up when he is spoken to. He can never make a good impression if he mumbles or "mouthes" his words when he is talking to others. Clear and distinct enunciation is a valuable trait for a boy to possess. I was in the office of the president of a great corporation, one day not long ago, when he rang his bell for the office boy. The boy came in a moment, and the gentleman said:

"Did you take that package over to Brown & Smith's?"

"Mum-mum."

"Did Mr. Brown send any message for me?"

"Mum-mum-mum."

"What did he say?"

"Mum-mum-mum-mum—"

"Oh, speak up so that I can understand you!" said the gentleman, a little sharply. "I do not know what 'mum-mum-mum-mum' means."

It sounded exactly as though the boy were saying "mum-mum-mum-mum" every time he opened his mouth. When he had finally held up his head and spoken more intelligently, and had then gone from the room, his employer said:

"I really think that I shall have to let that boy go. He mumbles everything he says so that I can hardly understand what he means. I do not like to send such a boy with messages to our customers. I like a boy who can speak up like a man. He can do that, and at the same time be a perfectly modest and respectful boy. Somehow, I feel rather suspicious of a boy who hangs his head and mumbles everything."

I think that a good many people have that feeling, although a boy may be excessively shy and mumble all that he says, and at the same time be a perfectly honest boy, but he makes a very poor impression and will not advance so rapidly as the boy who looks one squarely in the face, and speaks up like a man, when he has anything to say.

The voice has much to do with a boy's success in life, and should be well cultivated. There are boys who speak up so that they can be heard a long distance every time they open their mouths, who are even more objectionable than a boy who mumbles. An overloud, brassy voice, with a kind of defiant ring in it, is extremely unpleasant, and is sure to make a very bad impression. A voice with a whine in it is always irritating, and an insolent tone of voice has told against more than one boy when he has been in search of a position. The voice that is clear and distinct, and at the same time deferential, is the voice which makes the best impression. Don't mumble, don't "meech," don't whine, and don't use an insolent tone, when you speak.

You may think that it is of no consequence how a boy speaks, if he does his work properly and faithfully, but I am sure you are mistaken. There are

other things to be taken into account besides doing one's work as it ought to be done, if a boy hopes to get on in the world. I know a young man nearly thirty years of age who is very thorough in his work, and would long ago have been advanced to the position of foreman of the establishment in which he works, but for the fact that he is boorish in his manners. This manner of one's speech, as well as one's general bearing, are all considered at certain times, apart from his work. So, speak up, and acquit yourselves like men, boys!—Success.

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Editorial.

THE EDITOR'S DEFENSE.

On another page is printed a communication from Mrs. Luke Johnson, of Gainesville, Ga., in which she severely arraigns us for our recent editorial on "The Woman's Rights Memorial." She begins by objecting to the title under which we discussed the subject, as "misleading" and tending to confuse the issue with that of woman suffrage. We beg to assure our sister, that in choosing that heading we had no such sinister design. It appeared to us to be a proper and definitive designation of the memorial under consideration. Are not those who are endeavoring to promote this movement insistent upon the contention that they are simply asking for their "rights in the Church?" Why then should they object to our use of the expression which they have made their slogan in the campaign which they are seeking to wage? Certainly, no one in all the land is silly enough to imagine that the General Conference of the Methodist Episcopal Church, South, could grant our sisters any "political rights."

But, since our sister has raised this issue, we do not hesitate to say that, in our humble judgment, the spirit which has given birth to the two movements is much the same—that woman's rights in the Church and woman's rights in the State appear to us to be twin sisters. Arguments practically the same are used in the advocacy of both, and some of the women who are clamoring for the one are also promoters of the other. Indeed, if an honest and open expression of sentiment were obtainable, it would be most interesting to see how many of the leaders in this new movement in the Church favor woman suffrage, and how many also believe that woman should have an open door into the pulpit. If such information were available, we do not doubt that some of the brethren who are disposed to allow themselves to be flattered into a quasi-endorsement of this proposed innovation, would open their eyes and assume an altogether different attitude.

Our correspondent questions the sincerity of our statement that "we think the movement has awakened little enthusiasm." We can not say that we are surprised at this exhibition of distrust. It is said that suspicion is not a small part of the "new woman," and that she rarely takes even herself seriously and never wants her utterances to be too strictly construed. However, the question as to the strength of the movement is a mere matter of judgment. We have yet seen no reason to change our opinion as to the size of the following our sisters have been able to muster, and the correctness or incorrectness of our view we are quite willing to leave to the arbitrament of the approaching General Conference.

Our critic is amazed that we should deprecate the bringing forward of this memorial on the ground that "we dislike to see the peace and harmony of the Church disturbed." In vehement language she insists that "disturbance" is a necessary part of all worthy achievement, and compares the work she and her associates are undertaking to do with that of Wesley, Luther, Paul, and even Christ himself. We admit that most forward movements of a revolutionary character have been accompanied by more or less agitation and strife, but it by no means follows that there are no agitation and strife which do not eventuate in progress. They are far oftener the results of unwisdom and misdirected effort than of wise planning and righteous activity. Seasons of contention are never seasons of revival power and ingatherings of lost souls. There must be harmony among believers for the Holy Spirit to do his most effective work. And, indeed, "disturbance" of the kind to which our sister refers is justifiably

only on the ground that some great and absolutely essential end is to be achieved—an end, perhaps, upon which is contingent the very life and existence of the Church. Bringing forward a scheme which is in no sense vital or necessary, and which many of the best and truest of our people think would be positively harmful, and making it a source of wrangling and contention, is quite a different thing from battling to save a lost world, or clashing with a Church wholly apostate, or kindling revival fires where religion had practically ceased to exist.

Nor are the other precedents of "disturbance" cited by our sister any more relevant than those to which we have just referred. Lay representation came just at the close of the great Civil War, when the forces of the Church were scattered, and well-nigh destroyed. While there was opposition to it, the demand for it was widespread and general. It was felt to be absolutely essential to the rehabilitation of the Church in that sad hour of gloom, and almost of despair. It commanded the support of a large majority almost from the start, and required no blustering political methods and manipulation to carry it forward to success.

Referring to the situation then existing, Bishop McTear said: "The great measure of 1866 was lay delegation. Its prostrate, almost collapsed, condition required all the available help the Church could command." And also the impression our correspondent seeks to make that the authority for the woman's work, as it now exists, was wrung almost *vi et armis* from an unwilling Church, is widely at variance with the historical facts. Her overwrought imagination has greatly magnified the extent of the opposition. The deaconess movement is yet too young and small to estimate the measure of its influence for good. We are hopeful, however, that it will prove a valuable arm of service, if our sister and others like her do not wreck it by entangling it in their ill-advised struggles for imaginary rights.

But even if these other movements and the disturbance attending them were exactly as our correspondent has represented, it would by no means follow that the agitation which she and her associates are attempting is wise or justifiable. Before she can claim that it is wholesome and warranted, she must first show that the issue involved, like those which have gone before, is meritorious and necessary—a thing which she has not even remotely approached doing. The effect of this movement in the Northern Methodist Church is very far from reassuring. Not a few of the leaders of that denomination think it has done more harm than good. And it did one thing of which we feel sure that even our good sister will heartily disapprove. It carried into their last General Conference a number of negro women and had them voting for bishops and connectional officers and the various legislative measures pending before that body.

Our critic becomes sarcastic and merry in discussing the question of "apostolic and primitive precedent." We have no apology to make for our position on that subject. We are in the company of Dr. J. M. Buckley and many of the foremost men in American Methodism. Our view, however, is not that ascribed to us by the aggressive champion of this unfortunate memorial. As we said in our reply to Brother Broyles, "We do not contend that the apostles gave minute directions as to every detail of Church government, or prescribed in every instance specific methods of work which may not be varied." Our position is, that just as the State has its statutory enactments which may readily be changed, and its constitution, which is more sacredly guarded; so the Church has things which are fundamental, which are essential, which have been divinely sanctioned—its constitution, so to speak; and other things which are merely incidental, which are mere expedients, and which may be varied almost at will. Thus, for instance, the Church may, if it wishes, cease to take up a collection on the first day of the week as did the primitive Christians—that is incidental; but it would have no right to do away with baptism or the observance of the Sabbath—they are things which are fundamental. So we have no difficulty in justifying the existence of the Sunday school, the women's societies, the time limit, and such like. They are mere expedients which may be instituted or abolished at will. But the woman's memorial proposes to change the fundamental government of the Church, its very constitution; and in so doing, it clashes with the teaching and practice of both our Lord and the apostles. This is our position—our sister has not touched it—and we believe it to be impregnable. The only question she has asked, which, in view of our position, is really pertinent, is the one which relates to the introduction of lay representation, and, as will appear further on in the discussion, that was plainly a return to the condition existing in the primitive days of Christianity.

Our sister says that there were no laymen at the general Apostolic Council at Jerusalem. We really regret that she has undertaken to discuss this phase of the subject, for evidently she has examined it most superficially. "No laymen in the Apostolic Council?" Why, does not our sister know that at that time there were no laymen and no preachers? The distinction had not yet arisen. What were the elders who participated in that great gathering? We quote from that scholarly work, the

Schaff-Herzog Encyclopedia: "They were not identical with preachers, because every male member could preach. They were not lay-elders, because the distinction between laity and clergy had not yet been made. They stood in and at the same time over the congregation; in it, because they belonged originally and constantly to it; over it, because they exercised the right and duty of oversight and guidance." They were chosen by the men of the congregation. Thus they were quite as much laymen as they were preachers. And as this high authority states elsewhere, such functions could only be exercised by male members. Thus it is perfectly clear that the men in every congregation were an integral part of the government of the Church in the very beginning.

Our sister's point about "no collectors without the laying on of hands," is pitifully weak. It has been abundantly answered in our statement that mere expedients in Church government may be varied at will. But we can not resist the temptation to say that she wholly misconceives the nature and function of the deacon's office. It was not their mission to collect, but to disburse money and to look after the sick and the poor.

But again, our correspondent contends that Christ gave truth, doctrine, to the Church, and nothing more. Therein she is mistaken. By his administrative acts Christ did much toward the establishment of his Church. He sent out the seventy, chose and trained the twelve, and instituted the Sacrament. And not in a single instance, either by word or act, did he indicate that woman was to exercise governmental functions in the Church. The Savior ascended, the inspired apostles came upon the stage of action, and they, especially Paul, had much to say on this subject. Nor did he confine himself to "doctrines," but he discussed the ordinances, the sacraments, the discipline, and the officers of the Church, and even spoke of woman's position in it. And while there may be some room for difference of opinion as to some of the superficial aspects of his teaching about woman's dress and deportment, there can be no doubt as to what he taught about her general relation to the government of the Church. His position was in perfect accord with the practices of the divinely established Jewish Church, of the post-apostolic Church, and of nearly all the Churches of enlightened Christendom to-day.

But says our critic, once more, we want the same position in our "Church home" that we have in our every-day home. That is precisely what we want our good sister to have. The Bible teaches that man is the head of the family, and we want him also to be the head of the Church, as the same Holy Book directs he should be.

But she affirms that they have been praying over this matter, and that they believe they "have heard the divine voice calling them forth." We reply that the leaders of this movement have "no monopoly on prayer," and that theirs are not the only ears that can hear the whisperings of the Holy Ghost. Others have been seeking divine guidance as well as they.

AN INTERESTING VOLUME.

Rev. W. G. Harbin's book, "Modes of the Heavenly Life," is now out of the press, and the filling of orders will be begun this week. The volume contains a series of bright and helpful sermons on the work of the Holy Spirit, and is a publication of unusual merit. Its method of treatment is new and distinctive, but thoroughly orthodox. Many passages are brilliant, and the style is admirable throughout. It is calculated to do much good, and deserves a wide circulation. The editor heartily commends it. The price is 75 cents; orders may be sent to Mr. C. O. Chalmers, 512 Camp Street, New Orleans, La.

THE FLING AT DR. BOSWELL.

"As Methodists we do not accept Mr. Wesley in all things as our guide in matters of theology, since he was not, technically speaking, a theologian, but an evangelist." What? How? This from the editor of the Texas Christian Advocate; and Dr. Boswell no longer on the tripod! Mr. Wesley "not a theologian!" There is a discovery for us moderns! Arise, Dr. G. G. Smith, and smite this heresy! And to think of finding such things in the "Texas!" Eheu!—(Nashville) Christian Advocate.

We have no desire to enter upon a defense of Dr. Rankin, of the Texas Christian Advocate. He needs no assistance at our hands. The hills of Holston have been in the habit of producing men who give a good account of themselves in every arena. But we do desire to protest most earnestly against the derisive fling at our worthy predecessor, Dr. J. W. Boswell, contained in the above paragraph. The day of judgment only will reveal the tremendous service which Dr. Boswell has performed for Methodism in his long career on the tripod and elsewhere. If Dr. Winton could only catch his spirit of defense, instead of that of disintegration, to which he seems wedded, he, too, might perform a mighty work for our Zion.

PERSONAL

Writing from Wesson, Miss., Rev. E. L. Alford sends a list of subscribers, for which he has our hearty thanks. The work moves on smoothly under his guiding hand and the prospect is encouraging.

Rev. W. E. Akin, of Pleasant Hill, La., continues to take care of the interests of the Advocate. We highly appreciate what he is doing for us, and count him one of the good friends of our paper. May the Lord prosper him in all the work of his pastorate!

We are grateful to Rev. P. O. Lowrey, of LeCompte, La., for lending a hand in circulating the Advocate and for words of cheer and encouragement. He is meeting with gratifying success in his present field of labor.

Things are moving on nicely in the Ruston District, wrote Rev. R. W. Tucker, the capable leader in that field, on the 11th inst. "All the preachers are in place and are true and faithful men." Happy is he who has such co-laborers in carrying forward the Master's work.

We acknowledge the reception of a club of nine subscribers from Moss Point, Miss., sent in by Mrs. G. J. Swan. We thank our sister for her good work in behalf of the Advocate, and pray that God may richly bless every effort she may make to extend the divine kingdom.

We make grateful acknowledgment to the following brethren for aiding in the circulation of the Christian Advocate: F. A. Howell, Durant, Miss.; J. H. Bass, Ripley, Miss.; J. T. McCafferty, Moorhead, Miss.; J. B. Randolph, Iuka, Miss.; L. M. Lipscomb, New Albany, Miss.; and O. L. Savage, Guntown, Miss.

We desire to call particular attention to the article on the woman's memorial, signed "Avia," which is to be found in another column. It is from the pen of a noble Mississippi woman, long noted for her activity in church work. It is a forceful and telling plea for her side of the question, and the spirit of the communication is most admirable.

Writing from Haynesville, La., some days since, Rev. W. T. Woodward, the pastor of that place, says: "A very interesting inter-denominational Parish Sunday School Convention was recently held in our church here. The attendance was very good, and a number of excellent speeches were made."

Rev. O. P. Armour has recently organized an Epworth League at Buena Vista, Miss. This gives him a League at three out of the four appointments of the charge, each doing a fine work. The total membership of them is 78. It always pleases us to hear of interest in our young people's work. It is a wholesome and promising indication.

Rev. T. H. Porter sends a cheering message from Courtland, Miss., reinforced by a substantial list of subscribers and a good check. The North Mississippi Conference has in it no more faithful pastor than Brother Porter, who always moves upon a high plane and keeps busy promoting the welfare of his flock and the interests of the church.

That enterprising young pastor, Rev. H. P. Lewis, Jr., of Natchez, has recently placed us under obligations by adding a number of names from that goodly community to our subscription files. We have never known a Lewis who could not be counted on to do his part in any worthy work. That is a name to conjure with in the great State of Mississippi.

Rev. E. H. Gregory, the Presbyterian pastor at Moss Point, Miss., was an appreciated caller at the Advocate office last week. Brother Gregory and the editor were associate pastors in West Point, Miss., several years ago, where they grew to be friends. We were delighted to see him looking so well, and to observe that time is dealing gently with him.

Rev. J. E. Cunningham informs us that after treatment by specialists in Memphis, Rev. J. R. Robertson, of the Toccoola charge (Miss.), has returned home. He was advised to give up all active work for some months that he may take a much needed rest. A "supply," whose name will be announced later, will fill his unexpired term.

Rev. T. W. Lewis writes that the Columbus District Laymen's meeting, which was held in Columbus last week, was a marked success. About a hundred laymen were in attendance, and the addresses of Brothers Pepper and King were instructive and stirring. Enthusiastic resolutions were adopted, which will be printed in the next issue of the Advocate.

Rev. G. W. Bachman, whose address is Winona, Miss., requests us to state that the Southern Methodist Handbook is now out, and that he is ready to deliver it to brethren desiring it at 25 cents, postpaid. We have had the pleasure of examining the volume, and have no hesitancy in commending it as the best one yet issued. Every pastor ought, by all means, to have a copy.

In sending his second round of appointments, Rev. W. M. Young, presiding elder of the Sardis District, writes: "The district is in fine shape. Since pastoral charges have increased the assessment for ministerial support and the outlook is promising for a fruitful year. The brethren are presenting the claims of the Advocate, and we are hopeful of introducing it into many homes in these parts."

We are indebted to our long-time friend, Rev. J. W. Dorman, for a list of 14 subscribers from the goodly city of Lexington, Miss. Brother Dorman is in his fourth year in that delightful charge, where he has wrought a fine work and is universally loved and appreciated. He is one of the most influential men of his Conference, clean, manly and consecrated. No one was ever done an injustice by word or deed of John W. Dorman.

The Parker Memorial congregation, of this city, under the wise and energetic leadership of Rev. C. D. Atkinson, the pastor, is going steadily forward in the construction of its new house of worship. A rally in the interest of the enterprise will be held on Easter Sunday, when an offering to replenish the building fund will be taken. The sermon on that occasion will be preached by Dr. F. N. Parker, presiding elder of the New Orleans District, which we dare say will be a great message.

Rev. C. V. Breithaupt began work at Houma, La., a little over a year ago, and, considering the difficulty of the field, his success has been most remarkable. He has organized a church of twenty-five members, has secured building lots worth \$1,000, and raised for all purposes more than \$1,000. He is planning to erect a church and parsonage during the present year. In Houma there is a Catholic Church of 5,000, and the entire parish is almost wholly under the influence of that denomination.

Rev. J. W. McClellan, of Chunky, Miss., writes, under date of the 15th inst.: "Brother W. W. Clark, of this place, died last Friday. He was a life-long Methodist, was superintendent of the Sunday school at Chunky for a number of years, and was an unfailing friend to the pastors sent to his charge. He was the father-in-law of Rev. W. L. Blackwell, Rev. R. A. Sibley, Jr., and Rev. J. E. J. Ferguson, all preachers now in the Mississippi Conference. His place will be hard to fill. Everybody loved him."

We regret exceedingly to be informed of the affliction in the family of Rev. W. R. Williams, of the North Mississippi Conference. His father, who has been ill and under treatment at Jackson for more than a year, recently had a fall in that city, which fractured a leg and left him in quite a serious condition. His sons have removed him to his home at Amory, where he lies prostrate, and his recovery is by no means certain. Let prayer be made for our brother and his loved ones in this hour of trial and anxiety.

There has been little perceptible change in the condition of Rev. W. B. Lewis, of Canton, Miss., who remains in the New Orleans Sanitarium, in this city. He is able to walk about his room and is cheerful, though he is feeble, and his system is considerably depleted. He is suffering from an affection of the prostate gland, and his physician thinks an operation will be necessary to relieve him. Let his host of friends pray that God may bring him safe through this ordeal, and spare his valuable life for many years to come.

We are indebted to Rev. R. O. Brown, of Amory, Miss., for the following items of information: "Rev. K. M. Harrison has been confined to his room with rheumatism all the winter. He was able to be out at services last Sunday (March 6), and it was an occasion of rejoicing to his numerous friends and former parishioners. Rev. J. B. Stone, who also resides here, has been quite sick at his brother's home, at Suligent, Ala., for the past four weeks. I visited him to-day (the 10th) and found him some better, but still very feeble." The brethren are requested to remember him at the throne of grace.

We learn with interest that the North Mississippi Conference has recently had a new presiding elder in harness; not by appointment of the Bishop, however, but by the constraint of necessity. His name is J. B. Randolph, the genial pastor at Iuka, and the place where he rendered service was Tishomingo, on the work of Rev. W. N. Dodds. Brother Dodds commends the efficiency of Brother Randolph as a presiding elder, and says, "I think we can use him for the place some time." From this it would appear that Brother Jacob is not only developing pastors, but also "beloveds," in the Corinth District.

Writing from Louisville, Miss., on the 8th inst., Rev. S. B. Myers gives the following account of his work: "The outlook for a good year was never more flattering. The work is advancing on all lines. The stewards raised the assessment for the preacher \$100; the Sunday school has almost doubled in attendance; the prayer meeting is four times as large; and the church is full at every preaching service. We reorganized the Epworth League on Sunday, the 6th, with 40 in attendance and 11 new members." Brother Myers has also done some valuable service for the Advocate, for which we make grateful acknowledgment.

For some years the Advocate has had what is known in the office as "The Help Fund," which is used to send the paper to very needy ones who are anxious to have it but are unable to pay the cost of subscription. In this way it has been possible to send it into a number of poor homes into which otherwise it could not have gone. Of course, in all such cases, the publisher furnishes the Advocate at the least possible price. This "Fund" is now about exhausted, and we make this statement hoping that generous friends, reading it, may be

moved to send a contribution to replenish it. We think there is no doubt that this is a worthy cause, and that gifts made to it are calculated to do great good.

Rev. J. R. Bright, who at the last session of the North Mississippi Conference was assigned to the Inverness charge, has obtained a leave of absence, and is now prosecuting his studies at Vanderbilt University, having effected an arrangement by which Rev. R. A. Ellis will take charge of his work while he is away. In a personal note written on the 12th inst., Brother Bright stated that Prince T. H. Yun was at that time at Vanderbilt for the purpose of delivering a couple of lectures, and that he is greatly loved and honored at that institution. Our young friend has also kindly furnished us with an account of the meeting of the Religious Education Association recently held in Nashville, which will appear in our issue next week.

Some time since the Business Men's League of Louisiana issued a public address, which, among other things, contained utterances that have been construed as striking at the prohibition and gambling laws of the State. In a meeting at Shreveport on the 12th inst., a sub-committee of the legislative committee of the Louisiana Anti-Saloon League published a formal reply, and challenged the Business Men's League to join them in petitioning the Legislature to submit the question of state-wide prohibition to the people. Those present at the meeting of the sub-committee were Circuit Judge Charles V. Porter of Natchitoches, Representative Robert Roberts of Minden, the Rev. A. W. Turner and R. P. Moore and C. E. Jenkins, the latter two business men of Mansfield; J. B. Ardis, a local wholesale merchant; Attorneys G. W. Jack, Frank J. Looney and the Rev. Claude L. Jones of Shreveport.

Rev. W. B. Jones, the capable presiding elder of the Seashore District, makes the following observation upon the situation in his diocese at the end of the first quarter of the Conference year: "In closing up the first round, I am glad to say that all things are going well in this district, and that everything points to a year of progress. We have a most excellent set of preachers, who are all at the post of duty, doing good work, and the laymen are joining hands with them most heartily. An efficient lay leader in every charge would help much in advancing the interests of the church and the kingdom. A number of parsonage and church-building enterprises are on foot, some already being built, and others will be erected as soon as practicable. The new parsonage at Long Beach, which is in course of construction on the beach, promises to rival almost any in the district. It will replace the one recently destroyed by fire."

MISSISSIPPI CONFERENCE BROTHERHOOD.

Brethren: Assessment four was due thirty days after reorganization at the Conference at Brookhaven. All members are assessed five dollars and annual dues of twenty-five cents, and twenty-five cents to aid any supernumeraire who may not be able to pay the full assessment of five dollars.

Our organization is not for charity among ourselves; nor is it strictly an insurance. We simply, as brethren, agree to pay this amount to the dependents of any brother who may be called from labor to rest and can no longer supply their needs.

Have you sent your assessment to Rev. J. A. Moore, Mount Olive? And, if not, why not? The day may not be distant when this act of brotherly love will prove a great blessing. Are there not others who will send their names to Brother Moore for enrollment and pay assessment five, now due?

You may be able to leave yours provided for, but what of those of the less fortunate brother? Do you not wish to impress them that the ties that bind us as brethren are not broken in death? If so, join us, and help the sorrowing in their deepest affliction.

J. M. WEEMS, President.

LOAN FUND DAY.

To the Advocate Readers: My Dear Friends—I call attention to the announcement that on the second Sunday in April, or as near thereto as practicable, you are expected to make a contribution to the Loan Fund of Church Extension. May I ask all our presiding elders and pastors to give the people a chance to give? In view of the urgent needs for large additions to our Loan Fund, we must ask our people for large gifts. Do not dispose of the matter by simply passing the collection baskets around. Send the subscriptions through the congregation, and ask everybody to give.

T. W. LEWIS.

A CORRECTION.

The W. F. M. S. will hold its annual meeting in Alexandria, La., April 1-5, instead of April 1-4, as announced, through mistake, last week. We have been unable to secure railroad rates, as we could not guarantee 100 delegates. Please send names of all delegates as soon as possible to Mrs. H. R. Singleton, Box 57, Alexandria, La.

MRS. S. A. MONTGOMERY, Cor. Sec.

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We want 250 men right away. Must have them and will pay good money—\$3.00 to \$5.00 a day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, sample outfits, etc. All free. G. H. GROUNDS, Manager, 1827 W. Adams Street, Dept. 5528, Chicago, Ill.

MEETING OF EXECUTIVE COMMITTEE OF THE CHURCH EXTENSION BOARD OF THE NORTH MISSISSIPPI CONFERENCE.

Mr. Editor: The Executive Committee of the Board of Church Extension of the North Mississippi Conference, composed of T. W. Lewis, J. R. Bingham and V. C. Curtis, met at Eupora March 1. Rev. T. H. Dorsey, a member of the board met with us.

Six applications were received and considered. Two of these were approved. In accordance with a resolution of the General Board asking the Conference Boards to take care of all applications for less than two hundred dollars, the other four were referred to the next meeting of the Conference Board, which will be at Sardis during the next session of the Annual Conference.

In connection with the meeting, a program, which had been previously arranged, was carried out. Brother Dorsey preached a very able sermon bearing on the work of Church Extension, at 11 o'clock, the writer preached in the afternoon at 3:30. Brother Bingham read a most excellent paper, and Brother Lewis made a strong practical address, both pertaining to the work of the board.

All these services were well attended and much interest manifested. We hope the interest will be permanent and will soon find tangible expression in a new church building in that enterprising town.

We were brought under many obligations to the popular pastor, Rev. Eugene Johnson, and his noble people for their many favors and unbounded hospitality while in their midst. V. C. CURTIS, Secretary. Coldwater, Miss., March 10, 1910.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form for grown people and children, 50c.

NOTICE.

Winona, Miss., March 9, 1910.

The Winona District Conference will be held at Moorhead, Miss., June 2-5. Rev. W. C. Lester will preach the opening sermon on the evening of June 2. E. S. LEWIS, P. E.

DON'T BE WITHOUT WATER.

There is no need of the property holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders' line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

THE BIBLE MODE OF BAPTISM

(Published Mar. 1, 1910. Sample copy for 16 cts. in stamps.)

THE LATEST AND MOST CONVINCING BOOK OUT.

Immersion Delusions Completely Exploded by Facts Taken from the Only Bible in Existence During the Days of John and the Apostles. Presented in a Way that all Can Understand. Terse, Clear and Concise.

QUESTION SETTLED.—For all of those who have any regard for Ancient Divine Authority, even that which John and when he baptized, the question of the mode of Baptism is forever settled. Those who are fond of divisions can find many things on which to differ with others, but there is now no further excuse for differences as to the mode by which Baptism was performed in the days of Christ and the Apostles.

AN UNUSUAL DEMAND.—Never before has there been such a demand for this exact information as there is today. Methodists and others who have all the while practised **The Bible Mode of Baptism** have seriously neglected to inform the people on this subject. Immersionists, including Mormons, Adventists and Campbellites, give it no rest day nor night. Many of the present generation know little except from that side, and much of it is based on the grossest of falsehood.

\$525.00 IN PRIZES For Bible Readers, Old and Young

FIRST.—In order to encourage Bible study, I offer \$25.00 in prizes for the best answers to a list of questions on the subject of Baptism. I will send the questions free to any address. Get all the help you want from any source, and if you will enclose 16 cents in stamps, I will mail you a copy of **The Bible Mode of Baptism** from which all of the answers may easily be learned. Send for book and questions at once.

SECOND.—I offer a prize of \$500.00 to any one who will furnish the references where the following words occur in the Greek New Testament the number of times which it is claimed that twenty Baptist Standard works say they occur, namely, *rantizo*, 62 times; *ekkeio*, 152 times, and *louo*, 139 times. Get all the help you wish from any Greek scholar, lexicon, or concordance, and let me hear from you.

A MOST LIBERAL PROPOSITION.—At the request of hundreds of people I have just published a revised and enlarged edition of **The Bible Mode of Baptism**, 3,000 copies of which are mailed out this week, and letters from the Atlantic to the Pacific, including Cuba and Mexico, indicate that at least a million copies are needed right now. I am taking steps to furnish them, and with the co-operation of preachers and people, it can be done within the next few months. Let every pastor, S. S. Supt., teacher or other church officer, please let me know at once, how many he can use at \$1 per dozen; \$8 per 100. You send no money until books are sold. Retail price, 15 cents a copy. AGENTS WANTED IN EVERY COMMUNITY.

REMEMBER: It is not a cheap little tract that I am offering. (Send 16 cents for sample and see what it is.) It consists of three parts: (1) **The Bible Mode of Baptism**, (2) **The Church and Children**, (3) **Immersion Delusions Exploded**. If you are not satisfied, return it and get your stamps back.

Send Stamps or P. O. Money Order. Address Rev. J. E. Mahaffey, Clinton, S. C.

3 Bales of Cotton Per Acre

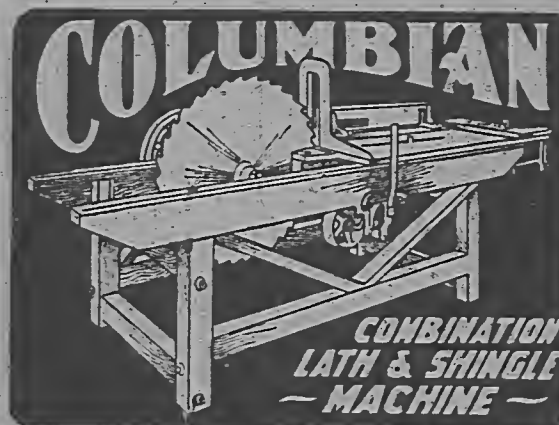
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Name.....		
Town.....		
State.....		



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Chattanooga, Tenn.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

A beautiful bud has been plucked from the garden of this world and transplanted in the paradise of our Lord to bloom eternally.

Little MATTIE LEE JOHNSON has been taken from us. On Saturday, Feb. 26, her dear body was laid to rest in the Boone's Chapel Cemetery. She was permitted to shed sunshine in her home and joy in her parent's hearts for only seven short summers. While her place is vacant and we shall never more hear her sweet voice on earth, we know that she is in heaven, for God said, "Suffer the little children to come unto me, for of such is the kingdom of heaven." We can not understand why she was taken from us. But we know that our Father doeth all things well. And may his grace enable those who sorrow to say, "Thy will be done."

HER TEACHER.

After a long bodily affliction, it was early in the morning of the fourth day of January, 1910, that Mrs. MAGGIE BARR departed this life. Her body has gone away, but her sweet influence will last through time and eternity. For several years she had been a member of the Methodist Church, and through her protracted illness, she was faithful, loving and patient. She was a devoted companion and mother, and her every day advice to the children was to keep in the right way. The children and myself were almost constantly by her bedside, and we heard no words of complaint, but in all things she gave thanks to God. We believe she went to rest, and may God help us to so live that when we come to pay the same debt, we will have a place with Jesus and our loved one in the glory land.

THE HUSBAND AND CHILDREN.

Mrs. HATTIE WATTS was born Sept. 3, 1883, in Claiborne Parish, La., and died Dec. 29, 1909. She had been sick a long time, and was conscious of the approach of death. She said God knows best for me; I am going to die, and also said she was prepared to die. She joined the Methodist Church at thirteen years of age, and lived a Christian life. In 1905 she was married to D. C. Watts, and to them were born two children. It is so hard to give our dear ones up but God knows best. He doeth all things well; so weep not, dear loved ones, for we know our dear one is in heaven. She leaves husband, two children, father, mother and four sisters and a host of relatives and friends to mourn their loss.

Dearest Hattie, thou hast left us,
Left us, yes, forever more,
But we hope some day to meet you
On that bright and happy shore.

HER SISTER.

SARAH A. WOODARD was born in Green County, Ga., July 17, 1827, died Feb. 11, 1910, aged 82 years, 6 months and 24 days; was married to James G. Riley March 17, 1848. She raised five children, seven of her own and two step-children. Six of these survive her. The youngest is now fifty years old. The fifth generation of her own descendants were represented at her funeral. Her remains were laid to rest in the family cemetery. She was a devoted and faithful follower of Jesus Christ for many years; was one of the early pioneers of Methodism in Atalla County, Mississippi. Many years ago her home was the home of the itinerant Methodist preacher, who always received a cheerful Christian greeting and was made to feel at home, and everything possible was provided for his rest and comfort.

Her pious walk and godly conversation led many to the Savior of sinners. She was truly a mother in Israel. Her body sleeps in the silent tomb, her spirit has gone to God, who gave it, to bask in the sunlight of our heavenly Father's love, and with loved ones who have gone before.

W. B. HULL.

RAIFORD, son of Mr. and Mrs. Earl Ingram, aged 13 years, 11 months, 29 days. From the home of their adoption, in far away San Angelo, Texas, a wail of heart-breaking sorrow was wafted to the loving, sympathetic souls of their numerous relatives and friends. This sad message heralding the death of the eldest son of that happy Christian home, a bright, beautiful lad of unprecedented promise, carried universal grief in its wake. How well we remembered his handsome, interesting face, framed with clustering curls of rich brown hair that matched his wondrous dark eyes, and made little Raiford the handsomest boy in our neighborhood. His accustomed place in dear old Emory Church was exchanged for one in the Sunday school of his new home Church, but his pleasing personality, his gentlemanly bearing, and good deportment, will ever remain as a cherished remembrance to all of our people. What fond hopes, what sweet memories, what fond love lie entombed in that lonely grave in the Western prairies! Oh! were it not for the promises of the Christian faith, how could so great a sorrow be endured by his loved ones—especially his broken-hearted father and mother, his idolized grandmother, who shared his home and loved him from his infancy so tenderly; his devoted uncle, who lived adjoining them; his loving aunts, whose far-distant homes prevented their attendance on the brave little sufferer during his last fatal illness? Yes, and "Uncle Henry," too, who was ever a pillar of strength and helpfulness in other trials in the days gone by, and many others, who loved him and them and longed to comfort them in their time of deep grief? But he who has promised to send a comforter, who loves them for their many years of faithful service, will bind their lacerated hearts into another link in the golden chain that reaches to his own great suffering heart. God bless them now and forever more.

M. Z. W. L.

RESOLUTIONS.

Resolutions of respect adopted by the W. H. M. S. of Minerva, Miss., in memory of Mrs. J. F. STOKER, who departed this life Feb. 14, 1910:

First—That in the passing away of Mrs. Stoker, we have sustained a deep loss, she being one of our most enthusiastic workers.

Second—That we feel our loss more acutely for her wise counsel. We feel that our loss is irreparable.

Third—That though we appreciated her presence and were so fond of her, as a character, yet we bow submissively to the will of the Lord.

Fourth—That we cherish fondly her memory through the coming years and each of us strive to live a life of deep devotion and be with her in eternity.

Fifth—That we extend our sympathy to the aged and heart-broken mother, the devoted father and the young, motherless children.

Sixth—That we send a copy of these resolutions to the stricken family, the Christian Advocate, the Whona Times and the Kilmichael Record, and also spread them upon the minutes of our society.

FARM SEEDS.

Write Vineyard Farm, Griffin, Ga., for description etc., of Cooks Improved cotton seed, Marlboro corn and Apple-oats. These are well known and recommended by the different state expt. farms, as the best on the market. We plant no other and give no other and have our own machinery to keep them pure. The Government has bought large quantities from us for distribution, which proves the character of our product. Cotton seed \$1, oats \$1, and corn \$2 per bu. f. o. b. Griffin, Ga. Orders filled promptly.

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NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Second Round.	
Lexington	Apr. 4
Sidon	Apr. 5
Valden	Apr. 9, 10
West	Apr. 16, 17
Durant	Apr. 24
Pickens	Apr. 25
Ebenezer	Apr. 30, May 1
Kosciusko Ct.	May 7, 8
Kosciusko Station	May 8, 9
Rural Hill	May 14, 15
Louisville	May 21, 22
Chester	May 28, 29
Ackerman	May 29, 30
Poplar Creek	June 4, 5
Sallis	June 11, 12
McCool	June 18, 19
Black Hawk	June 25, 26
N. G. AUGUSTUS.	

Oxford Dist.—Second Round.	
Water Valley Ct., at Pales-	
time	Mar. 19, 20
Water Valley, Main St.	Mar. 26, 27
Water Valley, First Ch.	Mar. 27, 28
Holly Springs	Mar. 30
Paris, Ct., at Pine Valley	Apr. 2, 3
Abbeville, at Union Hill	Apr. 9, 10
Oxford	Apr. 10, 11
Red Banks, at Mahon	Apr. 16, 17
Potts Camp, at Winborn	Apr. 23, 24
Grenada Ct., at D'k Hill	Apr. 30, May 1
Coffeeville, at C.	May 7, 8
Holly Spgs. Ct., at Sylves-	
tria	May 14, 15
Waterford, at Asbury	May 21, 22
Charleston, at C	May 28, 29
Grenada	June 5, 6
Ashland, at Salem	June 11, 12
Lafayette, at Old Liberty	June 17
Toccapola, at Salem	June 18, 19
Randolph, at Spg. Hill	June 21
Dist. Conf. at Abbeville	May 11, 13
J. E. CUNNINGHAM, P. E.	

Sardis Dist.—Second Round.	
Sardis	Mar. 26, 27
Byhalia, at Emory	Apr. 1
Wall Hill, at Grubb Hill	Apr. 2, 3
Como	Apr. 9, 10
Tyro, at Tyro	Apr. 16, 17
Cockrum, at Ind.	Apr. 23, 24
Coldwater, at Love	April 30, May 1
Hernando, at Horn Lake	May 1, 2
Mt. Pleasant, at Marshall	
Institute	May 7, 8
Long Town, at McGees	
Chapel	May 14, 15
Eureka, at Love Joy	May 21, 22
Olive Branch, at Cen. Hill	May 27
Pleasant Hill, at Lewisb'g	May 28, 29
Senatobia	June 4, 5
Arkabutla	June 8
Crenshaw	June 9
Batesville	June 11, 12
Ehid	June 17
Courtland	June 18, 19
W. M. YOUNG, P. E.	

Winona Dist.—Second Round.	
Winona	Mar. 20
Greenwood	Mar. 27
Belzoni, Friday	Apr. 1
Itta Bena	Apr. 3
Moorehead, 7:30 p. m.	Apr. 3
Kilmichael, at Lodi	Apr. 9, 10
Tom Nolen, at Walthall	Apr. 16, 17
Carrollton, at S. Chpl.	Apr. 23, 24
Winona Ct., at B. Spr.	Apr. 30
Mars Hill, at Mars Hill	May 1, 2
Schlater, Friday	May 6

Webb, at Watson	May 8, 9
Ruleville, at Drew	May 15
Lambert, at Porchman	May 21, 22
Tutwiler, at Glendora	May 28, 29
Minter City, 7:30 p. m.	May 29
Forora, at Mahen	June 5
Slate Springs, Tuesday	June 7
North Carrianton, Friday	June 10
Inverness	June 11
Indianola	June 12
E. S. LEWIS, P. E.	

Aberdeen Dist.—Second Round.	
Shannon, at Center Grove	Mar. 19, 20
Okolona ct., at Thompson's Me-	
morial	Mar. 26, 27
Aberdeen	Mar. 27, 28
Palestine, at Ebenezer	Apr. 2, 3
Pontotoc, at P.	Apr. 3, 4
Verona, at Palmetto	Apr. 9, 10
Tupelo	Apr. 10, 11
Montpelier, at Palestine	Apr. 16, 17
Houston	Apr. 17, 18
Okolona ct., No. 2, at Union	Apr. 23, 24
Okolona	Apr. 24, 25
Pittsboro, at Pine Ridge	Apr. 30, May 1
Vardaman and Calhoun City,	
at C. C.	May 1, 2
Nettleton ct., at Shiloh	May 7, 8
Amory and Nettleton, at A.	May 8, 9
Smithville, at Greenbriar	May 7, 8
Greenwood Springs	May 11
Fulton, at Friendship	May 14, 15
Tremont	June 4, 5
Houlka	June 10
Derma	June 11, 12
Buena Vista	June 18, 19
Prairie	June 19, 20
Dist. Conf. at Pontotoc	June 21, 24
JAS. H. FELTS, P. E.	

Corinth Dist.—Second Round.	
Booneville Ct., at Blackland	Mch. 12, 13
Booneville Sta., at B.	Mch. 13, 14
Belmont Ct., at Bethel	Mch. 19, 20
Corinth, First Church	Mch. 20, 21
Corinth Ct., at Box Chapel	Mch. 26, 27
Kossuth Ct., at K.	Mch. 27, 28
E. Booneville Ct., at Siloam	Mch. 31
Wheeler's Ct., at Lebanon	Apr. 2, 3
Rienzi Ct., at Thrasher	Apr. 9
Guntown, at Saltillo	Apr. 10, 11
Rainey Mis., at Bethel	Apr. 15
Myrtle Ct., at Friendship	Apr. 16
Beiden Ct., at Chesterville	Apr. 17, 18
N. Albany Ct., at Ingomar	Apr. 23, 24
N. Albany Sta., at N. A.	Apr. 24, 25
Hatchie Miss., at Paines Ch.	Apr. 30
Jonesboro Ct., at Brownfield	May 1, 2
Dumas Ct., at Jacobs Ch.	May 7, 8
Ripley and B. M., at Ripley	May 8, 9
Dry Run	May 14, 15
Tishomingo Ct.	May 20
Mooreville Ct.	May 21, 22
Marietta Ct.	May 26
Mantachie Ct.	May 28, 29
BEN P. JACO, P. E.	

Greenville Dist.—Second Round.	
Greenville	Mar. 13, 14
Arcola & Hollandale, at H.	Mar. 20, 21
Gien Allan, at G. A.	Mar. 27, 28
Lula and Lyon, at Lyon	Apr. 2, 3
Cleveland ct., at Skene	Apr. 9, 10
Cleveland	Apr. 10, 11
Boyle, at Dockery	Apr. 12
Coahoma, at Dubbs	Apr. 16, 17
Jonestown, at J.	Apr. 19
Lake Cormorant, at L. C.	Apr. 21
Clarksdale	Apr. 24, 25
Leland	Apr. 26
Tunica, at Robinsonville	May 1, 2
Rosedale	May 8, 9
Hillhouse, at Hillhouse	May 15, 16
Shaw, at Merigold	May 22, 23
Gunnison, at Kuhn	May 28, 29
Frlar's Point	June 5, 6
W. W. WOOLLARD, P. E.	

Columbus Dist.—Second Round.	
Macon	Mar. 13, 14
West Point	Mar. 20, 21
Crawford, at Soule's Chap.	Mar. 26, 27
Brooksville, at New Bethel	Apr. 3, 4
Shuqualak, at Cooksville	Apr. 10, 11
Sturgis, at Bethel	Apr. 16, 17
Cedar Bluff, at Phoebe	Apr. 22
Mathiston, at Providence	Apr. 23, 24
Mayhew	Apr. 29
Winstonville, at Macedonia	
	Apr. 30, May 1
Columbus, First Church	May 8
Columbus, Second Church	May 8
Starkville ct., at Steel's C.	May 14, 15
Hebron, at Cochran, Ala.	May 22, 23
Columbus ct.	May 28, 29
The District Conference will be held in Mayhew April 27th.	
J. E. THOMAS, P. E.	

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Dr. Miles' Heart Remedy strengthens the heart nerves and muscles, and restores normal action to the heart.

The first bottle will benefit; if not, your druggist will return your money.

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"I was sick for three years," writes Mrs. Nollie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones."

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Sunday School

By W. B. Campbell.

LESSON FOR MARCH 20, 1910.

LESSON XII—A PARALYTIC FORGIVEN AND HEALED.

Matt. ix, 1-13.

Golden Text: "The Son of Man hath power on earth to forgive sins."—Matt. ix, 6.

The citizens of that country on the eastern shore of the sea, after having heard of the wonderful work of liberating the demonized men, requested the Master that he go away, depart out of their coasts. Was it that they were unworthy of having him among them? Simon Peter once said, "Depart from me for I am a sinful man, O Lord." Those in this state of mind are the ones who most need the presence of Jesus, and among whom he did his works of love and mercy. If the Gergesenes had had that one reason of unworthiness, Jesus would not have left them. There were other causes for their request, and Jesus knew best as to what they were; for he at once entered the ship to re-cross the sea. One of the men, out of whom the devils were departed, followed after Jesus, begging to be allowed to go with him. Jesus knew him, knew of the home that he had left because of his affliction, and of the loving ones that waited and watched for his return, so he said, "Return to thine own house, and show how great things God hath done unto thee."

The very best thing that can be done with God's gift of a change of heart and life is to take it home and begin Christ's service there. If the home life is religious, then the influence will work outward; it will be with us as we mingle among men.

The poor man obeyed Jesus; went back to his home and people and told of the Lord's blessing so well and so faithfully that when Jesus came into that country not long afterwards the people "Sent out into all that country round about, and brought unto him all that were diseased, and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole." All this from the testimony of him who once dwelt among the tombs, with legions of devils in his heart.

The course of the departing ship was directed to his own city, his home. Not Nazareth now, for those, with whom he had been brought up, had driven him away from the home of his childhood and youth, and he had sought refuge in Capernaum. He had also heard that Herod had put John the Baptist in prison, and Herod often visited Nazareth, and he might attempt to imprison the Lord. Then Capernaum was a central point for his Galilean ministry. There was work waiting for him when he arrived at Capernaum, for some kind friends, full of faith, brought to him a man lying on a bed, sick of the palsy. The man could not come himself, but he was willing to be brought. Many a man groaning under the burden of sin, his soul sick, would come to the great Physician, but can not, for he knows not how. Who brought you to Jesus, brother? Did any one? Or, brother, whom did you ever bring to Jesus? Most men come to the Savior, as the harvest time of the seed sown by the loving mother's hand. Jesus saw their faith; the faith of the sick man and the faith of his friends that brought him. The mighty and wonderful works that Jesus had done, had produced faith. They knew he could banish sickness, disease of any kind, by his word; but did they know, by this time, that he came not only to make life here worth living, but by curing the soul, make them ready for life eternal? Jesus looked not alone on this man's bodily infirmity, but he looked upon his heart, and saw more than mortal could see. The man and Jesus, they two of all the world, knew whether or not it was sin that brought him to his present condition. So he

said to the man, "Son, be of good cheer, thy sins be forgiven thee." He calls him son, then this is a father-in-law for his child; his sin is to be forgiven because his father loves him. This was what was seen by the all-seeing eye. There were others there whose hearts Jesus was reading; there were scribes there, and they came there to watch and find fault, "and to catch him in his words." On their hearts Jesus read, "This man blasphemeth." To them Jesus said, "Why think ye evil in your hearts?" If I have power to make whole those that are sick, to still the tempest, to cast out devils, which all result from sin, is it not just as easy to drive out sin itself? I said that to this man that you, and him, and all of every time and of every nation "may know that the Son of Man hath power on earth to forgive sin." The poor man with the palsy still lay upon his bed listening; Jesus turned to him then and said, "Arise, take up thy bed, and go to thine house." That was enough then; more at that time would have been pearls cast before swine. The man arose and went home. The multitude wondered and glorified God; the Scribes were discomfited, they had no assuring message to take back to those that had sent them.

Jesus left that place where that throng of people had seen and heard of what was there done, and came to where another work was to be done among a different class of listeners. The Pharisees, or maybe the same Scribes, still followed on the outskirts of the crowd. Jesus passed by the place where people came to pay the custom duties, or tax, and there saw a man named Matthew, the publican, or tax collector. Matthew must have heard much about Jesus from the people who came from all parts of the surrounding country, and he must have been anxious to see the Lord; he must have settled it in his heart that this was indeed the Lord, for when Jesus turned and said directly to him: "Follow me," there was no hesitation, but an immediate obedience. He must have heard that Jesus had said, "No man can serve two masters." Matthew has not written much about this; when Jesus fills the heart, self takes the second place. Although Matthew wrote the history of Jesus that comes first in the New Testament, a more extended account of his own conversion is related by Mark and Luke. From them we learn that Matthew followed first, and then led the Lord to his own home, followed by his former companions, other publicans and many sinners. Paul was called from the ranks of the enemy to fight for him whom he had fought against. Matthew made a feast, or supper, at his home for the Lord, and as other guests he could not exclude the publicans and those designated as sinners; had not Jesus called him from among them, and would not his kindness and goodness extend to them? Matthew was no more fit to be saved than they. So as guests at Matthew's house all the publicans, and a great number of sinners came, "and sat also with Jesus and his disciples." There may not have been room for all of the disciples, and some of them must have given way to the publicans and sinners and remained near the door. To these the Scribes and Pharisees put the question, not without derision, "Why eateth your Master with publicans and sinners?" The disciples did not answer, but Jesus heard the question, and from his position at the table, more pointed and full of rebuke, he made answer. Calling to them, he said: "They that be whole need not a physician, but they that are sick; but go ye and learn what that meaneth; I will have mercy and not sacrifice; for I am not come to call the righteous but sinners to repentance." What a saying! What power, working rebuke to the self-righteous, and comfort to him who sought surcease from sin and sorrow!


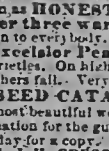
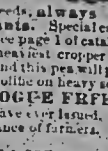
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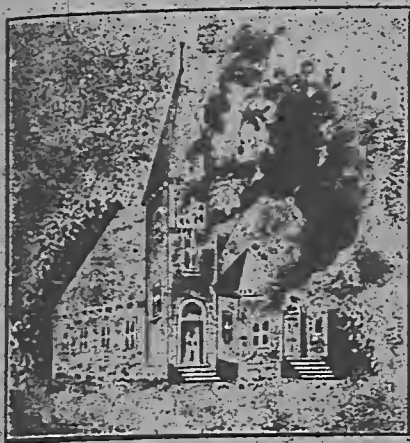
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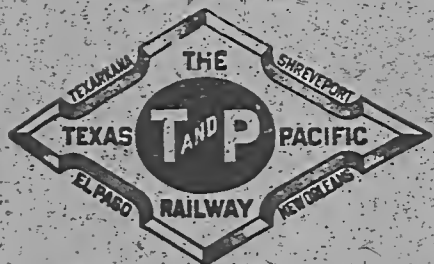
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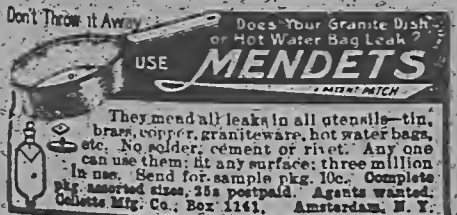
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TOPIC FOR SUNDAY, MARCH 20-

HOW TO FIGHT THE GOOD FIGHT.

References: I. Tim. vi, 11-12; Eph. vi, 10-18; I. Cor. ix, 25-27; II. Tim. iv, 7-8.

How abundantly have St. Paul and other of the sacred writers used the military expressions to describe the life and work of the follower of Christ! The devotional hour can be made luminous by a careful study of these expressions with their significant lessons. The human heart, with its struggles and temptations and questions, finds a peculiar propriety in describing the Christian's life as a warfare and falls eagerly in line with the military expressions used in the sacred Scriptures. Add to these the fact that our writers of song have found these figures fruitful and useful and one is the more impressed with their appropriateness. The Epworth Leaguer will never find anything objectionable in these expressions, for there is something in the young heart that loves the tramp of an army and the sound of a bugle and no songs stir our hearts more thoroughly than "Onward Christian Soldiers, Marching as to War," or "Stand Up, Stand Up for Jesus, Ye Soldiers of the Cross."

Our subject to-day is "How to Fight the Good Fight," an answer to which we shall try to make as briefly as possible and as practically as possible.

In the first place, make a full enlistment. I have no doubt that the feebleness of many of our attacks on evil and on the enemies of the gospel grows out of the attempt we have made, sometimes half consciously, to stand on both sides at once and our well intended efforts are weakened by our failure to take an unquestionable stand in the army of Christ. Now, this means more than becoming a Church member. It means what St. Paul describes in Romans xii, 1. It means a self, presented, a living sacrifice, holy, acceptable to God, our reasonable service. It doesn't mean that all of our young people are to be preachers, for the gospel of Christ has enemies against whom we need soldiers behind the counter, at the bar, in the school room and, in fact, in all the realms of life. It means whatever our work we fight on the side of Christ and occupy no uncertain or questionable ground. All for Christ, is a full enlistment an "unentangled life."

Answer in the second place, get a full appreciation of the nature and strength of the enemy. It was this that St. Paul sought to give in Ephesians vi, 12. That the evil of the world is not simply human, but super-human; that it is not physical, but spiritual; that it is not just natural, but supernatural; that it isn't flesh and blood, but principalities and powers, spiritual wickedness in high places, is what the apostle urges on the soldier of the cross. If the enemy were physical, perhaps physical strength might avail somewhat, perhaps natural powers might be sufficient, but the very fact that behind all evil is a super-human spiritual power with a devilish delight in tearing down, throws the Christian soldier back on the necessity for a divine equipment for his warfare. We want our soldiers to have a full view of evil—not to make pessimists of them, not to paralyze them, but to enjoin them to seek a strength infinitely greater. We must not let them minimize the evil, it is here, strong and mighty, combined and alert; but we would

have them realize that he who leads them is greater yet by far.

So, I say in the third place, get a complete equipment—put on the whole armor of God. Read over again Ephesians vi, 10-18. Contemplate the meaning of the breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the spirit and ask yourselves, as young soldiers of the cross, whether past losses haven't come from a failure to avail yourselves of your divine equipment, a failure to draw heavily upon divine resources. Let's increase our own courage by a daily care for our own proper standing with God, self-examination and the exercise of a good conscience. Let's increase our faith by a daily study of the victories of faith won in days gone by in Christ's Name by those who looked to him. Let's increase our skill by a more systematic study of his divine truth—a more skillful use of the "sword of the Spirit." Above all things, let us not forget our secret prayer for divine equipment.

In the fourth place, let's keep our eyes open for something to do, and do it with our might. Neglect and lethargy and procrastination and idleness have done more evil to the kingdom of God than sin.

Then, in the last place, let us never forget while we fight the good fight, the prize that awaits God's soldiers. Read again Paul's joy as he looked backward. He had fought a good fight, but his joy is increased a thousand fold as he looked forward (2 Tim. iv, 8). "Henceforth," Measure the meaning of that word and we might begin to understand his reward.

"Never think the victory won.
Nor lay thine armor down;
The work of faith will not be won,
Till thou obtain the crown."

Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee at thy parting breath,
To his divine abode.

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EXERCISE AND BREATHING

"Limited breathing capacity is one of the most common physical ills," says Dr. Jean Williams in Woman's Home Companion for March. Poor breathers are found not only among the sick of the earth, but also among the moderately well. All chronic invalids are poor breathers, and it is quite likely that they never would have been invalids if they had been good breathers.

Now here is the connection between good breathing and exercise. In order to be a good breather it is necessary to have sufficient lung capacity. Suitable exercise broadens and deepens the chest, gives freer capacity to the lungs and better fits them for their important task of supplying oxygen to the body and relieving it of the deadly carbonic acid.

When in the fresh air, breathing deeply, we absorb enough oxygen to saturate the blood. If we are exercising briskly at the same time, we absorb more oxygen, and are, therefore, just so much better off."

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LOUISIANA CONFERENCE.

Monroe Dist.—Second Round.

Bonita, at Bonita.....	Mar. 26, 27
Monroe.....	April 3
Bastrop.....	April 3, 4
W. Monroe, at Colony.....	April 9, 10
Marion.....	April 15, 16
Gilbert, at Magnolia.....	April 23, 24
Winnsboro, at Crowville.....	April 23, 24
Oakridge.....	May 1
Florence.....	May 8, 9
Mangham, at L. Creek.....	May 14, 15
Delhi.....	May 21, 22
Collinston.....	May 28, 29
Downsville.....	June 1
Floyd.....	June 4, 5
Lake Providence.....	June 11, 12
St. Joseph.....	June 18, 19
Brookland.....	June 22
Calboun.....	June 25, 26

S. S. KEENER, P. E.

Baton Rouge Dist.—Second Round.

Wilson, at Pisgah.....	Mar. 19, 20
Clinton-Jackson, at J.....	Mar. 20, 21
Zachary, at Etbel.....	Mar. 22
Hammond.....	Mar. 23
St. Helena, at Center.....	Mar. 24
Franklinton, at Fisher's.....	Mar. 26, 27
Bogalusa.....	Mar. 27, 28
Kentwood.....	Apr. 3, 4

C. C. MILLER, P. E.

Ruston Dist.—Second Round.

Homer.....	Apr. 2, 3
Haynesville, at New Salem, 11 a. m.....	Apr. 9
Haynesville Mission, at Wood- ward Chapel, 11 a. m.....	Apr. 10
Haynesville, sermon, 8 p. m.....	Apr. 10
Benton, at Alden Bridge.....	Apr. 16, 17
Bienville, at Burk Place.....	Apr. 23, 24
Simsboro, at Vienna.....	Apr. 30, May 1
Ruston.....	11 a. m., May 8
Arcadia.....	8 p. m., May 8
Plaindealing, at Emma.....	May 14, 15
Vernon, at Wesley.....	May 21, 22
Gibbsland, at Mt. Moriah.....	May 28, 29
Ringgold, at Rocky Mt.....	June 3
Lanesville, at Brashwood.....	June 4, 5
Bernice, at Bernice, 8 p. m.....	June 8
Winnfield.....	June 11, 12
Jonesboro, at Hodge.....	June 12, 13
Cotton Valley.....	June 18, 19
Lisbon.....	June 22
Houghton, at Castor.....	June 25, 26
Minden.....	8 p. m., June 26

The District Conference will convene at Arcadia July 1 to 3. The opening sermon will be preached by Rev. Robert Randle on June 30, at 8 p. m.

R. W. TUCKER, P. E.

Alexandria Dist.—Second Round.

Provincial, at S. G.....	Mar. 12, 13
Natchitoches.....	Mar. 14
Melville, at Bethel.....	Mar. 20, 21
Simsport, at Woodside.....	Mar. 22

Boyce and Le Compte, at Le Compte.....	Mar. 24
Edin, at Liberty Chp.....	Mar. 26, 27
Jena and Harrisonburg, at Harrisonburg.....	Mar. 29
Trout.....	Mar. 31
Columbia, at C.....	Apr. 3, 4
Pollock and Standard, at Standard.....	Apr. 5
Glenmora, at Fellowship.....	Apr. 9, 10
Colfax, at Montgomery.....	Apr. 13
Tioga, at Oak Grove.....	Apr. 16, 17
Selma.....	Apr. 20
Opelousas.....	Apr. 24, 25
Ville Platte, Washington.....	Apr. 24, 25
Bunkie, at White Chapel.....	Apr. 27

PAUL M. BROWN, P. E.

Lafayette Dist.—Second Round.

Eunice, at Eunice.....	Mar. 19, 20
Crowley.....	Mar. 20, 21
Indian Bayou, at Bethel.....	Mar. 26, 27
Gueydan, at Estherwood.....	Mar. 27, 28
Vermillion, at Esther.....	Apr. 2, 3
Abbeville.....	Apr. 3, 4
New Iberia.....	Apr. 9, 10
French Mission, at Lydia.....	Apr. 10, 11
Morgan City.....	Apr. 16, 17
Jeanerette.....	Apr. 17, 18
Franklin.....	Apr. 23, 24
Lafayette.....	Apr. 24, 25
Houma.....	Apr. 30, 1
Patterson.....	May 1, 2
Prudhomme, at P.....	May 7, 8
Lake Charles.....	May 14, 15
Rayne.....	May 15, 16
Sulphur, at Vinton.....	May 21, 22
Jennings.....	May 22, 23
Bell City.....	May 28, 29
Lake Arthur.....	May 29, 30

J. E. DENSON, P. E.

New Orleans Dist.—Second Round.

Mary Werlein and McDon- ville, at M. W. p. m.....	Mar. 19
Louisiana Ave.....	Mar. 20
Epworth.....	Mar. 20
Parker Memorial.....	Mar. 27
Donaldsonville, at V.....	Apr. 3
Plaquemine, at P.....	Apr. 10
Slidell.....	Apr. 17
Covington.....	Apr. 24
Algiers.....	Apr. 24
Carrollton.....	May 1
Felicity.....	May 29
First Church.....	June 5
Second Church.....	June 5
Rayne Memorial.....	June 12

F. N. PARKER

MISSISSIPPI CONFERENCE.

Natchez Dist.—Second Round.

Woodville, Ct., at Dawson's.....	Apr. 2, 3
Woodville Station.....	p. m., Apr. 3
Natchez, Pearl St.....	Apr. 8, 10
Natchez, Jefferson St.....	Apr. 10, 11
Washington, at W.....	Apr. 9
Meadville, at M.....	Apr. 15

Fayette.....	Apr. 17, 18
Hamburg, at McNair.....	Apr. 23, 24
Gloster, at Woodland.....	Apr. 30, 1
Liberty, at Gladding.....	May 7, 8
Adams, at A.....	May 14, 15
Wilkinson, at.....	May 21, 22
Centerville.....	May 28, 29
Nebo, at Oak Grove.....	June 4, 5
Barlow, at.....	June 11, 12
Bayou Pierre, at.....	June 13
Scotland, at.....	June 18, 19
Homochitto, at Rosetta.....	June 25, 26

The District Conference will begin at Meadville, Tuesday, April 12, 4 p. m.

H. WALTER FEATHERSTON, P. E.

Gloster, Miss.

Seashore Dist.—Second Round.

Howison and Saucier, at.....	
Lyman.....	Mar. 20
Ocean Spgs., at Oak Street.....	Apr. 2, 3
Melleny-Wiggins, at W.....	Apr. 6
Brooklyn and Bond, at Bond.....	Apr. 9, 10
Mississippi City.....	Apr. 13
Bay St. Louis.....	Apr. 16, 17
Gulfport, 29th Street.....	Apr. 20
Logtown.....	Apr. 23, 24
Mentonm, at Alexander Me- morial, 11 a. m.....	Apr. 27
Columbia.....	Apr. 30, May 1
Oakvale, at Hathorn.....	May 2
Hurb, at Paine's Chapel.....	May 3
Long Beach.....	May 7, 8
Coalville, at Cedar Lake.....	May 25
Wolf River Mission, at Beau- lah, 10 a. m.....	May 27
Biloxi.....	May 28, 29
Gulfport, 25th Avenue.....	June 1
Lumberton.....	June 4, 5
Poplarville.....	June 6
Carriere and McNeill, at Mc- Neill.....	June 7
Americus, 11 a. m.....	June 10
Escatawpa, 11 a. m.....	June 11
Moss Point.....	June 11, 12
Pascagoula.....	June 12, 13
Vanceleave.....	June 15

W. B. JONES, P. E.

Brookhaven Dist.—Second Round.

Summit, at Summit.....	Mar. 30
Magnolia.....	Apr. 2, 3
McComb, Centenary.....	Apr. 3, 4
McComb and Fern'd, at F.....	Apr. 9, 10
North Wesson, at Matthews Chapel.....	Apr. 16, 17
Wesson.....	Apr. 17, 18
Osyka, at Johnson Station.....	Apr. 23, 24
Topisaw, at Sartins.....	Apr. 30, May 1
Brookhaven.....	May 8
Gallman, at Mt. Pleasant.....	May 14, 15
Crystal Springs.....	May 15, 16
Silver Creek, at N. Hebron.....	May 21, 22
Hazlehurst.....	May 29, 30
Monticello.....	June 4, 5
Prentiss.....	June 11
Boguechitto and Norfield, at Norfield.....	June 12, 13
Pearlhaven, Hawkin Chap.....	June 18, 19
Tylertown, at China Gr.....	June 25
Buford.....	June 26

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round.

(In Part.)	
Lauderdale, at Bethel.....	Mar. 19, 20
Binnsville, at Wahalak.....	Mar. 27, 28
Daleville, at Linwood.....	Apr. 2, 3
Mytherville, at Hiwannee.....	Apr. 9, 10
Sedona, at Blair's Chap.....	Apr. 16, 17
East Clark, at Salem.....	Apr. 23, 24
Waynesboro.....	Apr. 27

District Conference, at Fifth Street.

Meridian, May 30 to June 3.

W. H. LEWIS, P. E.

Newton Dist.—Second Round.

Walnut Grove, at Freeny.....	Mar. 19, 20
Lake, at Lawrence.....	Mar. 23
Raleigh, at Trinity.....	Mar. 26, 27
Stallor, at.....	Apr. 2, 3
Bay Springs, at Stringer.....	Apr. 9, 10
Laurel, First Church.....	Apr. 16, 17
Laurel, Sixth Street.....	Apr. 16, 17
Laurel, Kingston.....	Apr. 16, 17
Morton, at Zion Grove.....	Apr. 21
Hillsboro, at Prairie Hill.....	Apr. 22
Forest, at Lena.....	Apr. 23, 24
Indian Mission, at Phillips Ch.....	Apr. 29
Edinburg, at.....	Apr. 30, 1
Carthage, at Singleton.....	May 7, 8
Montrose.....	May 11
Rose Hill, at Pleas. Grove.....	May 14, 15
Newton.....	May 18
Hickory, at Garlandville.....	May 21, 22
Trenton, at New Prospect.....	May 27

Shiloh, at Johns.....	May 28, 29
Chunky, at Meehan, Wed.....	June 1
Homewood, at High Hill.....	June 4, 5
Decatur, at Decatur.....	June 10
Neshoba, at Mars Hill.....	June 11, 12
Philadelphia, at P.....	June 12, 13

T. J. O'NEIL, P. E.

Newton, Miss.

Hattiesburg Dist.—Second Round.

Mt. Olive, at M. O.....	Mar. 13, 14
Taylorville, at Okahay.....	Mar. 19, 20
Ellisville, at Ellisville.....	Mar. 26, 27
Bethel, at Eminence.....	Apr. 2, 3
Seminary.....	Apr. 3, 4
New Augusta, at Richton.....	Apr. 10, 11
Eucutta, at Eucutta.....	Apr. 14, 15
Vosburg, at Philadelphia.....	Apr. 16, 17
Hattiesburg, Main Street.....	Apr. 21
McLain, at Pine Grove.....	Apr. 23
Leakesville, at L.....	Apr. 23, 24
Pachuta, at Adams.....	Apr. 30, May 1
Hattiesburg, Broad St.....	May 4
Lux, at Lux.....	May 7
Purvis, at Dearmans.....	May 9
Sumrall.....	May 14, 15
Maxie, at Elpps.....	May 16
Oloh, at Tracy's.....	May 21, 22
Eastabutchie, at Pleas. R.....	May 29, 30
Magee, at Sharon.....	June 4, 5
Collins, at Collins.....	June 6
Lucedale.....	June 11, 12

M. B. SHARBROUGH, P. E.



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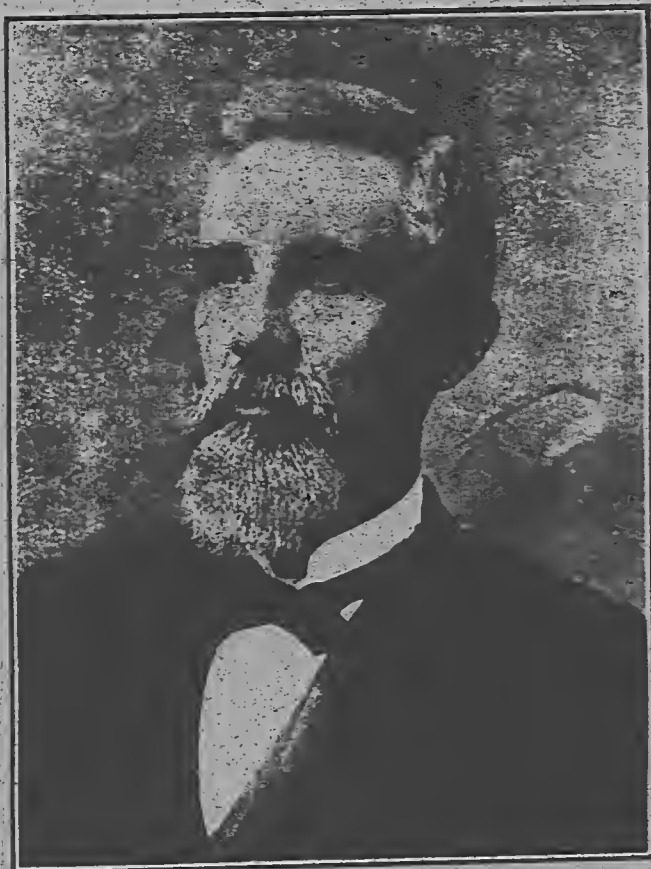
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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2324.



THE REV. W. B. LEWIS.
Late of the Mississippi Conference.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

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THE DUTY OF THE HOUR.

By Rev. W. B. Murrah, D.D., LL.D.

The familiar and often quoted saying of Shakespeare about "a tide in the affairs of men," has application to churches not less than to individuals. Our Lord rebuked the stupidity that failed to discern the signs of the times. The fact that the children of this world are often, in their generation, wiser than the children of light, is a reproach that the Church should not always deserve.

In matters educational, the Church, especially in America, is confronted by splendid opportunities which impose grave responsibilities. There are some considerations which call for special emphasis at this time, and suggest an imperative duty which we can not afford to disregard.

Certainly, one could not, with propriety, be charged with extravagance in statement when it is declared that there was never before a period in the history of the world when so much attention was given to the subject of education as now. Men of all grades of intelligence, widely separated by employment and fortune, are united in the conviction that in some way the character of the civilization of the future is to be determined by the forces generated in our educational institutions. This unanimity of sentiment is all the more remarkable, in view of the fact that many who are foremost in the recognition and assertion of this conviction have not themselves had the advantages of these institutions. They discern a manifest fact, and with practical wisdom adjust themselves to actual conditions.

It is important, at this time, that we should keep in mind the fact that we are living in a transition period. Methods, systems, and policies, are undergoing revision. We hear a great deal of the old education and the new education; and since, as Herbert Spencer, with that felicity of expression that was characteristic of him, has said, "We dress the minds of our children as we do their bodies, in the prevailing fashion," it is of the very first importance that the Church should be powerfully influential in setting the fashion in education. In some way (and I know of no better or more effective way than through our Church press), the conviction must be burned into the minds of our people that great things must be done in our educational work, and done soon, or we are going to suffer disastrous consequences. Indeed, it is not too much to say that unless we make a very great advance in the way of organization, system and equipment, we must abandon it altogether. It would be disloyal and even a craven thing to think of this.

Since education in its highest sense means the perfect development of all of the capabilities with which man is endowed; it is of paramount importance that one should get the right direction in the formative period of life. The life-molding of an immortal being is a tremendous thing. In the stage of growth and development, when the great questions which pertain to destiny are pressing for an answer, the institution that he attends, which to him is supposed to be authority in all things, ought not to be indifferent and silent.

The supreme purpose of an educational institution should be to make character, and there is nothing about which we need to feel such concern as the influences which are to shape the characters of

the leaders of public thought. If the Christian Church ceases to dispense the blessing of education through its colleges and universities, it will soon lose all control over brilliant and influential men. If there is any place in this world where Christianity should speak with definiteness and authority, it is in our educational institutions.

The Church, then, must educate. This is not only a legitimate function of Church work—it is a normal function as well. There can not be any healthful, vigorous Church life where this department of enterprise is neglected. It opens avenues for activity and channels for benevolence which are closed to all other motives and appeals. We may be sure that the Church which does not maintain a constant and firm hold upon educational institutions will have no future. And it must be an intelligent and persistent hold. Mere spurts of enthusiasm now and then will not count for much. It is not too much to say that the Church should exercise coercive influences strong enough to make the colleges of America, Christian colleges. We have a right to demand this in the name of our civilization. Thus far, they have been largely so. The Church must say what shall be their character in the future. But unless the Church fosters and controls great educational plants of commanding influence its demands will be impotent.

It follows from this that if the Church is to educate, it must do so in a respectable and efficient way. It can not afford to even suggest the suspicion that it is a party to sham and mere pretense. It must never put its members in a position where loyalty to its institutions will be in conflict with the interests of their own children. To meet the demands suggested by these considerations, the Church must speedily and adequately endow its colleges for higher education. This is pre-eminently the duty of the hour. Academies may be self-sustaining. It is doubtful if any other policy should be encouraged respecting them. They may be even sources of large revenues. Many of the best are. This is notably the case in the New England States. But a genuine college must be endowed. In no other reliable way can we supply the faculties, laboratories and libraries to make a college.

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

I was licensed to preach in July, 1856. James Y. McNabb, who died in Virginia during the war, was licensed at the same time. Later in the year, J. W. Sandel, now an honored member of our Conference, was licensed to preach. There were at the close of the year, 1857, thirteen local preachers in the bounds of what was then known as Pearl River Circuit. There are now twelve or thirteen charges covering the same territory.

It was in 1857 that I was admitted on trial. Conference met in Brandon, November 18, and closed on the night of November 25. It was in session eight days, including Sunday. There were seventeen admitted on trial in our Conference that year. I know of two only, besides myself, who are still living, viz: P. Howard of the Mississippi Conference, and Geo. Jackson of the Louisiana Conference, both of whom have been superannuated for a number of years. So, now, I, the last one of that class, have dropped out.

The great Dr. Winans died in 1857. His funeral was preached during the session of Conference by Dr. Geo. C. Light, who died February 28, 1860.

The Conference business was all new to me, and of course, very interesting. Bishop John Early presided. Henry J. Harris, late of the Mississippi Conference, was secretary. Among the leading men of our Conference, as I saw it, were Geo. C. Light, D.D., B. M. Drake, D.D., L. Campbell, T. C. Thornton, D.D., D. M. Wiggins, "Little Tommy" Owen, Thomas Nixon, Ransom J. Jones, Thos. Clinton, Barnabas Pipkin, H. H. Montgomery, Wm. H. Watkins, D.D., John G. Jones, Richard Abbey, D.D., Levy Pearce and C. K. Marshall, D.D.

I have a blanket that was given me by Dr. Marshall's daughter, which she owned while he was a member of our Conference. Just how old it is, I do not know. It is a good one yet, and I prize it

very highly. Dr. Marshall, as I saw him in 1857, was one of the grandest preachers of our Conference.

I was charmed with the appearance of the preachers. They were all dressed in black, except one. He had on a very common suit. I looked at him, and thought, "Poor fellow; you must have come from a very poor circuit. I hope I will not be your successor." Yet, when the time came for reading the appointments, my name was called in connection with "Black Creek Mission," where this same brother had been for the past two years. Brother Willis, for that was his name, stepped forward and handed me the plan of the work. It was the most complete plan, in all respects, I have ever seen. I studied it and mastered it, and kept it till I wore it out. It was helpful to me all the year.

But where was Black Creek Mission? I had never heard of it. Did not know whether it was north, south, east or west. I felt sure it was somewhere in North America; but just where, I knew not. I left Brandon, accompanied by my brother, Wm. B. Lewis, on the morning of November 26, and reached home in due time. My father, who had in former years killed many deer and turkeys in the bounds of my work, in and around where Baxterville now is, and who knew many of the officials of my charge, gave me much information about the people and places. My uncle, Rev. Wm. B. Lewis, Sr., died about this time. He was at one time a member of our Conference.

My father fixed me up with a good horse, bridle and saddle, and on Monday, the 14th of December, 1857, I mounted my pony and started to my work, followed by the prayers of as good a mother and father as any boy ever had. I shall never forget that parting.

In Mark x:29-30 we read: "Verily I say unto you, there is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Wonderful!

I was in my 22d year, a poor boy, unlettered, but knowing God as a sin-pardoning Father, Christ as my Savior, and the Holy Ghost as my Comforter. I could and did sing as I went:

"I love thee, my Savior; I love thee, my Lord;
I love thy dear people, thy ways and thy Word.
I love all my brethren; I love sinners, too,
Since Jesus has died to redeem us from woe."

I knew not what was before me; yet I knew I was in the hands of God. My Bible, Discipline, Hymn Book, Fletcher's Appeal and Christian Perfection, Watson's Apology for the Bible, Watson's Institutes, and Wesley's Sermons constituted my library. I also had a copy of Smith's English Grammar and a copy of Ancient Geography.

I spent my second night after leaving home with Mr. Everett Pope, east of Pearl River. Here I felt at home. Mrs. Pope and I had known each other from childhood. She was a daughter of Rev. Stephen A. Regan, a local preacher who lived near my father when I was a boy. Mr. Pope gave me an interesting account of the people I was to serve. I sat and listened with deep interest, sometimes painful, as he described the people, how they lived and what they did for a livelihood. Some of them would bring chickens, eggs, butter, honey, hides, gophers, etc., to market and barter them for whisky and tobacco. Then, if they had anything left, the poor wife, mother and children, came in for a part in the way of sugar, coffee, dry goods, shoes, etc.

He told me of a man who started to market with a tub of beautiful honey in the comb, and a gopher in his cart. After getting a few miles from home, he discovered that he had forgotten something. So, leaving his cart, he mounted his horse and hastened home. Upon his return he found his gopher in his tub of honey—dead. The thing had kicked and scrambled till the honey-comb was all to pieces, then drowned in the honey. The fellow returned home again, strained the honey, took it on to market and sold it without telling why he had to strain it. In after years, I heard a man say that religion is like honey with everything impure, unclean taken out of it. Then he added: "Honey is sweet. So is religion, pure and undefiled." I have ever found it so.

A NOTABLE GATHERING.

By Rev. J. R. Bright.

The seventh general convention of the Religious Education Association held its annual session March 8-10, at Nashville, Tenn. This national meeting brought together eminent educators, professors and presidents of leading institutions and representative pastors and prelates of the Churches of the land. On the platform of this great gathering there were distinguished speakers, such celebrities as Bishops Hendrix and McDowell, President Faunce, Professors Willett and Grayham Taylor, and Chancellor Kirkland and Dean Tillett.

Strong addresses were delivered, discussing the various phases of religious education under the general theme, "The Church and Education."

The association was organized seven years ago in order to "promote religious and moral education." Its purpose is threefold: "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value."

Upon one fundamental proposition the consensus of opinion in this convention was unanimous that religion and education should be inseparable; and as a corollary to this, that no institution can fulfill its mission without teaching the essentials of religion; and that, on the other hand, the Church can not accomplish her purpose without entering the school business.

Religion and education both have the self-same end, normally, to teach the art and science of living, i. e., how to live according to the divine plan.

Whether there be two or three parts to man's make-up, it is an established fact that man has a spiritual nature; that he is by nature a religious being. Significant is the conclusion that body, mind and spirit constitute man and that he is born with a spirit which contains the potentiality, or germs, of the divine life. This seed of divinity in the soil of the human soul, under favorable environments and cultivation, sprouts and brings forth "first the blade, then the ear, then the full grain in the ear." The normal education of the child develops the divine nature in his inmost being and keeps him while growing up from straying from the fold and the shepherd of his soul. It is infinitely easier to keep a lamb in the flock than to recover it after it has been lost.

It fulfills its purpose by the activities of its seventeen departments, their co-ordination with existing agencies, the discussion of principles and plans, the dissemination of information, the stimulation and formation of public opinion, and the general co-operation of individual members.

Like the laymen's movement, the association is inter-denominational and non-sectarian. It seeks to awaken intense interest in behalf of religious education and to advance this cause along the old lines of educational endeavor and through the operating channels of religious effort. It does not seek to duplicate or replace any organized agencies in effect, but to develop and correlate those already at work toward this great end. It aims through the practical solution of the serious problems thereof, to increase the efficiency and influence of Sunday schools, young people's societies and Christian associations; to cause the Church to awaken to a full sense of her obligation and opportunity and become a real training school for soul culture; and to make the schools, colleges and universities of our country effective agents for religious instruction and character building. It would bring each and every pupil, student and scholar to the Master's feet and let them learn of the divine Teacher.

What does all this mean? Simply, that we are to give more thought and effort to "feeding his lambs" on "the sincere milk of the Word." We must look after and see to spiritual nourishment, as well as activity, for the soul like the body demands both proper food and exercise. Spiritual impressions must precede spiritual expression; the one comes from teaching the Word of God; the other through training in good works. So the Church of the future is going to give more attention and energy to the teaching and training of the children and youth of our people. True education holds the primacy in religion, though not the supremacy over it, and yet education is but the handmaid of Christianity. It is ours to utilize the educational forces at our command in order to consummate the religious ends in view. Let the heaven of the ideas and ideals of Christian education spread and reach the mind of the churches and the heart of the schools; let it inspire and grip the pedagogues and prophets in our Israel; and the Kingdom in reality will be forth-coming in our midst.

Wesley Hall, Vanderbilt University, March 12.

A MEMOIR AND TRIBUTE TO A PURE AND USEFUL LIFE.

Mary Elizabeth Shumaker, wife of Rev. J. H. Shumaker, and daughter of Joseph Carlton and Cynthia Weller Smith, departed this life February 21, 1910, after a long and severe illness. She was born December 1, 1864, at 822 Fifth Avenue, South, Nash-

ville, Tenn., where she has lived for the last few years and from which place she passed to her eternal reward. Following a sweet and comforting funeral service at Elm Street Church, her remains were laid to rest in beautiful Mount Olivet.

She was converted and joined Elm Street M. E. Church, South, when about fourteen years of age, and soon became active in all departments of its work, being ever loyal, devout and enthusiastic.

She was married December 9, 1890, to Rev. J. H. Shumaker, a member of the North Mississippi Annual Conference. From the first she was a model mistress of the parsonage and an ideal home-keeper, being equally gifted and happy in entertaining the Bishop, presiding elders, pastors, evangelists, or laymen with her joyous and unstinted hospitality. She accepted all appointments as of the Lord, the first being Eriar's Point Station, in the delta, on the bank of the Mississippi River, which was then, in a true sense, a mission field with a very unhealthy climate, but she went bravely to the work, counting not the cost.

Another difficult place might be mentioned away back in the poor hills, on a small salary, where she even preceded her husband, making many acquaintances by the time he arrived with the household goods. When he was disposed to grieve over her hard lot, she said to him: "I need just such an experience as this poor place will afford. Don't worry over anything."

The children and young people in every place will rise up to call her blessed, as she entered so naturally into their sympathies and was happiest when leading them into the beauties and joys of Christian life and service. Everywhere she counted her friends by the hundreds. The sick and poor always appealed to her sympathy and tenderness, as she was always ready to serve and sacrifice for them, forgetting her own needs when seeing the needs of others.

As a sufferer, her character gave forth its brightest luster. Her greatest trial came when on account of her bodily afflictions it seemed best that her husband should give up the regular itinerant work, but she was comforted many times by the thought that inasmuch as they were denied the privilege of serving as itinerants they could yet serve the itinerancy, as her husband was secretary of the Methodist Benevolent Association from its beginning, and she had such a large part in its establishment and beneficent work, being permitted before her death to see over \$80,000 distributed among the widows and orphans of deceased itinerant preachers.

She had high ideals of the Christian life; was a woman of prayer, a student of the Word and a lover of the house of God. She was an affectionate and obedient daughter, fond and unselfish sister, devoted and faithful wife. Her love was pure, her faith was strong and her hope was bright, and she ever rested on the promises of God.

The following tribute was spoken at the bier by her former pastor, Rev. J. B. Erwin:

"My friends, I come to speak of one whom I loved as my own child, one whom for twenty-five years we loved in our home, because she was very dear and dear to us all, and I am proud that I enjoyed her friendship and had her loving confidence as her pastor and friend.

Years ago, when I was pastor of this charge the first time I became acquainted with her—just developing into splendid womanhood. It was my great pleasure to be her adviser when she was contemplating taking that sacred step to become the wife of a Methodist clergyman. It was my happy opportunity to stand before her and declare the bonds that made her and her noble husband one. It was a pleasure to me to watch her as she entered upon those duties so unenviable and see her discharge them so well.

Here, in this Church, the rosy hours of happy childhood were spent in the Sunday school; the glad days of her young life were given to working in this membership. Here, at this sacred altar she first partook of the emblems of the broken body of her Lord. Away from it she went as the wife of an itinerant Methodist preacher.

My friends, I want to say to-day that the stings and sorrows of this hour are largely mitigated when we consider the character whom we know as going away. Sister Shumaker was, to me, a beautiful character. There was a cheerfulness in her disposition; there was a sunniness in her life that made her a lofty and cultured soul. She was refined in every sense of her being; there was a charm in the very tones of her voice—a beauty in the manner of her address that always spoke so fittingly of the plastic hand that had reared and trained her. She worshipped God in spirit and in truth in Christ Jesus his Son, and followed in his steps the very best she knew how.

And now God has taken her unto himself, and from the bright heights she is looking to-day and saying, 'Come on, the half has not been told.' And knowing her as I did, I think if she could speak to you to-day from those celestial heights, she would say to you, 'the sufferings through which I passed are not worthy to be compared to the glory that has been revealed. I would go through them all and do it gladly if the road ended where the Gates of Pearl have swung to me—I would go through them all again.'

My friends, I am glad that Jesus has kindled the glow of hope in the shade of the tomb; and flung it into our hearts and forever opened wide the heart with the hope of immortal life. How many of us have loved ones crowding the shore to-day—mother, father, husband, wife, son, daughter, brother, sister?

May God bless and keep you always and bring us all to meet this dear child in that bright world so fair and so happy. WM. H. JOHNSON, Pastor.

THE LAYMEN'S MOVEMENT.

By Rev. H. Armstrong.

I regard the present laymen's movement as the most significant and encouraging enterprise that has appeared in the interest of our Lord's cause since I became interested in religious work, away back in the fifties. During all of that time it has seemed to me that the greatest obstacle in the way of religious success has been because of a lack of interest upon the part of a large proportion of our laity—good people, otherwise, but not familiar with missionary and other religious literature, and, of course, not interested in that character of reading. Some are, and have been interested all along. In my long itinerant life I have never served a charge where I did not find some pure gold—men and women who sympathized with me in my weakness and unworthiness; shared my troubles, and who supplied my temporal wants. With such parishioners I found religious literature, an open Bible, a family altar. In short, a little heaven there.

Why are some of the laity so efficient and so far in advance of others? Because their minds are not hidden "like marble in the quarry," but have been developed and become useful. Their mouths are unlocked, and their fountain of tears is opened, and they are consecrated to God.

For the last quarter of a century Christian women have been better organized and have been more efficient than men, but as God is undoubtedly in the laymen's movement, both sexes will be reached by it. The laity will be revolutionized and there will be a grand forward movement—not by the officers of the army alone, but the rank and file will rush into line, and gladly bear their part. Then we shall see, as we never have seen before, that the gospel of Christ is the power of God unto salvation. Then our ministerial ranks shall fill up, and of our benevolences there shall be an overflow.

H. ARMSTRONG.

Olla, La.

PROHIBITION PROHIBITS.

Dear Brother Meeke:

Circuit Court is now in session at Tunica, Miss. It found but one prisoner in jail. Before the saloons went out of business the jail invariably contained from forty to sixty inmates. There were also then from four to five times as many murder cases on the docket as there are now. Prohibition prohibits, as well as any other law—not absolutely, but to a remarkable extent. One might as well say that the law against murder does not prohibit, because only one murderer in fifty receives the extreme penalty of the law. J. W. HONNOLL.

A CARD.

I wish to say to the brethren of the Louisiana Conference, that on account of family conditions I asked for and received a nominal appointment at our last Conference. I did so because I could not see how I could, at the time, go forward to do whatever work might be assigned me. Conditions have somewhat changed; and I can now give a good part of my time to work. So if any of the brethren need my assistance in their meetings I promise to give them the best there is in me. Many of the brethren know me personally, and have labored with me. I do trust that there will be nothing to prevent me at the next Conference from going at the command of the Church, as I have done in the past. Sincerely,

B. T. CREWS.

1016 Gary St., Shreveport, La.

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Secular News and Comment

Senator LeRoy Percy, the new United States senator from Mississippi, was sworn in and took his seat on the 15th inst. He was assigned a place on several important committees, and has settled down to work. The Mississippi Society at Washington tendered Senator and Mrs. Percy a reception on the evening of March 19.

The police of Pontiac, Mich., have traced nearly fifty burglaries in the past three years to the peculiar effect of whisky on one man. This man, whose name is James Monroe, has confessed that he committed the burglaries, and he said that a few drinks of whisky produced in him an irresistible impulse to steal.

It is said that Joseph Brucker, an aeronaut, starting from Spain, will undertake to cross the Atlantic in a dirigible balloon, and that he will be accompanied by two friends. It is announced that they will attempt to reach New York by way of Cuba and Porto Rico and up through the South. We think they may count themselves lucky if they do not reach the bottom of the ocean. Hohson's venture of sinking the Merrimac was tame compared to this undertaking.

Though not yet discredited, as Cook has been, Commander Robert E. Peary is by no means having smooth sailing in seeking to claim the glory of having discovered the north pole. The effort to have Congress make some recognition of his exploit has not yet succeeded, and some of the national legislators have referred to Mr. Peary in terms none too complimentary. Last week he appeared in Atlanta to lecture, where Governor Brown refused to introduce him, and the public gave him a decided frost. This has led to the cancellation of his other dates in the South.

Former Vice President Fairbanks, in the New York World, in discussing his impressions of foreign countries, says: "The awakening of Japan is the most notable of all. She has a difficult task before her in Korea, but the advance already made is reassuring. As to the future, perhaps the most interesting problems are presented in China. The progress made since the boxer uprising ten years ago has surprised even the Chinese. The course of the United States toward that country has won in a considerable degree the confidence and respect of its people, a fact of great future importance."

A deplorable condition of things exists at Wesson, Miss. The largest cotton factory in that State is located there, and the population of four or five thousand is almost wholly dependent upon the mills for support. For several weeks the factory has been able to run but little, and, as a result, wages have stopped and many of the people are in want. The neighboring towns, Brookhaven and Hazlehurst in particular, have generously contributed funds to assist the nearby sufferers. Such a situation is most unusual in the South, where most of the people happily live on the farm, and few of whom ever fail to secure the actual necessities of life.

Knowing of the generous assistance which Mr. Rockefeller has given the National Anti-Saloon League, the Model License League recently addressed him a communication, claiming that prohibition is a failure, and that their organization alone promises relief from the abuses of the liquor traffic. And, having stated their case, they appealed to the money king for funds to carry on their work. But, instead of responding, Mr. Rockefeller gave them the cold shoulder. It is needless to say that in doing so he displayed the sound common-sense for which he has so long been noted. The reformation of the saloon business is a chimerical dream. It would be quite as sensible to undertake to remove the abuses in stealing and to refine the art and make it respectable.

George W. Vanderbilt's Biltmore estate has been

enlarged by repeated purchases until it now embraces 130,000 acres of mountain land covered with timber. It is his ambition to make this mountain tract self-sustaining. Four million feet of lumber were taken from it last year, mostly hardwood. 5,000 cords of fire wood were sawed, and in addition to this, there were gathered over a thousand cords of tanbark, and several hundred cords of pulp wood for the manufacture of print paper. The Vanderbilt game preserve is now said to be the largest in America and one of the largest in the world. Roaming the 130,000 acres of forests, are thousands of squirrels, bears, and deer, and almost innumerable pheasants, rabbits, quails, and wild turkeys. The lynx, wild cat, wild boar, and wild goat are also said to exist in considerable numbers.

We appropriate the following from that enterprising and ably edited paper, The Commercial Appeal, of Memphis: "Dr. Gaylord, of the Cancer Laboratory, Albany, N.Y., has published an interesting statement to the effect that cancer can be cured by vaccination. There are so many startling scientific assertions being made of late that all must be accepted with a pinch of salt. There is little doubt that eventually some effective cure or method of treatment will be found for all of the ills of the flesh, but it is not always wise to accept the first assertion that is made before its practicability has been determined. When the United States Marine Hospital Service announced that yellow fever was communicated by mosquitoes the medical profession laughed. Old veterans who had fought through epidemics thought the mosquito theory one of the most fanciful fads of the century. But a thorough test was made, and now yellow fever has lost its alarm, for it can be controlled and cured. Science makes great strides each year. Possibly Dr. Gaylord is right. He has devoted a life study to the disease in an institution endowed for that purpose. Cancer is a stubborn and, so far, an unconquerable malady, and if the discovery which he claims to have made is a success, he has added another great gift to the cause of humanity."

PRESIDENT CLIFTON'S RESIGNATION.

After an incumbency of eight years, Mr. W. L. Clifton has resigned the presidency of Grenada Female College, his resignation to take effect the June 1. A dispatch to the Commercial Appeal from Grenada, on the 15th instant, says: "Mr. Clifton and his accomplished wife have placed the school on a better basis than it was ever before. The curriculum is much higher than that of the average college for young ladies; Mr. Clifton having refused to lower the course for the sake of popularity. He has a host of friends, not only in Grenada, but throughout North Mississippi who regret that he has severed his connection with the college. He is a scholarly man, yet while a student and educator, he is practical and has a grasp of every day affairs. He has not made known his plans for the future."

Appropos of Mr. Clifton's resignation, Mr. J. R. Bingham, president of the Board of Trustees, has issued the following statement to the public:

"No one can regret Mr. Clifton's resignation more than I do, both personally and officially. He has no superior, if he has an equal, as an educator in this section."

"During his administration the property has doubled in value and more than trebled in equipment. He has made the school popular and successful."

"Leading educators are applying for the position."

"The object of this writing is to assure the pupils, patrons and friends of Grenada College that the trustees will secure a man of capability and character to carry forward the school to still greater success."

"The really great work done there by Mr. Clifton makes it possible for us to do what otherwise would be beyond our power."

"We hope to retain practically unchanged the present excellent faculty."

"I do not hesitate to say that the next session will be the greatest one yet known in the heroic history of Grenada College."

"Further announcement will be made soon. Meantime, let all the friends of Grenada College prepare for our forward movement."

MINISTERIAL RELIEF ASSOCIATION, NORTH MISSISSIPPI CONFERENCE.

Our comrade, Brother J. C. Lowe, has passed away. Assessment No. 2 of our association will go to his widow. The members have until March 24, 1910, to pay assessment No. 2. Our Constitution says: "On the death of a member, the Secretary shall pay

THE GROCERY CAT

has been known to sleep in the coffee barrel, or, if the cat's away, that gives the rats and mice a chance. Then there's the dust of the atmosphere and the pickled-pigs-feet and mackerel smells that coffee in open barrels take in and so readily absorb. Oh yes, you get a plenty when you buy loose coffee and have the grocer wrap it up for you in a paper bag that leaks strength and flavor all the way to your home; but do you want it all, or simply a clean, crisp, fresh, high-grade article like

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to the beneficiary the mortuary fees then in hand, or in process of collection, and order a call for the collection of another assessment."

In view of the two calls made upon the association since Conference, and the constitutional provision that we shall have one full assessment on hand to make immediate payment when called upon, we have decided to call upon all the members of the association to send their mortuary fee to John Park, Oxford, Miss., as soon as possible. This call will reach you through the Advocate March 24, hence you will have until April 24, 1910, to make payment.

Please, brethren, do not neglect this call. This is assessment No. 3.

Read the last page of the Conference Minutes and see what this association means. It is a Conference Brotherhood.

T. W. LEWIS, President.

A CALL.

The eighteenth annual meeting of the Woman's Home Mission Society, Louisiana Conference, will convene in New Orleans, in First Methodist Church, on Thursday, May 5, at 9:30 a. m. The session will continue through the following Sunday, May 8. Delegates and visitors are requested to send names to Mrs. L. S. Clark, 5012 St. Charles Avenue, New Orleans; also to Mrs. E. R. Kennedy, Lafayette, La.

A cordial invitation is extended to the ministers and laymen of the Church. It is important that every auxiliary in the conference have a representative at this meeting; also that every conference officer and district secretary be in her place.

Please secure certificates on purchase of tickets, as rates of one and a third may be secured if there are fifty in attendance.

MRS. E. R. KENNEDY, President.

MRS. H. R. SINGLETON, Recording Secretary.

A NOTE OF THANKS.

Dear Brother Meek: I have received so many letters of sympathy and condolence since the death of my dear husband that I cannot answer them all personally. Therefore, I adopt this medium of returning thanks to all who have thought of me in my bereavement for their kind expressions of sympathy.

MRS. J. C. LOWE.

Monteagle, Tenn.

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No matter what you want—millinery, gloves, parasols, furs, handkerchiefs, dress materials and trimmings, street dresses, wedding trousseaus, reception or evening gowns—inexpensive, or handsome and costly—send for my samples and estimates before placing your order, which will be sent you free. With my years of experience, my knowledge of styles—being in touch with the leading fashion centers—my conscientious handling of each and every order, whether large or small—I know I can please you.

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NEW ORLEANS, LA.

Alvin Porter, Mgr.

Church News

Dr. John C. Kilgo, of Trinity College, attended the Founders' Day celebration at Tulane University in this city. While here, Tulane conferred upon him the degree of LL.D.

It is said that the Dutch Reformed Church has doubled its contributions within the past decade, and its membership within the past thirty years. It now has 300,000 communicants in the United States. This is the Church to which Mr. Roosevelt belongs.

The seventy-first annual commencement of Port Gibson Female College is fixed for May 13-16. The commencement sermon will be preached by Rev. J. E. Carpenter, of Jackson, Miss. This institution has had a good session, and is doing a great work under the capable administration of President H. G. Hawkins.

Among the speakers at the World's Sunday School Convention, which is to meet in Washington City, May 19th, will be President W. H. Taft. This approaching conference of Sunday school workers has already awakened much interest and enthusiasm and promises to be one of the most noted religious gatherings ever assembled on the American continent.

In China alone last year 1,365,000 copies of the Bible, or parts of it, were distributed by the British and Foreign Bible Society, and of these more than 90 per cent. were bought, not given away. This indicates that the millions of the yellow race are hungry for the Word of God, and that the light of the gospel will soon be shining throughout Oriental heathendom.

Everywhere the Laymen's Movement is producing gracious results. Our churches in Louisville, Ky., have pledged themselves to increase their foreign missionary contributions from \$7,000 to \$15,000; and in St. Louis from \$12,000 to \$25,000. The laymen of the South Carolina Conference are raising the missionary assessments, and 50 per cent. additional—an advance from \$12,000 to \$18,000. Never before was the missionary conscience of the Church so thoroughly aroused, and never were the opportunities for achievement so inviting and inspiring.

The Board of Trustees of Wesleyan Female College, of Georgia, the first regularly chartered college in America, if not in the world, for conferring degrees upon women, have inaugurated a campaign to raise an endowment of \$200,000 for that institution. Of this amount, Macon, the city in which it is located, has donated \$40,000. The Florida Conference has also pledged its support to the movement, and will co-operate in carrying it forward. La Grange College and Andrew College, in the same State, are pleading earnestly for an endowment of \$100,000 each. The latter, of which Rev. J. W. Malone, formerly of the North Mississippi Conference, is president, has lately received a gift of \$25,000 from Mr. J. P. Williams.

In a note to the Midland Methodist, Bishop Hoss has announced the cancellation of all engagements until after the General Conference, giving as his reason "domestic afflictions of a providential nature" and the need of rest. Among other things, the Bishop says: "The past year has been the hardest of my life in many ways, and I am seriously feeling the effects of it. My doctors tell me that I must get two or three weeks of rest. I trust that my brethren who know that I have never shirked any duty these forty years will be generous in judging me now." This honored chief pastor is doing only what he should do in thus safeguarding his health. His life is far too valuable to be imperiled by toiling to the point of absolute exhaustion.

Information has reached us that Rev. W. A. Borum, of Oxford, Miss., has been called to the pastorate of the First Baptist Church at Jackson, Miss., and that he will accept the call. We were associated with Mr. Borum in the work of the Master at Greenville for several years, and note with gratification his entrance into this wider field. He is a

man of deep spirituality and unusual effectiveness in the pulpit, and as a pastor we have never known his superior. He is a brave, clean and manly minister, who compromises with no form of evil, and who makes himself felt in all his former movements of the day. While at Greenville, he was instrumental in having erected a beautiful \$25,000 church, and at Oxford he influenced his congregation to build a magnificent Sunday school annex. We congratulate the Baptists at Jackson upon having secured the services of Brother Borum, and we predict for him a career of large usefulness in the capital city of Mississippi.

The movement to erect a great representative Southern Methodist Church in Washington City is said to be making commendable progress. It is announced that of the \$350,000 necessary to complete the structure, \$200,000 or more will be on hand by the time of the assembling of the General Conference. This church is designed to take the place of the Mount Vernon Church at the national capital. The following have been appointed to represent the connection in maturing plans, and are expected to co-operate with the Bishops in carrying forward the enterprise: Arkansas, Gov. George W. Donaghey; Alabama, R. S. Minger; Florida, J. E. Wall; Georgia, Asa F. Candler; Kentucky, J. Edgar Stewart; Louisiana, Dr. John P. Scott; Missouri, Murray Carlton; Mississippi, J. L. Dantzler; North Carolina, Gen. J. S. Carr; Oklahoma, Dr. T. P. Powell; South Carolina, Henry P. Williams; Tennessee, J. R. Pepper and R. B. Dayenport; Texas, Jesse E. Jones and L. W. Slaughter; Virginia, J. P. Branch and B. A. Schoolfield; West Virginia, John C. Mayo.

POSTPONEMENT OF CHILDREN'S DAY TO JUNE 12, 1910.

At its annual meeting in Nashville, Jan. 3-7, the General Sunday School Board unanimously decided to make a special effort through the Children's Day collections of 1910 to complete the "Endowment Fund" of \$50,000 for a chair of Religious Pedagogy and Sunday schools in Vanderbilt University, as enacted by the General Conference of 1906, and contained in Paragraph 248 of our Book of Discipline. To this end the Board appointed the undersigned as a special committee to carry out the purpose of the Board, and to devise a plan by which the remainder of the money might be raised the present year.

After taking counsel of the College of Bishops and receiving their full approval, the General Sunday School Board has decided to urge all Sunday schools of our Church, for the present year only, to observe Children's Day on the second Sunday in June (June 12), instead of the third Sunday in May, as usual. A limited flexibility in fixing the date for holding Children's Day is allowed by the Discipline to individual schools by its use of the words, "the third Sunday in May, or as near thereto as practicable," and while this provision was designed to meet peculiar local conditions, it is the judgment of the Sunday school Board that the early completion of the Vanderbilt endowment fund, and the pressing demands upon the Sunday school department for additional workers in its own wide territory, present an emergency which amply justifies a general postponement of Children's Day for 1910 to the second Sunday in June, as above indicated.

The reasons for urging this postponement are as follows:

1. It was the sincere hope of the movers of the measure in the General Conference of 1906, as it was the expectation of that body itself, that the \$50,000 endowment would be raised during the four years from 1907 to 1910, inclusive, but either through lack of appreciation by our Church in general for the great purpose of the endowment, or by reason of failure on the part of Annual Conference Sunday school boards to honor and execute the law, there has been paid in thus far during the three years of the quadrennium about \$15,000, leaving \$35,000 yet to be secured through the Children's Day collections, with only one year of the four remaining. While the law does not limit the completion of the endowment to a single quadrennium, it is the unanimous judgment of the General Sunday School Board and of all whom it has called into council, that an extraordinary effort should be made to raise the remaining \$35,000 from the Children's Day collections of the present year.

2. This can be done beyond question if our forty-five Annual Conference Sunday school boards, our 5,000 pastors, our 15,000 superintendents and Sunday schools, our 100,000 teachers, and more than 1,000,000 Sunday school pupils will rise to the opportunity and generously co-operate with the special plan of the General Sunday school board, as it will shortly be set forth in all our Church papers, and by letters and leaflets now preparing for boards, pastors, superintendents, and Sunday school teachers. To properly carry out this plan the selection of the later June date for observing Children's Day is, in the opinion of the Board, imperative. The holding of Children's Day in the month of May, and an attempt to raise the endowment money at the same time that hun-

dreds of our Church's most active leaders are engaged in the General Conference of 1910 at Asheville, N. C., the Board believes would be fatal to any plan it might put forth. On the other hand, the sympathy and co-operation of the General Conference with the effort to complete the endowment on the second Sunday in June, which the Sunday school board confidently hopes to secure, would go far to make the effort of the Board a success.

E. B. CHAPPELL,

JOHN R. PEPPER,

H. M. HAMILL,

For the General Sunday School Board.

DOCTRINAL TRACTS NEEDED.

Dear Mr. Editor:

Early in the year at our district stewards' meeting and preachers' institute, held at Tupelo, Miss., when there were present about nineteen laymen and eight preachers, the question of having suitable tracts on the distinctive doctrines and usages of Methodism for distribution was discussed. It was the unanimous sentiment of that body that we owe it to our people to distribute tracts among them on the distinctive doctrines of our Church. In view of this the undersigned were appointed as a tract committee to read and recommend suitable tracts to our preachers and people for general distribution. We find that we have no tracts to recommend that are authorized by our Church. Of course, there are a great many good tracts and pamphlets written by Methodist preachers throughout the connection and published by the publishing house on Baptism, Apostasy, etc., but there are no short, simple tracts or leaflets gotten out exclusively by the Church itself. While those gotten out by certain of our brethren are good, yet in most cases they are more lengthy than the average person wants to read on a doctrinal subject.

This is, in no sense, a criticism on those who have written them, but the point is simply this: We need, for instance, a short, simple tract, or leaflet, of just two or three pages, on baptism, backed by Scripture—likewise on apostasy, etc. These we ought to be able to get at a very small cost. As it is, we can not get anything of the kind for less than 10 cents each, or \$1 per dozen. We can get all missionary literature, Church extension literature, etc., we want, for the asking, and we don't hesitate to say that this has done a great deal toward advancing God's kingdom under Methodist banners, but we are suffering as a Church because our people are not informed on the distinctive doctrines of our Church.

While, as a Church, we are not out for controversy, yet we owe it to our people to give them in simple tract form the teaching of our Church. We therefore urge our delegates to the General Conference to use their influence in having the General Conference appoint a tract committee to prepare tracts to be published by the authority of our Church on the distinctive doctrines of the Church. In this way the General Conference would be back of the movement and we would be able to procure tracts at a small cost with stamp of the Church upon them, since this committee would act under direction of the Church. We feel that we are weak at this point, and therefore suffering. Sincerely,

ROBT. A. CLARK,

W. C. CARLISLE,

W. T. REAVES,

Tract Committee, Aberdeen District.

SARDIS DISTRICT CONFERENCE.

The Sardis District Conference will be held at Senatobia, Miss., June 22-24. Let the pastors and other members take note, and govern themselves accordingly. A fuller announcement of the meeting will be given later. W. M. YOUNG, P. E.

FOR SALE.

The Baker Cottage, on the Seashore Campgrounds, right next to the Beach. Splendid location, price, including furniture, only \$400. Apply Woodville & Woodville, 1002-1004 Maison Blanche Bldg., or R. G. Price, Seashore Campground.

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NEW ORLEANS

INQUIRIES PROMPTLY ANSWERED

GIVE THE WOMEN WHAT THEY ASK.

It is not the purpose of this article to enter the debate on the woman question, but there are a few things that I feel like saying.

First—I have not forgotten, though I was a young reader at that time, some of the sharp things that were said from the pulpit, through the press, and even in the General Conference of 1878 against organizing the women into a foreign missionary society.

Second—I have not forgotten some of the severe criticisms brought against the organization of the woman into a Parsonage and Home Mission Society, a few years later.

Third—I still remember reading a speech, filled with sarcasm, made in the General Conference, against the proposed deaconess movement in the Methodist Episcopal Church. This a decade or more before the General Conference of our own Church, met in Dallas, Texas, in 1902, authorizing the setting apart of suitable women for the deaconess work.

The question before the Church now is a memorial from the Woman's Home Mission Board, to the General Conference, asking the privileges of the laity for the women. I have read both sides of the question, and have great respect for the opinions of the men and women who oppose it; but must confess that it seems to me that a great deal of irrelevant matter has been dragged into the controversy. The good women are asking only that they be given the privilege of having voice in the official bodies, where now they serve in silence. The women have as much voice in the Church Conference as the men; for the Discipline provides that "all members of the Church shall be members of the Church Conference," and the secretary, who is elected annually, and who by virtue of his office is a member of the Quarterly Conference, is elected by the votes of women. The Quarterly Conference is composed, among others, of the superintendents of Sunday schools, who are members of our Church. The Bishops say that "a woman may be elected a superintendent of a Sunday school; but is not thereby a member of a Quarterly Conference." The president of a Senior Epworth League is a member of a Quarterly Conference, "if eligible."

What is meant by the word eligible? May a woman be a steward? We are told not. Is it true that there are no women of solid piety, who both know and love the Methodist doctrine and discipline, and are of good natural and acquired ability to transact the temporal business of the Church? You will not find a man, who has observed, who will contend for a moment that there are not women who have solid piety, who love the Church, and have natural ability equal to that of man. Then why not elect a woman steward? The answer is simple. The Discipline says: "Let stewards be men." We do not find the same barrier with reference to the Senior Epworth League, still the president is not accorded the privileges of the Quarterly Conference if a woman, and yet what leaguer will deny that some of the most successful presidents have been bright, consecrated women? We must also remember that the secretary of the Church Conference may be a woman, for only in the case of a steward is the question of gender raised. It can be argued that the first stewards were men, but I think by careful reading you will find that some of the ministering saints were women. How about the trustees? Can a woman be a trustee? In Mississippi she can, in some States she cannot; but her being a trustee does not give her the right to vote with her fellow trustees in a Quarterly Conference. To put it plainly, I doubt whether there is a presiding elder in Southern Methodism, ex or active, who has not had elected or confirmed women as superintendents of Sunday schools, presidents of Epworth Leagues, and in some instances I have heard of them having women elected as stewards. At all events, am sure that some have sat by complacently, while the women paid the money they had collected during the quarter, under the eighth question.

I am of the opinion that it is not far distant when the women will be given the rights and privileges they ask for. One of the best superintendents of a Sunday school I ever knew was a woman, who reared a large family of boys and girls, all of whom are members of our Church. I knew a lady some years ago, educated, gentle, refined, a lover of home, who had a large family of children, took good care of them, and yet superintended the Sunday school, managed an Epworth League, and month to month was careful to see that the pastor had his salary collected. It isn't superintending Sunday schools that takes women away from home, it isn't attending Quarterly Conference or District Conference, but the women who neglect their homes are rarely seen in the church, except on state occasions. Other places, clubs, card parties, theater parties, etc., claim their attention. I may be wrong in my prophecy, but unless I read the signs of the times incorrectly, it will not be many years till the women get what they now ask, and our Discipline will be so re-written that the Bishops will not be called on to give an interpretation with reference to the eligibility of membership in the Quarterly or District Conferences.

M. L. BURTON.

Purvis, Miss.

A BIT OF ADVICE AND A QUERY.

By Miss Alice Cary McKimney.

There are two things that any woman can do, namely, give advice and ask questions.

My advice to all on the "Woman's Rights" question is: "Keep quiet." To brand a person as ignorant or unworthy, simply because he does not happen to think just like we do, may be "Methodist," but it is not Christian.

There is not a braver or more consecrated woman in Southern Methodism than Miss Belle Bennett, leader of the Home Mission Society and also the "Memorial Movement." And to say that "the few women who desire to have a hand in such matters are especially unfit for this work which they aspire to do," is to confess plainly "I know not the woman." And after all that this splendid, though young, branch of our Church work has accomplished under her leadership, to say "Perhaps a change of leaders in that body is what is needed, anyhow," tells the whole story of how the writer felt at the time of writing.

One of the infallible marks of Christianity is to be able to love and respect the man or woman with whom we differ. If it should be proven that Miss Bennett has made a mistake, shall we ignore all her splendid achievements because of one error? That spirit, more than anything else, has and will continue to hurt the Home Mission Society as long as it is manifest in Christ's followers. No man or woman has to sign the memorial unless he or she wants to, and "if it be of men it will come to naught, but if it be of God ye can not even harm it."

Brother, sister, pray earnestly over the matter before you rush into print. The question I desire to ask is this: If, as some of the opposers affirm that God has, in his wisdom, given women such an exalted position in higher things, why do men so jealously and zealously guard lower things?

Let us discuss this question and differ, if we must, remembering that "except ye have the spirit of Christ ye are none of His."

JESUS' CALL TO WOMEN.

Woman's sphere in the world is well defined by nature. In the home she is its mistress; in the family she is wife, mother and sister. She bears the child and has almost his complete training for the first few years of his life. She is the constant companion and counsellor of the daughter. In sickness she is nurse; in war she is inspiration; in business she is the silent partner, and in all she shares the results of every post of honor and every glorious achievement reached by father, husband and son. She shares the hope, glory and sorrow of the race. Always the inspiration of man, she takes and holds his position in the social and business world.

No normal woman ever seeks political preferment. She is as much out of place in politics as man is in a sewing society. The race has a contempt for a masculine woman or a feminine man. A hen-pecked man is no more the subject of ridicule than is his wife. She is not so much fitted for the forum as the nursery. There is still truth in the saying, "The hand that rocks the cradle rules the world." The mothers of Moses, Samuel, Luther, Wesley and Lincoln prove the saying true. The whole Christian world honors motherhood, and men will die for the honor of wife or sister.

In the Church her position is also well defined. She is more religious than man and generally more pious. Man's political nature is strongly developed, while woman's devotional spirit is strongly developed. This also is natural. Man was created for dominion. He was commissioned to subdue the earth and have dominion over it. Woman was his helpmeet. Their work is co-operative. Man is suited to the field, the shop, commerce, and government; woman to the home, motherhood, domesticity and affection. Neither without the other is complete, nor can they exchange places.

In the proclamation of the gospel each has a work and each is the most important. Woman is to furnish the inspiration, and man the heroism. Woman, who was last at the cross and first at the sepulcher, received her commission first. The angel of the empty tomb said: "Go quickly, and tell his disciples that he is risen from the dead." And as they went, "Jesus met them," and said, "Go tell my brethren that they go into Galilee, and there shall they see me." When his disciples met him at the appointed place, he said unto them: "Go ye, therefore, and teach all nations." Under our Lord's instruction woman was the evangel of the resurrection, man the evangelist of the new covenant. Woman was to put man to work, and to that day both her great honor and reward. There was not a woman among the apostles, and not a woman preacher in apostolic times. Yet many of them were very active workers. They were not chosen in the councils of the Church; they were to learn in silence. Paul did not "suffer" them "to speak in the Church," nor to "usurp authority over the man," but to "learn in silence," for the man was first created when the woman.

In view of the foregoing truths, we can not agree with our good women of the Home Mission Society who are asking the General Conference to give

them the full rights of the laity. This, as we understand, is a request for membership in the General Conference, and that means membership in all the conferences; and that again carries with it eligibility to all the offices of the Church, from the stewardship to the bishopric. They may not mean so much by their petition, but there is where the logic of the case carries them. We do not believe that this is a normal request, nor do we believe that the wives and mothers of Southern Methodism want such relation nor such responsibility. We believe in the missionary societies; we also believe that the evangelization of the world is a man's work. We believe that nature fitted woman for the home and man for the forum. Let us not reverse the order of nature. Let the women "go tell my brethren" of His resurrection glory, and let men go teach all nations. A woman's glory should be the glory of her husband.—Editorial in the Midland Methodist.

DR. RANKIN ON THE WOMAN'S MEMORIAL.

Our good women are beginning to clamor for more power and a wider range of influence in our Church work. Some of them want to be made eligible to membership in the General Conference. No man has a higher appreciation of the honesty and ability of our good women than the writer of these lines. He has always worked in harmony with them and given them every possible encouragement. But we doubt the propriety of making the change sought by some of the leaders among our good women. It smacks too much of woman suffrage, and it runs along in the wake of the advanced thought of our Northern brethren. We have too much reverence for womanhood to see them thrust into positions where they would mix in the rough and tumble affairs of men. To put them there would bring them into antagonism with their brethren, and that respect that men now have for them would lose some of its sanctity. Therefore, we had better let well enough alone. We do not need to try too many experiments and innovations in our Church work.—Editorial in Texas Christian Advocate.

A FINE SUGGESTION.

Dear Brother Meek: I am interested and also troubled to see so much writing in our church papers under the heading, "If I Were the General Conference." It is far from reassuring to note so many proposals to remove the time limit, to drop the word "South," from the name of our Church, and to consolidate all of our missionary societies. No two seem to agree as to what ought to be done. Our societies should by all means remain as they are. I do not favor giving the women a voice and vote in the Annual and General Conferences and placing them in competition with the men. No, no; our Church has been too wonderfully blessed as its government is now constituted to be experimenting with changes. Why not let well enough alone, and continue to direct our energies toward bringing the world to Christ? Some one should sing to those so clamorous for change "The Old-Time Religion," and follow that with "Tis the Old Ship of Zion; she has landed many thousands and can land as many more."

A METHODIST SISTER.

Carrollton, Miss.

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MILTON'S REPLY.

This was originally related by his great-great-grandfather in 1762.

King Charles II. had the curiosity to see Milton, and in the course of conversation said to him:

"God hath punished you for your malice, and so forth, to my father by taking away your sight."

"Aye," Milton is said to have replied, "but before I lost my eyes, he lost his head."—Youth's Companion.

CONFOUNDING AN ENEMY.

It is our bounden duty to do our best to defeat the purposes of those who would injure us by their hostility. But we sometimes overlook the best way of accomplishing this. Paul gave a sure recipe when he recommended, to Titus, "In all things showing thyself an ensample of good works." * * * that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us." Nothing disappoints and confounds our enemies more completely than our own quiet, persistent, unanswering and unanswerable right living. And it is a weapon of defense that is within the reach of us all.—S. S. Times.

THE WORK THAT WINS.

The story is told of two boys, who were preparing a lesson in Latin. It was the first time they had studied together. They read it through with considerable care; then one grabbed his hat to leave for some other duties. The other stopped him by saying they must read the lesson again. Though expressing some surprise, the first yielded, and they went through the text carefully with grammar, notes, and lexicon.

Then the visitor rose the second time, and reached for his hat, but the other replied that they must go over the lesson a third time. Though somewhat impatient, the companion remained to put the finishing touches on the lesson, saying that he did not understand, before, why the studious young man always received an "A" grade.

"We must go through the lesson once to learn it," was the reply; "we must read it a second time to know that we have learned it, and the third time to know that we will not forget it."

The rule of this boy is the rule of life, that is, the kind of life that is called success. The hop, skip and jump method may be all right, if the character of the work and the capability of the student permit it; but that is usually at the expense of thoroughness, and at the still greater expense of an honest reputation for doing things as they ought to be done.

There is no rule which demands going over a thing a third time, but there is a rule for the mastery of anything that is undertaken. It may at times be very discouraging, and require persistence and repetition, but the acquirement is worth the cost, for a thing well done is a joy to one's self as well as to others.—Parish and Home.

HELEN'S OFFENSE.

Helen Easty came home at noon from school one day in great excitement, and as she sat down to eat her lunch she cried, "Mamma, I want to ask you something."

"Say on, daughter," replied the mother with a kind smile.

"Well, mamma," proceeded Helen, still with excitement unabated, "if a person who has been very kind to you wanted you to do something wrong to oblige them, what would you do?"

"I would refuse to do the wrong act, Helen, and take the consequences, whatever they might be," returned the mother, firmly.

"Well, suppose the person would never speak to you again, mamma, what then?" and the little girl looked very anxious.

"Even then I should have to do right, but explain yourself, my child," and Mrs. Easty gently stroked her little daughter's head as she waited for an answer.

"Well, mamma, Garnett Sherry isn't good in arithmetic at all and to-day he insisted on my giving him my paper to copy answers and all, and when I would not do it he declared that he would never speak to me again, and he won't, mamma."

"Do right, my child, whatever it costs," Mrs. Easty said once more, and with these words ringing in her ears Helen went back to school.

And now commenced her troubles. True to his word, Garnett would not speak to his former friend, which grieved her greatly. And this went on for several weeks and was, oh, so hard to bear. Soon the rumor went through the school that Garnett had lost his little pet dog. Oh, how sorry Helen was and how she did long to find the creature and restore it to its owner.

She didn't dare to hope that her wish would be gratified, however, till the dog had been gone two long weeks and had been almost given up as lost.

Then one day Helen and a little mate of hers were taking a walk in a (to them) strange part of the little town in which they lived, when they espied in a yard a small dog who seemed just frantic to get to them. There was a high fence around the yard, the gate was locked, so that the animal could not get out. "Oh, it's Flirt, it's Flirt," cried Helen, eagerly. And she called "Flirt, Flirt," which made the dog still more frantic. The children tried the gate, but could not open it. Then they rang the door bell, but no one seemed to be at home.

"Oh," cried Helen, "if we could only get at Flirt, he would be sure to follow us. What can we do?"

"I tell you what we can do," ejaculated Flossie. "We can dig with sticks under the gate and he can crawl through."

And the two determined little girls sat down on the ground to try to liberate the imprisoned dog. The ground and the work were hard and little progress was made.

"Oh, dear," cried Helen, "we will have to give it up," and she began to cry.

At this a little girl who had watched the two closely said to them, "Say, there's a hole in the side fence and I'll get him into our yard and then he can get out easy." And this was quickly done and Helen soon had Flirt in her arms. The little stranger remarked as she delivered him up, "I knew Jack Reuther stole that dog. He's always stealing something."

The overjoyed children hastened with the animal to Garnett, whose anger now vanished like a cloud. And soon Helen and Garnett were better friends than ever.—Selected.

W. H. M. S.

CORRESPONDING SECRETARY'S REPORT.

Following is the annual report of Mrs. Crow Girard, corresponding secretary, Louisiana Conference, W. H. M. S.

March 1, 1910, marks the close of the best year of home mission work in Louisiana since its beginning in 1892. The Woman's Board has been very generous, and together with our own efforts \$1275 has been given to parsonages in Louisiana this year, besides a loan of \$3,000 offered to one of the pastors in New Orleans as soon as he can arrange to buy a parsonage. At Houma, in the French Mission District, the Woman's Board gave \$500 and the Louisiana Conference Society gave \$400 for the purchase of a parsonage. The other points to which our conference society has contributed are as follows: Eden, \$100; St. Francisville, \$100; Baker, \$25; Gueydan, \$75; Bernice, \$75 (promised, but not yet paid).

In membership, we have gained 469, making a total of 2,449. Twenty-seven new auxiliaries and five brigades mark the activity of our district secretaries and conference third vice-president, and in some districts of the presiding elders.

The ministers are our good friends, and we count ourselves fortunate, indeed, to have as presiding elders men who have co-operated so earnestly with us in our endeavor to spread the work.

Auxiliaries organized since March 1, 1910, are as follows:

Alexandria District—Columbia, Le-Compte, Trout,

Eden, Montgomery, Natchitoches, Melville, Provencal.

Baton Rouge District—Wilson, Franklinton, Bogalusa.

Lafayette District—Lake Arthur, Lafayette Y. P., Monroe District—Waterproof Y. P., Monroe, Gilbert, West Monroe.

New Orleans District—Slidell, Ad., Madisonville, Ruston District—Hodge, Plain Dealing, Minden Y. P., Springhill.

Shreveport District—Stonewall, Grand Cane, Keithville.

Brigades—Noel Memorial Church, Shreveport, Eden, Le-Compte, Trout, Crowley, Alexandria, Natchitoches.

Some one said—wisely said: "In religious circles the workers are the givers." Thereupon a religious weekly added: "The readers are the workers." All of which is true. Do you see the point, brother pastor? If you expect your people to be liberal in gifts, they must be a people zealous in good works; if you expect them to be both workers and givers, they must be readers of periodicals which bring them information about the progress of the kingdom, which show what needs to be done and how to do it. The Church paper is not merely an assistant; it is an essential.—Cumberland Presbyterian.

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NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
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Editorial.

THE RESURRECTION.

The standing miracle of Christianity is its tremendous vitality. It had a small beginning, as men count beginnings, and almost from the very start it encountered the bitterest opposition. And to crown all, it suffered the ignominious death of its Founder.

But it overcame all its early opposition and the tragedy of the Cross, and it persists to-day as the mightiest force in a great world civilization. It is wonderful—it is marvelous—it is miraculous. The fact itself admits of no question. It is seen and recognized of all.

No one thing will explain this tremendous vital energy of Christianity. Our religion is too rich and full to hinge upon one fact or one accomplishment. It has touched life at every point and blessed it from every angle. Life without Christianity would be worse than dreary desolation—it would be the despair of death.

It is from death that Christ has delivered us. That is a wonderful saying of his, "I came that they may have life, and may have it abundantly." Death is the dreaddest thing that befalls man. It is the great shadow that constantly throws itself across his way. In it is the unutterable fear of the black abyss, and the unbearable chill of a sunless world. Humanity stands aghast at the brink of the grave.

But that is humanity without Christ. To the man without Christ, death is the most real thing in the world. To the Christian, death is only an incident in the course of an eternal and increasingly glorious life. To the Christian, Christ is the most real thing in the world, and all else finds its explanation in him.

The resurrection is our sure hope. As an attested fact, it takes place with any in the realm of history. "He is risen"—the words and the fact are synonymous. We have the testimony of eye-witnesses, but we do not need it. A dead Christ in an Eastern tomb could never explain the living Christ in the world to-day. We ourselves are witnesses of these things, and our surest testimony is our own experience.

It is a vital Christ that makes a vital Christianity. The resurrection is the pledge of an ever-living Christ, and the promise of eternal life to all who believe on him. Let this message of hope be proclaimed throughout the world this Easter-time, and through all time: "He is risen!"

A GREAT CONVENTION.

The Louisiana Sunday School Convention, which was in session in this city from Tuesday afternoon to Thursday night of last week, was a marked success. A large number of delegates were in attendance, and great audiences greeted the speakers at nearly every service. The music was under the direction of Mr. E. O. Excell, who, as a chorister, is second to none in the nation. Many of the ad-

resses were of a high order, particularly those of Mr. Marion Lawrance and Dr. F. B. Meyer. The latter, though apparently somewhat feeble, spoke with extraordinary clearness and incisiveness. He is a man of unusual simplicity and deep spirituality. Evidently he lives close to the Master and concerns himself little with the skeptical speculations of the so-called scholars of our time. To hear a man of such conspicuous ability, with a faith so all-embracing and childlike, is refreshing and encouraging. Indeed, we are not sure that we have ever listened to another minister whose utterances were so spiritual in every note.

On Wednesday afternoon a Mississippi session of the Convention was held, with Mr. D. E. Wilson, president of the Association of that State, in the chair. Governor E. F. Noel and Dr. W. T. Lowry, who were scheduled to be present, did not arrive, but admirable speeches were delivered by Rev. W. Fred Long, Mr. Landrum P. Leavell and Mr. R. M. Weaver. The latter gave a graphic and interesting account of the origin, growth and methods of work of the Young Men's Bible Class of Corinth, Miss., which numbers two hundred, and of which Miss Elizabeth S. Kilpatrick is the teacher. A large picture of this class was exhibited on the platform, and attracted much attention. The Convention adjourned Thursday night with the enthusiasm at high tide. The remarkable success of the occasion was largely due to the tireless energy and industry of the faithful State secretary, Mr. Thomas V. Ellzey. The next session will be held at Monroe.

THE REV. W. B. LEWIS CALLED HOME.

Rev. W. B. Lewis, pastor of the Methodist Church at Canton, Miss., and one of the leading members of the Mississippi Conference, died at the New Orleans Sanitarium in this city on Thursday, March 17. He had been in failing health for some weeks, and came to New Orleans for medical treatment on the 8th inst. Though quite feeble and evidently in a serious condition, it was at first hoped that it might be possible to relieve him without a resort to surgery, but it soon became apparent that the only hope for him lay in an operation. This he underwent on Wednesday morning, the 16th, when it was discovered that his condition was even worse than had been anticipated, and he grew steadily weaker until he passed away on the afternoon of the day following. His wife, sons (Rev. B. E. Lewis and Rev. W. H. Lewis), and other members of the family were with him, and everything that medical skill and loving hands could do was done, but nothing could avert the inevitable end. Brother Lewis was conscious to within a few minutes of his departure, and it is scarcely needful to say that he faced death calmly and confidently, without the slightest manifestation of apprehension. Quietly, serenely, without apparent pain or struggle, like a weary, worn pilgrim at nightfall, he went to sleep.

"Sure the last end
Of the good man is peace! How calm his exit!
Night dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft."

The deceased was in the sixty-ninth year of his age, and had been active in the itinerancy since 1858. For more than half a century he had gone in and out among his brethren, and his life and ministerial service had been absolutely above reproach and in the highest sense exemplary. A saintlier and more symmetrical character, we have never known. Clean in speech, pure in thought and conduct, deeply spiritual, and thoroughly unselfish and consecrated, he was frequently referred to as the Saint John of his Conference, an appellation which he well deserved. No one could come into his presence without being made better by contact with him. He had the mind of the Master, and the self-control and gentleness that mark the perfect man. To know him was to love him, and perhaps no minister ever wrought in Mississippi who endeared himself more to the people whom he served.

As a preacher, he ranked with the best. He filled the office of presiding elder with a high degree of efficiency, and served with marked acceptability many of the leading stations of his Conference. In every field to which he was assigned, he proved

himself a workman that needeth not to be ashamed. No interest of the Church ever suffered in his hands. His sermons were spiritual, searching, helpful, and uplifting. While teaching at Wesson, Miss., more than twenty years ago, we heard him deliver a stirring discourse, which has lingered with us ever since. Then it was, before we had attained to our majority, we first learned to know him, and the favorable impression received at that time was developed by frequent meetings in subsequent years into a feeling of genuine admiration. Brother Lewis had the perfect confidence and highest esteem of his brethren in the ministry, who ever delighted to honor him. For many years he was a member of the Publishing Committee of the New Orleans Christian Advocate, and at the time of his death was a trustee of Millsaps College and president of the Church Extension Board of the Mississippi Conference.

Having served his day and generation well; having "fought a good fight and kept the faith," with his armor yet on and gleaming bright, the stainless soldier has left the field of conflict for the eternal home of peace and the Master's rich reward. He will be missed in the struggling ranks below, but we shall see him again in the shining ranks above. To the sorrowing loved ones, we extend deepest sympathy, and pray that the voice and arms divine may comfort and sustain them.

THE WOMAN'S MEMORIAL.

The woman's memorial, as it will be presented to the General Conference, is as follows:

To the General Conference of the Methodist Episcopal Church, South, 1910, from the Woman's Board of Home Missions in Annual Session at Savannah, Ga.:

Dear Fathers and Brethren—Believing that the fullness of God's time has come for the more than half a million women of the Methodist Episcopal Church, South, to have larger freedom in the ever-widening work of the Church, that they may help to hasten more surely and speedily the coming of the kingdom of God, we respectfully petition that, as an act of justice, you will, at this session of the General Conference, take the needed action to secure for the women of the Church the full rights and privileges of the laity.

Thus it will be seen "that the full rights and privileges of the laity" are asked for, without any restriction whatever. This does not mean simply that they desire the right to be stewards and members of the Quarterly Conference and the District Conference, but it also involves the right to seats in the Annual and General Conferences and to any position in the Church, connectional or otherwise, which a layman may hold. We know this to be the correct interpretation because we have seen statements to this effect from the leaders who framed the memorial. If any doubt the correctness of our representation, let them write to Miss Bennett or Miss Helm and make enquiry. We are moved to write these words of explanation because we are informed that petitions are being circulated in many congregations, and we desire that those who are asked to sign them shall fully understand what is involved in the pending issue.

PERSONAL.

Glowing accounts reach this office of the condition of the Sardis District, under its efficient presiding elder, Rev. W. M. Young.

Rev. John Sholars is having good congregations at Patterson, La., and has about paid in full the assessment for foreign missions on his charge.

We thank Brother J. B. Jones for his kindly invitation to look in on the sessions of the Jackson District Conference. He reports that "things are moving with some degree of satisfaction in these parts."

Rev. W. L. Blackwell requests us to state that the first Quarterly Conference of the Hermanville charge will be held at Hermanville March 29, instead of the 30th. Those concerned will please take note and govern themselves accordingly.

We highly appreciate the kindly words of Rev. W. D. Wendel, of Hernando, Miss. He is in fine health, and enthusiastically looking after the interests of his charge and the Advocate.

Among our friends who remembered us with five or more subscriptions in the last few days were Revs. H. C. Edmonson of Marietta, Miss.; Rev. Thos. E. Yancey of Nettleton, Miss.; Rev. W. L. Broom of Oxford, Miss.; and Rev. W. F. Rogers of West, Miss.

We call special attention to Brother Lewis' ap-

deal concerning the payment of amounts due the endowment fund of Millsaps College, which appears elsewhere. Those concerned should read what he says and do as he directs at the earliest day possible.

In a personal communication to the editor, Mrs. F. Calloway, of Oxford, Miss., states: "Our church work here is doing very nicely. Brother Park will hold a meeting early in April with Rev. Joe Ramsey to assist him. We are praying for a great awakening at that time."

Rev. M. L. White is getting on finely at Prentiss, Miss., and the people are looking forward with pleasure to the coming session of the Brookhaven District Conference, which will be warmly welcomed by the church of that place. Rev. J. T. Leggett, the presiding elder, is in high favor.

We are grateful to Rev. J. A. Biddle, of Pleasant Hill, Miss., for his continued service in the interest of his church paper. As might be expected, other interests are also prospering; he has a good Sunday school and prayer meeting, and is making advancement on all lines.

This is a composite number of the Advocate. The editor has been not a little indisposed with tonsillitis and fever, and much of the work of bringing out the paper has been done by kind friends in and out of the office. To them must be attributed whatever improvement is discernible.

Rev. John Park, pastor of our church in Oxford, Miss., had Rev. J. W. Lambuth, D.D., with him in a union missionary service for that city on last Sunday. The letter informing us of his plans for the great day was seasoned for us by an acceptable club of subscribers to the Advocate.

We learn with regret of the death of Mrs. Laura Price, widow of the late Rev. Thos. Price, of the Mississippi Conference. We have no particulars at the time of this writing. This death leaves a significant home vacant, which will be placed at the disposal of some one who is on the "roll of honor."

On the 10th day of March Rev. W. A. Bowlin, of the Smithville charge, was married to Miss May E. Wax of Smithville, Miss., by Rev. B. O. Brown. The wedding took place in the home of the bride's parents. We wish this happy couple every joy, and pray that heaven's richest blessings may rest upon them.

The treasurer of the North Mississippi Conference Board of Missions writes that the collections for the first quarter have not reached his expectations. As early collections nearly always mean full collections, we trust that the brethren will be moved to action by the figures he presents in his quarterly report.

There is talk of remodeling the present church or constructing a new one at Starkville, Miss. There is no choicer congregation than this in the Magnolia State, and by every token a house of worship with better appointments should be provided. We wish Brother Brogan speedy success in this commendable undertaking.

Among the callers at the Advocate office last week were that faithful layman, Mr. L. P. Brown, of Meridian, Miss., and his accomplished wife who graces and adds charm to every circle that she enters. They were accompanied by the Rev. E. W. Lipscomb, of Biloxi, whom we were also much pleased to see.

Last week, brought to the city by the Annual Convention of the State Sunday School Association of Louisiana, many preachers from Mississippi and Louisiana called at this office. We thank them for remembering the Advocate, and trust that whenever our preachers are in the city, they will make the Advocate office their headquarters.

Rev. J. W. Raper continues to swell the number of readers in and around Byhalia, Miss. He has been sending in names so rapidly that we failed to make acknowledgment of one nice list which he recently forwarded. Displaying activity in work is nothing new for Brother Raper. It has long been his habit to stir things where he goes.

Rev. T. E. Gregory, of the North Carrollton charge, makes a claim which we would not dispute. He avers that he has the best circuit in the North Mississippi Conference. He states that everything goes well with him on his work, and we know that it is going well with the Advocate, for he is beginning to send us clubs of subscribers from his work.

A friendly man makes friends. Judged by this standard, Rev. V. C. Curtis, of Coldwater, must be very friendly, for some of his friends provided him with a trip to the Laymen's Meeting at Dallas, and he says that he had a pleasant and profitable time. We learn from him that Rev. S. E. Pope has been with Brother Howell in a meeting at Robinsonville.

Myrtle, Miss., is said to be a good place to work by its efficient pastor, Rev. W. W. Jones. He is getting a good start and hopes for a "good year." Some progress has been made, and more is talked of which will probably tell later. Brother Jones remarks: "I am never asked, on returning from a district conference, 'Did they send you back to us?' by a man that takes his church paper."

The pastor, Rev. W. H. Saunders, has favored us with a copy of the new directory of the South Washington Street Church of Vicksburg. It is well arranged and has been issued in admirable form. It shows that the congregation is well worked and systematically organized for work. With so capable and aggressive a leader, we shall be surprised if substantial progress is not made by this flock during the year.

Rev. W. W. Holmes, pastor of Louisiana Avenue Church, this city, has so far recovered from his illness as to be able to go about. On last Monday Brother Holmes and family left for Franklin, La., where he will spend a few days with Rev. C. C. Weir, the genial pastor of the congregation at that place. It is hoped that our good brother will recuperate quickly, and be able to return soon to his loved employ.

Rev. D. M. Floyd, pastor of Lomas charge, reports a fine quarterly conference and a great sermon by the presiding elder, Rev. B. P. Lacy. The pastor and people are working and praying for a revival this summer. The quarterly conference took one very practical step to this end—they raised their pastor's salary one hundred dollars, thus making it easier for him to devote all his time to the great work of the ministry.

Rev. J. J. Garner, of Shannon, Miss., in sending in a goodly number of subscriptions, speaks many kind words, and makes a promise to which we shall feel like holding him. He promises to work and pray for the Advocate and its editor. Every reason that causes the preacher in the pulpit to desire that men should pray for him and the Church, applies with added force to the Advocate, which ministers to so large a congregation.

We appreciate words of encouragement from Rev. J. H. Mitchell, who seconds his own motion by adding thereto an attractive club of subscriptions. He is having fine congregations and a good Sunday school in Water Valley, Miss. His women do not favor the move being made by the leaders of the W. H. M. S. The pastor's salary has been increased \$150, making it now \$1650. Since Conference this congregation has paid a debt of about \$2000.

Rev. C. V. Brethaupt writes that, as a result of the meeting recently conducted in Hound by Rev. W. G. Harbin, he will have a membership of forty. This is a great need, and some man, or men of means, should come to the assistance of this church with funds enough to enable them to build a good church on the ground they have already purchased. As all our readers know, Hound is in the French Mission of the Louisiana Conference.

Our pastor at Hamburg, Miss., Rev. W. F. Baggett, and Miss Martis Carraway, of Auburn, Miss., were married on Feb. 13 by the presiding elder of the district, Dr. H. W. Featherston. Though somewhat late, we feel sure that our congratulations are still in order. We hope that the lives of this worthy couple may be long and useful, and that at the last the Master may crown them with his commendation when they shall come to stand before his throne.

Rev. Henry F. Carley, of the Carrollton Avenue Church, New Orleans, was absent from the city last week, attending the marriage of his brother, Mr. C. R. Carley, of Weatherby, Miss., to Miss Ona Weatherby. He assisted in the ceremony, which was performed by the father of the groom, Rev. L. Carley, of New Augusta, Miss. Brother Carley is holding a series of special services this (Passion) week, and a live interest is being shown by the members of his congregation.

In glancing over recent receipts, we note the fact that Rev. Jno. W. Ramsey, of Land Lake, Miss., has sent us fourteen subscribers to the Advocate, a fact that we highly appreciate. We learn that he has received thirty members into the church. As is but just to those that do well, his people have been providing for his comfort and pleasure. They have painted the parsonage, put new matting on the floors and papered the walls, besides other improvements. He thinks that he has the prettiest parlor in Land Lake.

Sister J. C. Lowe writes us from Monteagle, Tenn.: "Mr. Lowe left a good library of valuable books (standard authors of our church) besides a fine collection of books on baptism, etc. Will you please call attention to this in your paper? Young men might be glad to avail themselves of the opportunity to get valuable books at half-price. I have them here, and shall probably be here all summer—until June, anyway. It would be well for young men collecting a library to correspond with Sister Lowe."

We quote from a recent appreciated communication from an honored sister of Shreveport, La.: "Many thanks for the splendid Epworth League lesson. Please let me say, I am not a suppliant. I have more privileges than I have time and strength to execute. When our main object is souls for Christ, we will not care for long write-ups of time. We will be so busy following. The name, creed and rules of our Church are good enough for me. I have been a member of the Quiet Hour League so long that I believe in that there is a cure for all unrest."

In the Louisiana Sunday School Convention held

last week in this city, Rev. F. B. Meyer, the president of the World's Sunday School Association, was a featured figure. His intense spirituality, combined with the practicality of his suggestions, made him one of the most helpful speakers in a brilliant conference. Addressing the pastors, he spoke on the relation of the pastor to the children. To each pastor there was a revelation of lost opportunities, and clearly pointed suggestions as to better ways of reaching and caring for the young. A resolution of thanks was tendered Dr. Meyer by a rising vote of the pastors.

We regret exceedingly to chronicle the sudden death of Mr. D. P. Haggard, of Memphis, Tenn., which occurred on a street car in this city on the evening of the 21st. He was an employee of the Lily Book Drug Company, of Memphis, with headquarters in New Orleans. He was a devoted Methodist, a man of good character, and an agreeable, obliging gentleman. He was often in the Advocate office, frequently attended the preachers' meeting at the First Methodist Church, and took an interest in all the larger affairs of the connection. He was an old friend of Dr. S. H. Werlein, who took his body in charge and notified the relatives of his unexpected death. The deceased is survived by an invalid wife and two children, to whom the Advocate extends profoundest sympathy.

The many friends of Mr. and Mrs. Thomas V. Elzey will regret to learn of the death of their little son, Thomas V., Jr., which occurred suddenly on the 21st inst. The little fellow had unexpectedly had a serious fainting spell, from which he was revived with some difficulty on Saturday morning, but Sunday morning, just after breakfast, without any apparent warning, he again swooned away, and all that tender hands and medical skill could do were powerless to resuscitate him, and he soon fell asleep in Jesus. That his bright young life should go out so soon is, indeed, sad and inexplicable, but we must believe in the goodness of God and his overruling providence. May the heavenly Father comfort the bereaved parents, and gently lay his healing hand upon their bleeding hearts.

An organization in New Orleans, which deserves hearty commendation is the Inter-denominational Missionary Union. It was organized in 1909, and has brought together in Christian work representatives of a number of the Protestant churches of the city. It is active in evangelical, prison and orphanage work, and conducts religious services in a number of places where the gospel would not otherwise be heard. The following are the executive committee of the organization: Mr. John Schroedel, Mr. A. L. Dayton, Mr. J. M. Harfe, Mrs. M. Schroedel, Mrs. F. McDonald, Miss Laura A. Burton and Mr. J. E. Hollingsworth. The Union hopes ultimately to procure a \$100,000 building for headquarters, and in which also an orphanage will be maintained. The membership ought to be largely increased, and a work so urgently needed should at the earliest date possible be thoroughly established and speedily extended. From a folder which has come to our hand, we quote the following: "The Travelers' Aid Association is doing excellent work in intercepting young girls lured to this city through the white slave traffic, and in helping other unfortunate ones; but when they come across girls of Protestant families, they find no place where they can place them, even temporarily, which is a sad commentary on the Protestant population of our city. Provision can and will be made for all such in the Home to be erected by the Missionary Union." Let our people generally rally to this worthy organization, amply equip it for service, and make it such a force for righteousness in this great mart of commerce as it deserves to be.

A BROTHER'S TRIBUTE.

Dear Brother Meek:
The last one of my five brothers has passed away, and I feel lonely—so lonely.
We were converted in May, 1855. We began exercising our gifts and graces, under the leadership of our father, Quincea Lewis, soon after our adoption into the family of God. For more than fifty-one years we belonged to the Mississippi Conference.
He was a good boy, a noble young man, a splendid exemplar of God's Word—a grand old man—hence he died right.

"Mark the perfect man, behold the upright, for the end of that man is peace."—11. P. LEWIS, SR.

TO THE LOUISIANA PREACHERS.

Dear Brethren, I hope that you will not neglect to take your Easter offering for the Orphanage. We are depending on you for this help. This is a time when you can show your friendship for this great cause. Those needy children are looking to you. Their home is in jeopardy. We hope that if we can meet this need, and the other immediate obligations from this effort, that we will have passed one of the most difficult obstacles before us—and we can manage some way to meet the others. Help us now, brethren. Send your collections at once to me at Ruston. The note is due April 1st. Sincerely,
ROBT. W. VAUGHAN.

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Epworth League

LESSON FOR MARCH 27.
(Easter Lesson.)

I.**Introduction.**

To-day is Easter, the anniversary of that great event upon which every Christian's assurance of eternal life is based: the glorious Resurrection of our Lord.

But the Resurrection is antedated by and grows out of the Atonement. It is by the Atonement that every one who trusts and obeys Christ is saved. It is by the Resurrection that every one thus saved becomes an heir to eternal life.

Therefore the two, being so closely related, are correlated in our lesson for to-day.

II.**The Teaching.**

(A) Romans vi, 8-11.

Romans is a doctrinal book of very profound teaching, but without entering into any critical exegesis of the text and context, let us try to learn its simple teaching of truth for our individual lives.

(1) By the abundant grace of God Christ came in the flesh to destroy the works of the devil (I. John iii, 8) and to save his people from their sins. (Matt. i, 21.)

(2) To accomplish this great work he laid down his life for us—died for us on account of our sins. (Rom. v, 6.)

(3) Therefore, in order for us to receive the merits of his death and to be saved, it is necessary for us to die to sin. (Rom. vi, 2; Gal. ii, 20.)

(B) Colossians iii, 3-4.

Not only did Christ die, but he arose to a new, a glorified life. So, likewise the great benign plan of redemption involves for us not only death to sin, but newness of life through Jesus Christ, our Lord. Becoming dead to sin, we become alive to God here and now, in this present life. Our religion is a vital religion; not only does the Resurrection mean to every saved soul eternal life beyond the grave, but it also means present union with the resurrected Christ: the life "that is hid with Christ in God" while we are here on earth. It means not only a physical resurrection after death, but also a spiritual resurrection here and now, and this is especially the resurrection spoken of in our second reference—a mystical resurrection.

III.

The Practical Application to the Individual Life.

(a) If you have died to sin and entered into this spiritually resurrected life, then live accordingly. "Seek those things that are above"—not only in an eschatological sense, the things in heaven when we die, but the heavenly things upon earth. Seek the pure, the true, the noble, the soul-inspiring, the exalting, every day and in every duty of life, and then there will be no commonplace, no drudgery, but life will be sublime.

(b) Not only this, but we will be conscious of the divine presence and fellowship and help. (I. John i, 3; I. Cor. x, 12.)

Illustration:—Once, when Bishop Thoburn was sailing across the ocean on a missionary journey, he was thrown in company with a feared man who was a skeptic. The gentleman said to the Bishop one day, "I think that Jesus Christ was a great man, but to think that he arose from the dead would do violence to my intellectual integrity." The Bishop smiled and said, "I know that he arose from the dead; for I have talked with him this morning."

(c) It is the most joyful and peaceful and satisfactory way. The only way to become alive to the better things is to die to the lower things. The only way to receive the real riches of heart and soul is to die to selfishness and to become altruistic.

(d) It is the way of Christ-likeness.

and growth for heaven. As an illustration, get some one to briefly tell the story of Hawthorne's "Stone Face." Just as the boy, by studying the benign features of the great face and thinking noble thoughts and doing good deeds, unconsciously became like the face, so we, by "walking in the light as He is in the light," and by seeking those things that are above, may unconsciously become more like our Lord. (I. John iii, 1-3.)

IV.**Personal Questions.**

Shall we not ask ourselves these questions and seek to answer them aright?

First—Have I, by the grace of God, become dead to sin and alive unto God?

Second—Am I diligently and joyfully seeking those things that are above?

Third—Is Christ to me, the resurrected, living Savior to-day?

Fourth—Does this glorious Easter signify to my own soul present resurrection from the death of sin and the future resurrection from the death of the body?

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THE COLUMBUS DISTRICT LAYMEN.

Resolutions adopted at the Laymen's Conference of the Columbus District, North Mississippi Conference, held at Columbus, Miss., March 2-11.

Whereas, we, the Laymen of the Columbus District, in conference assembled, believing that our district is competent to do the Christian work which needs to be done in our district and that we should do some special definite work this year; therefore, be it

Resolved: 1. That we will have a service in every church in this district every Sunday this year, with an offering of contributions at every service held by laymen.

2. That we will bring up all conference collections in full this year.

3. That we appoint a general committee of five laymen to investigate the special needs of Columbus District, collect all facts thereon, and report with recommendations at the next district conference.

The committee appointed under this resolution were: W. M. Carter, Columbus; S. B. White, West Point; W. E. Stokes, Macon; Frank Hogan, Starks; W. A. Sealey, Eupora; R. F. D.

BATON ROUGE DISTRICT CONFERENCE.

Dear Brethren of the Baton Rouge District: Our District Conference will convene at Bogalusa on Saturday, May 28, at 9 a. m. and close on Monday night. Please make your arrangements to arrive on Friday night and remain through the entire conference. Bogalusa is a mill town and the men work six days, and we wait them to get the benefit of Sunday with all the preachers present. I have set the time on a fifth Sunday and it will not interfere with circuit schedules. Do not set any meetings to conflict with the conference or make any engagements that will conflict. Let every preacher be on hand in the spirit and ready for work. Pray daily for a great outpouring of the Holy Spirit. Sunday afternoon will be devoted to the laymen's missionary work, under the leadership of Judge R. R. Ried, who will have charge of the program. Let every preacher get as large a lay delegation to attend as possible.

Your brother,
C. C. MILLER, P. E.

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Obituaries.

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MRS. MARY ELIZABETH BYRD, daughter of Mr. and Mrs. J. A. Thomas, was born at Quitman, Miss., August 6, 1857, and died at Meridian, Miss., December 13, 1909. She was married to Mr. William W. Byrd November 6, 1874. To them were born fourteen children, twelve of whom still live to bless her memory—seven sons and five daughters. Of these children four were not permitted the joy of looking into mother's face, but they knew her voice and the gentle touch of her hand, and shared with the others the inspiration of her noble life. While still a mere child Sister Byrd was happily converted and became a member of the Methodist Episcopal Church, South, which she faithfully served during the remaining years of her life. During the later years she suffered intensely and almost constantly, but with true Christian fortitude and resignation. Sister Byrd was a devoted wife, a faithful, loving mother, a true friend, a consistent Christian. She knew her Lord and loved him. The ministry of suffering was full, and her soul responded to it with constantly increasing faith. When the Lord called her home she was ready, and her death hour was one of glorious triumph. "Precious in the sight of the Lord is the death of his saints."

WM. H. LA PRADÉ.

RICHARDSON—Judge W. L. Richardson was born in Livingston Parish in 1831; died at his home near Colfax February 27, 1910; age 78 years, 2 months and 8 days. He was married to Miss Elizabeth Christian in 1879. He has long been a member of the M. E. Church, South; was an official member for twenty-nine or more years, and often president of the Board of Stewards. He was one of the charter members of our Church at Colfax; was one of the strongest contributors in building our church at this place, and presented it for dedication. Judge Richardson has been a potent factor for all that makes for good for these many years. His strong, conservative hand was felt in reconstruction days. He loved his Church and stood for its interests. His experience was clear. He was sick only a few hours. His end was peaceful. There was a large crowd of the best citizens in attendance upon his funeral, attesting to the popular esteem in which he was held. We shall miss him, but may his mantle of love and devotion to all that was good fall upon his sons. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

H. W. LEDBETTER.

MRS. CLARISSA MARY McLEAN (nee Wildblood) was born in Washington Parish on the 16th of August, 1844. She was married to W. A. Skinner March 1, 1864, to J. W. McLean, April 16, 1884, and died December 4, 1909. She had no children of her own, but was a mother truly to the children of her last husband. The writer had been visiting her home for the past eighteen years; had been her pastor for the past four, and was very intimate with them before he knew her husband's children were not her own; each was so kind and affectionate to the other. Her parents lived with her in their latter days, and while in her home she was as obedient to them as though still a child in their home. Sister McLean joined the Methodist Church when quite young, and ever remained a faithful and consistent member. As long as she was able to attend she was a zealous worker, but for several years past she has been so afflicted she was unable to attend. She regretted this so much, yet

took this, as she did all her afflictions, as gently it seems to me as any one could. She was a great sufferer for years, yet stood it with Christian fortitude and calmness, her heroic struggle for health always meeting with defeat, and the Christ-like submission to her lot made a great impression on this writer. I used to love to go there and talk to her; she was so cheerful and full of encouragement; so patient and kind it was a benediction to be with her. When news of her death was brought to us, Mrs. Haney said: "You have lost a true friend. I thought yes, but heaven has gained a very bright jewel. Truly, a sister in Israel has fallen; but her trials, burdens, sorrows, afflictions, and sufferings are over, and now, as the poet says, 'She sits and sings, triumphing in Paradise.' May the tender shepherd take special care of the husband so bereaved and lonely, and may the Holy Spirit do his perfect work in the hearts of each and all of the children and make them a united family around the great white throne."

J. P. HANEY.

MRS. MARY ANNIE LOCK, widow of the lamented Rev. John R. Lock, a local preacher in the Methodist Church, passed to her reward from her home near Kilmichael, Miss. She was born near Charlotte, N. C., December 11, 1836, and died February 6, 1910. When she was six years of age her father, William Flowers, moved to Mississippi and settled in Choctaw, now Montgomery County, near Kilmichael, where she lived and died honored and loved by all who knew her. She was a member of one of the oldest and most honored families in the county. Her father's was among the first families that formed the old Friendship Church, and he and his children were leaders in the social and religious life in the community. They were all staunch Methodists, brought up in the doctrine and polity of that faith. Sister Lock joined the Church at Friendship in her fourteenth year, and ever remained a faithful and devoted Christian to the day of her death. At the death of her husband, twenty-seven years ago, she was left with the care of ten children, all of whom are still living, except one. In these years of care and responsibility her strength and fortitude was shown in a remarkable degree in her patience and heroic effort in bringing the children up for God and the Church. The writer knew her for more than thirty years. She was the preacher's best friend and sympathizer, always giving the best she had to him for his work's sake. Of all her father's family she was the last to go. The going was peaceful and triumphant, for her feet were upon the Rock. She was a woman of strong convictions, outspoken for principle, uncompromising, staunch and zealous for the right, but always modest and womanly in her bearing. She was a spiritually minded woman, and hence a devout worshiper, a lover of song, taking part in prayer and testimony, and her witness for Christ was strong, clear and sweeter as the years went by. Because her experience was deep and rich, her presence was always a benediction, and her hand a blessing. Her generous kindnesses were instant, personal, unceasing and untold. May her children imitate her example and perpetuate her beautiful virtues and at last find a place in mother's better and happier home! It was her constant prayer through life that her children might be true to God and the Church. God grant that not one of them may disappoint her.

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 Oxford Apr. 10, 11
 Red Banks, at Mahon Apr. 16, 17
 Potts Camp, at Winborn Apr. 23, 24
 Grenada Ct., at D'E Hill Apr. 30, May 1
 Coffeeville, at C. May 7, 8
 Holly Spgs. Ct., at Sylves-
 tria May 14, 15
 Waterford, at Asbury May 21, 22
 Charleston, at C. May 28, 29
 Grenada June 5, 6
 Ashland, at Salem June 11, 12
 Lafayette, at Old Liberty June 17
 Toccoola, at Salem June 18, 19
 Randolph, at Spg. Hill June 21
 Dist. Conf. at Abbeville, May 11, 13
 J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.
 Sardis Mar. 26, 27
 Byhalia, at Emory Apr. 1
 Wall Hill, at Grubb Hill Apr. 2, 3
 Como Apr. 9, 10
 Tyro, at Tyro Apr. 16, 17
 Cockrum, at Ind. Apr. 23, 24
 Coldwater, at Love April 30, May 1
 Hernando, at Horn Lake May 1, 2
 Mt. Pleasant, at Marshall
 Institute May 7, 8
 Long Town, at McGees
 Chapel May 14, 15
 Eureka, at Love Joy May 21, 22
 Olive Branch, at Cen. Hill May 27
 Pleasant Hill, at Lewisb'g May 28, 29
 Senatobia June 4, 5
 Arkabutla June 8
 Crenshaw June 9
 Batesville June 11, 12
 Enid June 17
 Courtland June 18, 19
 W. M. YOUNG, P. E.

Winona Dist.—Second Round.
 Greenwood Mar. 27
 Belzoni, Friday Apr. 1
 Itta Bena Apr. 3
 Moorehead, 7:30 p. m. Apr. 3
 Kilmichael, at Lodi Apr. 9, 10
 Tom Nolen, at Walthall Apr. 16, 17
 Carrollton, at S. Chl. Apr. 23, 24
 Winona Ct., at B. Spr. Apr. 30
 Mars Hill, at Mars Hill May 1, 2
 Schlater, Friday May 6
 Webb, at Watson May 8, 9
 Ruleville, at Drew May 15
 Lambert, at Porchman May 21, 22
 Tutwiler, at Glendora May 28, 29
 Minter City, 7:30 p. m. May 29
 Eupora, at Maben June 5
 Slate Springs, Tuesday June 7
 North Carrollton, Friday June 10
 Inverness June 11
 Indianola June 12
 E. S. LEWIS, P. E.

Aberdeen Dist.—Second Round.
 Okolona Ct., at Thompson's Me-
 morial Mar. 26, 27
 Aberdeen Mar. 27, 28
 Palestine, at Ebenezer Apr. 2, 3
 Pontotoc, at P. Apr. 3, 4
 Verona, at Palmetto Apr. 9, 10
 Tupelo Apr. 10, 11
 Montpelier, at Palestine Apr. 16, 17
 Houston Apr. 17, 18
 Okolona Ct., No. 2, at Union Apr. 23, 24
 Okolona Apr. 24, 25

Pittsboro, at Pine Ridge Apr. 30, May 1
 Vardaman and Calhoun City.
 at C. C. May 1, 2
 Nettleton Ct., at Shiloh May 7, 8
 Amory and Nettleton, at A. May 8, 9
 Smithville, at Greenbriar May 7, 8
 Greenwood Springs May 11
 Fulton, at Friendship May 14, 15
 Tremont June 4, 5
 Houlika June 10
 Derma June 11, 12
 Buena Vista June 18, 19
 Prairie June 19, 20
 Dist. Conf. at Pontotoc June 21, 24
 JAS. H. FELTS, P. E.

Corinth Dist.—Second Round.
 Corinth Ct., at Box Chapel Mch. 26, 27
 Kossuth Ct., at K. Mch. 27, 28
 E. Booneville Ct., at Siloam Mch. 31
 Wheelers Ct., at Lebanon Apr. 2, 3
 Rienzi Ct., at Thrasher Apr. 9
 Guntown, at Saltillo Apr. 10, 11
 Rainey Mts., at Bethel Apr. 15
 Myrtle Ct., at Friendship Apr. 16
 Belden Ct., at Chesterville Apr. 17, 18
 N. Albany Ct., at Ingomar Apr. 23, 24
 N. Albany Sta., at N. A. Apr. 24, 25
 Hatchie Miss., at Paines Ch. Apr. 30
 Jonesboro Ct., at Brownfield May 1, 2
 Dumas Ct., at Jacobs Ch. May 7, 8
 Ripley and B. M., at Ripley May 8, 9
 Dry Run May 14, 15
 Tishomingo Ct. May 20
 Mooreville Ct. May 21, 22
 Marietta Ct. May 26
 Mantachie Ct. May 28, 29
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Tidings from the Field

Newton, Miss.:

We closed on Wednesday night, the 16th inst., what is said to be by the oldest members of our church the best revival ever held in Newton. Brother D. E. Kelly, our Conference Evangelist, preached two sermons a day for eleven days, with the exception of the last Sunday, when he preached a special sermon to men in the afternoon. It was a great meeting in many respects. God was with us from the first service. The preaching was in the power of the Spirit and the people came by hundreds—our church could not seat the people. Some of the visible results are forty-seven applications for membership; several family altars erected and between seventy-five and 100 conversions and reclamations. The meeting was a blessing to the other church as many of the members testified at the last service. The Lord has blessed us, whereof we are glad. Our congregations are fine. Our Sunday school well organized and doing good work and the women's societies are in a flourishing condition. We have a kind people to serve and enjoy the fellowship of the beloved. Brother O'Neal, as our close neighbor. My heart is sad over the death of my great uncle, Rev. W. B. Lewis. Surely a good man has gone up the shining way to God. L. F. Alfred.

Rural Hill, Miss.:

At the North Mississippi Conference at Okolona I was sent to the Rural Hill charge as a supply. I arrived on the first of January, and took the work up where my predecessor, Rev. A. M. Commander, left off. I believe that I have as good and loyal a people to serve as can be found anywhere. The total membership of the charge is 545. The people have thrown open their hearts and homes, and given me a cordial welcome. This is my first year in the pastorate, and it is needless to say that I am going to do my very best. I am working, planning and praying for, and expecting, a sweeping revival at every church. God grant that it may be so. T. L. Oakes.

Houma, La.:

Rev. Walter G. Harbin who came to us on the 23rd ult. left this morning for his home. He has come and gone, but his strong, fearless way of condemning sin in all its forms, with his earnest appeal to men to come to Christ has burned its way into the hearts and consciences of those who listened to him so perceptibly that God only knows what the ultimate result of his stay with us will mean. He came to stay ten days and he stayed nearly twice that long. His second Sunday with us was one of the greatest days' work of his ministry, if I may assume the seat of a judge. Here in Houma, where Romanism is life, where the combined Protestant male membership in our little city of six thousand, does not exceed sixty men, a meeting was held for men only at the Houma Opera House. The men were there in numbers between 250 and 300. Many came to the door, and seeing both inside and outside the door, men standing up to listen, turned back. That Sunday afternoon the largest body of non-Protestant men in the history of our city listened to "A Man Wanted," a subject which touched real issues in the real life of our men and heard the most earnest appeal to live more Christlike, that the history of our place ever recorded in the past. In less than a decade past to have said that you would have had fifty Romanists at the Protestant meeting you would have been laughed at—well, we had four times that many. No, all who attended our services did not muffle with our church; we had eleven accessions; will have many more as a result of the meeting and everybody in town knows that the same hall where we hold our services

is indeed a good place to find spiritual joy, as well as earthly pleasure. Romanists do not change their faith by leaps and bounds. To change from Romanism to Protestantism means more than to change from one branch of the Protestant Church to another. They imbibed her doctrines as it were with their mother's milk, and while they become very much dissatisfied, to cut loose means more than you can imagine, unless you have made the change. Afraid to change, disgusted with the present state, defines the conditions of thousands. Seed sown to-day bears fruit when properly nurtured, years after.

Our territory does not need a different gospel to Protestant territory; all you have to do is to preach the simple story of Jesus and his love, the awfulness of sin, the power of God to save. You do not have to spend your time condemning Romanism. Preach Jesus; the Lord will do the rest. To have the attendance we have to-day in our Protestant services, to have the confidence of the people, to have behind the cross ideas—O, who can tell what it means for us in this territory?

May God help the Board of Church Extension in their deliberations over our applications for aid. We have used our mite in buying land. We must have a house in which to worship. To delay too long will be more than detrimental to our cause. C. V. Prethaupt.

20 FINEST POST CARDS 10 cts.

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CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested:

Woman's Foreign Missionary Society, Annual Meeting for the Mississippi Conference, Hattiesburg, Miss., Mar. 23-27.

Woman's Home Mission Society, Annual Meeting for North Mississippi Conference, Columbus, Miss., for Louisiana, New Orleans, La., May 5-8.

Woman's Foreign Missionary Society of the Louisiana Conference, Annual Meeting, Alexandria, La., April 1-5.

Anti-Tuberculosis Society, April 21. General Conference of Methodist Episcopal Church, South, Asheville, N. C., May 4, 1910.

General Board of Church Extension, Louisville, Ky., April 20.

General Board of Missions, Nashville, Tenn., April 27.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Annual Meeting of the Woman's Board of Home Missions of the M. E. Church, South, Nashville, Apr. 15-22.

Laymen's Missionary Movement, National Missionary Convention of Laymen, Chicago, Ill., May 3-6.

Sunday School.

Mississippi State Convention, Meridian, Miss., April 19-21.

World's Sunday School Convention, Washington, D. C., May 19-24.

Epworth League.

North Mississippi League Conference, Kosciusko, Miss., June 14-16.

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Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

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"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardul. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old. Sold everywhere.

Sunday School

By W. B. Campbell.

LESSON FOR MARCH 27, 1910.

THE EMPTY TOMB—EASTER LESSON.

Mark xvi:1-8. With Reviews in Matthew.

Golden Text: "I am he that liveth and was dead; and behold, I am alive forevermore." Rev. i:18.

The resurrection was the hardest lesson for the first disciples to learn. Jesus taught it and often referred to the time when he would be offered up; but they had great difficulty in grasping the meaning of his words. Jesus had told them how one distressing event would follow another, beginning with his being taken by sinful men, and with scourging and cruel mocking, brought before an unrighteous tribunal, condemned, though guiltless, crucified, and laid away in the grave, only for three days; then the resurrection. So when the time really came, and they witnessed his exceeding sorrow of soul as he prayed in the garden, and the mob came upon them to take him away, they all forsook him and fled. All trusting faith and all hope must have fled from their hearts as they, one by one, found their way back to that upper-room that would ever be of so hallowed memory, and was to them a place of safety. It was John, the loving and beloved, that remained close to the Lord through it all. Peter was near, until his faith gave place to fear, like unto that day when he started to walk to the Master on the waters of Lake Galilee.

Poor Peter, let us not hastily condemn him, let us rather pray that the time between our sin and repentance may be as short as his; he denied with an oath, the Lord turned and only looked at him, when without another word Peter went toward the door weeping as he went. His own heart condemned him, but "God is greater than our heart, and knoweth all things," and Jesus knew that Peter must be mentioned by name, when he sent word to the others to meet him in Galilee; for Peter did not consider himself worthy of his former place among the followers of the Master. It was in that upper-room they all spent Friday of the crucifixion, then Saturday following, and on Sunday morning, when Mary Magdalene and the other Mary went to the tomb in the garden, and found it empty, and were told by angels that Jesus had arisen, they hurried back toward the disciples; but on the way they were met by Jesus himself. As soon as they saw him and heard him call "all hail," they came and held him by the feet and worshiped him.

The fact of the resurrection has been established and accepted for nearly two thousand years; it is not to convince ourselves of that truth that we now search the Scriptures, it is rather that we learn of how such a truth was received and accepted individually by those to whom in after years the Holy Spirit revealed it in all its fullness, in order that we give it the place in our own Christian experience to which it is entitled. It was such a tremendous event that the whole company of disciples were thrown into fear, doubt and joy. To some, the message came as idle talk. We often wonder why they could doubt or be surprised, for the Lord had often told them that it would be. Let us remember that it is the Spirit that quickeneth. We, of this day and time, have the greater advantage, we have the Word of God and the guidance of the Spirit; and the resurrection is our sweetest hope.

Our war, from which there is no discharge, ends in death; but death has no victory; it has been swallowed up in Christ. "O fools and slow of hearts," can be justly said of us also even with all the help we have to grow in Christian grace and knowl-

edge. See in the three months just ending how gradually are the lessons given us that we might learn, precept on precept, of the work of our Master. He came not unannounced; the greatest man born of woman proclaimed his coming, and he came showing us at the first that it becometh (even us) to fulfill "all righteousness." He came to the lowly, the common people, and from among them he chose his apostles. His commandments are not grievous, as he in tenderness preached to the multitude from the mountain side. What an array of pearls is the group of beatitudes!

He taught fellowship among all, discarding all spirit of retaliation; taking the spirit of grace and love with us, even if we are delivered to the judge in court by an adversary. He taught us to pray, not calling upon Almighty God in the seeming far away heavens, but saying Our Father, and assures us that he knows our needs even before we ask him. Let us remember the condition of our pardon: it rests upon the pardon we extend to him who has wronged us. Heaven must be our treasure-house in order that our hearts may be there, and not set upon things on earth; we must not be anxious about the future, for that indicates a lack of faith. We should not criticize or find fault with our brother, but rather do unto him that which we would have him do unto us. He shows us two gates, two ways, two characters, two modes of laying a foundation for building; and which of the two to choose. We learn of his power over disease and death, and his power over sin. He speaks to the winds and the sea, and they obey his voice. He casts legions of devils out, and the healed demoniac goes preaching of his great blessing. He chooses Matthew, the publican, as an apostle and goes among sinners to eat and drink. In all these manifestations he teaches that he came to bear our infirmities and carry our sorrows. He is our blessed Lord and Savior; praise and honor be to his holy name, for he lives that was dead, and behold he is alive forevermore.

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MISSISSIPPI CONFERENCE BROTHERHOOD.

Brother C. W. Crisler has resigned as secretary of the Brotherhood and I have appointed Brother J. L. Neil, of Lenman, to act until an election can be had. J. M. WEEMS, President.

Laurel, Miss., March 15, 1910.

COLUMBUS DISTRICT CONFERENCE—APRIL 27-29.

I will thank the pastors of the Columbus District if they will kindly send me the names of delegates to the District Conference at Mayhew who intend to come. Hospitality abounds for this occasion, but meaningless names will trouble our committee. Give us the real people—they are wanted. Sincerely,

A. H. WILLIAMS.

Mayhew, Miss., March 15.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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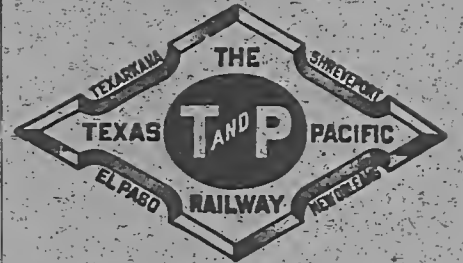
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NORTH MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

Tuesday evening, June 14, 1910—8 p.m., Devotional, J. H. Felts; 8:30 p.m., President's Message, J. B. Small; 8:40 p.m., Welcome Address, Walter Boswell; 8:50 p.m., Response, O. W. Bradley; 9 p.m., Lawn Reception.

Wednesday, June 15, 1910—6 a.m., Quiet Hour, R. P. Neblett; 8:30 a.m., Devotional, J. H. Felts; 9 a.m., Announcements; 9:10 a.m., Reports of District Secretaries; 9:25 a.m., Report of First Vice-President, Devotional Department, Miss Nora Evans; 9:45 a.m., Training for Service, E. S. Lewis; 10 a.m., Difficulties of Devotional Department and how to overcome them, Miss Bessie Herron; 10:15 a.m., Open Conference; 10:45 a.m., Reading and Music, Miss Lockie Tucker; 11:15 a.m., Address, "Purpose of the League and its Relation to the Church."

Wednesday Afternoon, June 15, 1910—2:30 p.m., Devotional, J. H. Felts; 2:45 p.m., Report from Leagues; 3:15 p.m., Model Business Meeting, W. E. Kennedy; 3:45 p.m., Charity and Help Department, Report of Second Vice-President, Miss Esther Hall; 4 p.m., My Experience, by Second Vice-presidents; Open Conference; Music and Adjournment.

Wednesday evening, June 15, 1910, 8 p.m., Devotional, J. H. Felts; Address, "Life at its Best," Dr. DuBose.

Thursday, June 16, 1910, 6 a.m., Quiet Hour, W. E. Graves; 8:30 a.m., Devotional, J. H. Felts; 8:50 a.m., Intermediate, Junior and Boys' Leagues, Report of the Superintendent, Mrs. Janie Wiygul; 9:05 a.m., Difficulties and How to Meet Them, Mrs. T. B. Clifford; Open Conference; 9:30 a.m., Missionary Department; Report from Fourth Vice-President, W. Boswell; 9:50 a.m., My Responsibility for the Evangelization of the World, W. E. M. Brogan; 10:05 a.m., Mission Study Class, J. H. Holder; Open Conference; 11 a.m., address, "Philosophy and Field of Young People's Missionary Movement."

Thursday afternoon, June 16, 1910—2:30 p.m., Devotional, J. H. Felts; Literary Department; 2:45 p.m., Report of Third Vice-President; "Shall the Church Seek to Direct the Social Life of its Young People," Miss Mary Stokes; 3:15 p.m., Open Conference; 3:45 p.m., Business Session; Election of Officers; Selection of Place; Adjournment.

Thursday evening, June 16, 1910—8 p.m., Devotional, J. H. Felts; 8:20 p.m., Address, "Origin, History and Future of the League," Dr. DuBose; Voluntary Expressions; Installation of officers.

ENDOWMENT FUND, MILLSAPS COLLEGE.

Some progress has been made recently in collecting the unpaid subscriptions to the endowment fund. I hereby urge all our friends who know themselves to be indebted to the fund to please send me their checks at once. Please do not wait to be written to about it. I have a large Church to look after and really have no time to do more than receipt for money sent.

T. W. LEWIS.
Columbus, Miss.

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Take the Old Standard GROVE'S TASTELESS-CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form for grown people and children. 50c.

If anger arise in thy breast instantly seal up thy lips, and let it not go forth. Angry passion is like a fire, and angry words are breath to fan it.—Jeremy Taylor.

FOR HEADACHE—HICKS' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take acts immediately. Try it, 10c., 25c. and 50c. at drug stores.

Marriages.

March 5, 1910, at the Methodist parsonage, Meridian, Miss., by Rev. J. L. Peebles, Dr. JOHN MALCOLM CLARKE to Miss MAUD MERSELL, both of Meridian, Miss.

March 8, 1910, at the residence of the bride's father, Meridian, Miss., by Rev. F. L. Peebles, Mr. H. R. MAYES to Miss LILLIE MAY RIMBSEIL, both of Meridian, Miss.

March 2, 1910, at 1 p.m., at the home of the bride's father, Mr. W. H. Knox, near Frederick, Miss., by Rev. C. Wesley Bailey, Mr. EUGENE B. HUDSON, of Buntyn, Tenn., and Miss MAGGIE H. KNOX.

On Sunday, March 6, 1910, at 4 p.m., at the home of the bride's father, Mr. J. M. Burford, near Shuford, Miss., by Rev. C. Wesley Bailey, Mr. SHUMOND TAYLOR, of New Hope, Miss., and Miss LOISE BUREORD.

When we are alone we have our thoughts to watch; in the family our tempers; and in society our tongues.—Selected.

Each soul is the embodiment of a divine thought, created for a particular destiny, and each will shine in the light of the life to come with a special glory.—Selected.

DON'T BE WITHOUT WATER.

There is no need of the property holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

**— GET THE —
RIGHT ENGINE
ON FIRST PURCHASE**

YOU don't want to experiment with an engine. It's too expensive. Buy right the first time and your power troubles are over—at once and for all. The engine question isn't a hard one to answer—if you investigate thoroughly. For you will find I H C engines far superior. Others cannot compare in efficiency, simplicity, economy and strength.

Profit by the experience of those who are discarding other engines for the I H C. Buy an I H C first—and save the cost of a "one year" engine.

I H C Gasoline Engines

There is one to meet your needs exactly. For the I H C line offers wide choice. Ask the local I H C agent to tell you about these styles and sizes. I H C Vertical engines—made in 2, 3 and 25-horsepower; Horizontal (portable and stationary) in 4, 6, 8, 10, 12, 15, 20 and 25-horsepower; Famous air-cooled engines—in 1, 2 and 3-horsepower; Hopper-cooled—in 2, 2 1/2, 3, 4, 6 and 8-horsepower; also sawing, spraying and pumping outfits.

International tractors have been successful in every contest, winning the highest honors at home and abroad—an ideal plowing and general-purpose tractor—made in 12, 15 and 20-horsepower sizes.

Whichever I H C engine you buy will save you a world of time, work and money. You can find no better power to run the cream separator, wood saw, feed cutter, churn, grindstone, fanning mill, corn sheller, thresher, shredder, and the many other machines on your farm. There is no better power to pump water. And the I H C does these things quickly, surely and cheaply. It's the engine that pays for itself—and pays the biggest dividend on its cost.

Investigate. Then judge for yours. See the I H C dealer in your town. Or, if you prefer, write direct to us for catalogues you are interested in.

International Harvester Company of America, Chicago U.S.A.
(Incorporated)



Has 2 or 3 Saws.

Our Light Gang Edger is just the thing for small mills.

YEAR'S of experimenting and the best material have made it a perfect Light Edger. It is as well constructed as our heavier edgers.

The Drive and Feed Pulleys are all on one side so that the saws can be easily and quickly shifted off the other end of the handle. The Pressure Rolls swing away from the operator, admitting the stock readily and preventing the boards from kicking back.

Many other splendid features are described in our big new catalog, the copy of which helps us to you. Write for it today.

WHELAND MACHINE WORKS, 2700 Sydney St. Chattanooga, Tenn.

BOSTON CRYSTAL GELATINE

"Daddy says Crystal Gelatine is great for kids!"



Makes a perfect dessert for the children. At parties and lawn fetes Crystal jellies are a great favorite with the little folks. They could eat nothing purer or more healthful.

Crystal Gelatine is very economical, one package making two full quarts. Tasteless and odorless—assimilates perfectly with milk or cream. You don't know how tender a jelly can be until you try Crystal Gelatine.

Ask your grocer. If he does not keep it, send us his name and we will send you a free sample package.

CRYSTAL GELATINE CO.
121A Beverly St.,
BOSTON, MASS.





The Old Reliable
ROYAL
Baking Powder

Absolutely Pure
The only baking powder made
from Royal Grape Cream of Tartar
No Alum No Lime Phosphate

LOUISIANA CONFERENCE.

Monroe Dist.—Second Round.

Bonita, at Bonita	Mar. 26, 27
Monroe	April 3
Bastrop	April 3, 4
W. Monroe, at Colony	April 9, 10
Marion	April 15, 16
Gilbert, at Magnolia	April 23, 24
Winnsboro, at Crowville	April 23, 24
Oakridge	May 1
Florence	May 8, 9
Mangham, at L. Creek	May 14, 15
Delhi	May 21, 22
Collinston	May 28, 29
Downsville	June 1
Floyd	June 4, 5
Lake Providence	June 11, 12
St. Joseph	June 18, 19
Brookland	June 22
Cahoun	June 25, 26

S. S. KEENER, P. E.

Baton Rouge Dist.—Second Round.

Franklinton, at Fisher's	Mar. 26, 27
Bogalusa	Mar. 27, 28
Kentwood	Apr. 3, 4

C. C. MILLER, P. E.

Ruston Dist.—Second Round.

Homer	Apr. 2, 3
Haynesville, at New Salem	Apr. 9
Haynesville Mission, at Woodward Chapel, 11 a. m.	Apr. 10
Haynesville, sermon, 8 p. m.	Apr. 10
Benton, at Alden Bridge	Apr. 16, 17
Blenville, at Burk Place	Apr. 23, 24
Simsboro, at Vienna	Apr. 30, May 1
Ruston	May 8
Arcadia	May 8, 9
Plaindealing, at Emma	May 14, 15
Vernon, at Wesley	May 21, 22
Gibbsland, at Mt. Moriah	May 28, 29
Ringgold, at Rocky Mt.	June 3
Lanesville, at Brashwood	June 4, 5
Bernice, at Bernice, 8 p. m.	June 8
Winnfield	June 11, 12
Jonesboro, at Hodge	June 12, 13
Cotton Valley	June 18, 19
Lisbon	June 22
Houghton, at Castor	June 25, 26
Minden	June 26

The District Conference will convene at Arcadia July 1 to 3. The opening sermon will be preached by Rev. Robert Randle on June 30, at 8 p. m.

R. W. TUCKER, P. E.

Alexandria Dist.—Second Round.

Edin, at Liberty Chp.	Mar. 26, 27
Jena and Harrisonburg, at Harrisonburg	Mar. 29
Trout	Mar. 31
Columbia, at C.	Apr. 3, 4
Pollock and Standard, at Standard	Apr. 5
Glenmora, at Fellowship	Apr. 9, 10
Colfax, at Montgomery	Apr. 13
Tioga, at Oak Grove	Apr. 16, 17
Selma	Apr. 20
Opelousas	Apr. 24, 25
Ville Platte, Washington	Apr. 24, 25
Bunkie, at White Chapel	Apr. 27

PAUL M. BROWN, P. E.

Lafayette Dist.—Second Round.

Indian Bayou, at Bethel	Mar. 26, 27
Gueydan, at Estherwood	Mar. 27, 28
Vermillion, at Esther	Apr. 2, 3

Abbeville	Apr. 3, 4
New Iberia	Apr. 9, 10
French Mission, at Lydia	Apr. 10, 11
Morgan City	Apr. 16, 17
Jeanerette	Apr. 17, 18
Franklin	Apr. 23, 24
Lafayette	Apr. 24, 25
Houma	Apr. 30, 1
Patterson	May 1, 2
Prudhomme, at P.	May 7, 8
Lake Charles	May 14, 15
Rayne	May 15, 16
Sulphur, at Vinton	May 21, 22
Jennings	May 22, 23
Bell City	May 28, 29
Lake Arthur	May 29, 30

J. E. DENSON, P. E.

New Orleans Dist.—Second Round.

Parker Memorial	Mar. 27
Donaldsonville, at V.	Apr. 3
Plaquemine, at P.	Apr. 10
Slidell	Apr. 17
Covington	Apr. 24
Algiers	May 1
Carrollton	May 1
Felicity	May 29
First Church	June 5
Second Church	June 5
Rayne Memorial	June 12

F. N. PARKER.

MISSISSIPPI CONFERENCE.

Natchez Dist.—Second Round.

Woodville Ct., at Dawson's	Apr. 2, 3
Woodville Station	Apr. 3
Natchez, Pearl St.	Apr. 8, 10
Natchez, Jefferson St.	Apr. 10, 11
Washington, at W.	Apr. 9
Meadville, at M.	Apr. 15
Payette	Apr. 17, 18
Hamburg, at McNair	Apr. 23, 24
Gloster, at Woodland	Apr. 30, 1
Liberty, at Gladding	May 7, 8
Adams, at A.	May 14, 15
Wilkinson, at	May 21, 22
Centerville	May 28, 29
Neha, at Oak Grove	June 4, 5
Barlow, at	June 11, 12
Barou Pierre, at	June 13
Scotland, at	June 18, 19
Homochitto, at Rosetta	June 25, 26

The District Conference will begin at Meadville, Tuesday, April 12, 4 p. m.

H. WALTER FEATHERSTUN, P. E.

Jackson Dist.—Second Round.

Jackson, Galloway Ch.	Mar. 20
Terry, at Spring Ridge	Mar. 26, 27
Jackson Ct., at Flag Ch.	Apr. 2, 3
Jackson, Rankin Ct., 7:30 p. m.	Apr. 3, 4
Thomasville, at Mt. Carmel	Apr. 9, 10
Brandon, 7:30 p. m.	Apr. 10, 11
Madison, at Pocahontas	Apr. 16, 17
Camden, at Soule Chapel	Apr. 23, 24
Lorence, at Ritchland	Apr. 30, May 1
Sharon, at Lone Pine	May 7, 8
Canton, 7:30 p. m.	May 8
Jackson, First Ch.	May 15
Jackson, Capitol St.	May 22
Mendenhall, at Braxton	May 28, 29
Eden, at Thornton	June 1
Lintonia, at Crymes Ch.	June 4, 5
Yazoo City, at 8 p. m.	June 5
Florida, at Benton	June 11, 12
Reasonville, at Fletcher's Chapel	June 17
Benton, at Zeiglerville	June 18, 19
Fannin, at Goshen Spgs.	June 22
Harrisville, at Redford	June 25, 26

The District Conference will begin with a sermon, at Canton, on Tuesday, April 25, at 7:30 p. m.

A Missionary Institute will be held on Wednesday, beginning at 9 o'clock a. m.

The regular business of the District Conference will begin at 9 o'clock a. m., on Thursday, and continue through Friday.

Let the recording stewards understand that they are ex-officio members of the District Conference.

J. R. JONES, P. E.

Seashore Dist.—Second Round.

Howison and Saucier, at Lyman	Mar. 30
Ocean Spgs., at Oak Street	Apr. 2, 3
McHenry-Wiggins, at W.	Apr. 6
Brooklyn and Bond, at Bond	Apr. 9, 10
Mississippi City	Apr. 13
Bay St. Louis	Apr. 16, 17
Gulfport, 29th Street	Apr. 20
Logtown	Apr. 23, 24
Mentorn, at Alexander Memorial, 11 a. m.	Apr. 27

Columbia	Apr. 30, May 1
Gallman, at Halltown	May 2
Shirley, at Paine's Chapel	May 3
Long Beach	May 7, 8
Chaplin, at Cedar Lake	May 25
Wolf River Mission, at Beau-lah, 10 a. m.	May 27
Bloom	May 28, 29
Gulfport, 25th Avenue	June 1
Longberry	June 4, 5
Poplarville	June 6
Carriere and McNeill, at McNeill	June 7
Anders, 11 a. m.	June 10
Seaton, 11 a. m.	June 11
Voss Point	June 11, 12
Pastagoula	June 12, 13
Vandave	June 15

W. B. JONES, P. E.

Brookhaven Dist.—Second Round.

Summit, at Summit	Mar. 30
Magnolia	Apr. 2, 3
McComb, Centenary	Apr. 3, 4
McComb and Fernwood, at F.	Apr. 9, 10
North Wesson, at Matthews Chapel	Apr. 16, 17
Wesson	Apr. 17, 18
Osyka, at Johnson Station	Apr. 23, 24
Topisaw, at Sardinia	Apr. 30, May 1
Brookhaven	May 8
Gallman, at Mt. Pleasant	May 14, 15
Crystal Springs	May 15, 16
Silver Creek, at N. Hebron	May 21, 22
Hazlehurst	May 29, 30
Monicello	June 4, 5
Prentiss	June 11
Boguchitto and Norfield, at Norfield	June 12, 13
Petrel, at Hawkin Chap.	June 18, 19
Tylertown, at China Gr.	June 25
Buford	June 26

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round.

(In Part)	
Binnsville, at Wahalak	Mar. 27, 28
Daleville, at Linwood	Apr. 2, 3
Matherville, at Hiwanee	Apr. 9, 10
Scobee, at Blair's Chap.	Apr. 16, 17
East Clark, at Salem	Apr. 23, 24
Waynesboro	Apr. 27

District Conference, at Fifth Street, Meridian, May 30 to June 3.

W. H. LEWIS, P. E.

Newton Dist.—Second Round.

Randolph, at Trinity	Mar. 26, 27
Stall, at	Apr. 2, 3
Bay Springs, at Stringer	Apr. 9, 10
Laurel, First Church	Apr. 16, 17
Laurel, Sixth Street	Apr. 16, 17
Laurel, Kingston	Apr. 16, 17
Morton, at Zion Grove	Apr. 21
Hillsboro, at Prairie Hill	Apr. 22
Forest, at Lena	Apr. 23, 24
Indian Mission, at Phillips Ch.	Apr. 29
Edinburg, at	Apr. 30, 1
Carthage, at Singleton	May 7, 8
Montrose	May 11
Rose Hill, at Pleasant Grove	May 14, 15
Newton	May 18
Hickory, at Garlandville	May 21, 22
Trenton, at New Prospect	May 27
Shiloh, at Johns	May 28, 29
Chunkey, at Meehan	June 1
Homewood, at High Hill	June 4, 5
Decatur, at Decatur	June 10
Neshoba, at Mars Hill	June 11, 12
Philadelphia, at P.	June 12, 13

T. J. O'NEIL, P. E.

Hattiesburg Dist.—Second Round.

Ellisville, at Ellisville	Mar. 26, 27
Bethel, at Eminence	Apr. 2, 3
Seminary	Apr. 3, 4
New Augusta, at Richton	Apr. 10, 11
Enclita, at Enclita	Apr. 14, 15
Vosburg, at Philadelphia	Apr. 16, 17
Hattiesburg, Main Street	Apr. 21
McLain, at Pine Grove	Apr. 23
Leakesville, at L.	Apr. 23, 24
Pachuta, at Adams	Apr. 30, May 1
Hattiesburg, Broad St.	May 4
Lux, at Lux	May 7
Purvis, at Dearmans	May 9
Sumrall	May 14, 15
Maxie, at Epps	May 16
Oloh, at Tracy's	May 21, 22
Eastabouche, at Pleasant R.	May 29, 30
Magee, at Sharon	June 4, 5
Collins, at Collins	June 6
Lucedale	June 11, 12

M. B. SHARBROUGH, P. E.



When our ICE CREAM is served at receptions, or any place whatever, it gives a refined touch, and an added pleasure to the occasion. We use the purest Sweet Cream and the finest and purest of all material necessary, is why. A trial order never fails to convince. We deliver to families as small quantities as a quart.

Our Pastry Department makes everything in the FANCY CAKE line, which we deliver also.

COUNTRY ORDERS, as well as CITY, have prompt attention.

Harris Ice Cream Co.

1300-1302

DRYADES STREET.

PHONES — Jackson, 1080 — 1081

DR. KING'S
ROYAL GERMETUER

Cures Disease by Removing the Cause.

If you want a stomach remedy, it shows its good effects from the first dose.

It gives relish for food and enables you to perfectly digest all the appetite calls for.

If you are suffering from low vitality and need a tonic to build up and improve your health, the Germetuer is an ideal remedy. It makes an agreeable and refreshing drink and you become fond of its use. It is popular with women and children and soon becomes a great favorite in the home where it is used.

Its remedial effects are immediate and permanent, and it may be given with good results in any case and should be kept in every home.

Price \$1.00; 6 bottles for \$5.00.

Sold by All Druggists or sent prepaid by LILLYBECK DRUG CO., of Memphis, Tenn.

3525 in Prizes For Bible Readers
Open to Old and Young

For Old and Young to encourage Bible study, I offer 1st, \$1.00 for best answers to questions on baptism. Send for list (free) from me, and if the help you wish from any source, and if you will enclose 15 cts. in stamps, I will mail you a copy of The Bible Mode of Baptism from which you can learn the answer to every question. 2nd, I offer \$5.00 for the references where baptism appears in the Greek New Testament. 3rd, I offer \$5.00 for the references where baptism appears in the Greek New Testament. 4th, I offer \$5.00 for the references where baptism appears in the Greek New Testament. 5th, I offer \$5.00 for the references where baptism appears in the Greek New Testament. 6th, I offer \$5.00 for the references where baptism appears in the Greek New Testament. 7th, I offer \$5.00 for the references where baptism appears in the Greek New Testament. 8th, I offer \$5.00 for the references where baptism appears in the Greek New Testament. 9th, I offer \$5.00 for the references where baptism appears in the Greek New Testament. 10th, I offer \$5.00 for the references where baptism appears in 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NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2825.

Editorial.

"Soul dead; stomach alive," was Carlyle's blistering characterization of the condition of things in England in the eighteenth century. There are some people living now to whom these words might be applied with equal propriety.

Let the weakest, let the humblest, remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our happiness? From hour to hour, from moment to moment, we are supported by small kindnesses.—F. W. Robertson.

The world admires the orator, but the man of deeds is God's favorite. Not the eloquent Aaron, but Moses, slow in speech, was his choice as the leader of Israel. The Bible everywhere puts emphasis upon doing. "He that hath my commandments and keepeth them, he it is that loveth me." "Doing" the sayings of Christ is building on the rock. "Doing them not" is building on the sand. Talk is cheap. It is living the gospel that ennobles, uplifts, and saves.

Earnestness is essential to success in Christian work. The men of might in the divine kingdom have been men whose souls were on fire with zeal. The half-fellow-well-met sort of a preacher may be popular, but his ministry is sure to be barren of spiritual results. Paul was tremendously concerned for the people to whom he ministered. So was Luther; so was Wesley, and so were Asbury and the immortal pioneers. The man who is not burdened for his flock and who does not put his whole soul into his work, is not worthy of a place in the Christian ministry.

There is but one way to the altitudes of true greatness, and that is the way of service. It was thought in the long ago that he who rules is great, but the Master reversed the dictum and announced that the greatest is not he who reigns, but he who serves. And more and more the world is coming to accept the estimate of the Man of Galilee. The fame of diplomats and statesmen is now dimmed by that of Martin Luther. Wesley's name has been blazoned upon the wall of Westminster Abbey along side those of kings and warriors. The most majestic human figure of all time is the Apostle Paul. And Christ is the Lord of all because he became the servant of all. Humanity has given him the first place in its affections and a name which is above every name, because of all who ever lived upon the planet, he did the most for humanity. And the Church which to the largest extent sways the future will not be the one most favored by millionaires and States, nor necessarily, the one with the most eloquence and learning, but the one which lays the firmest grip on the lower strata of society and does the most to uplift the lost millions of mankind.

MAN HIMSELF TO BLAME.

The Christian life requires culture. Neglect dwarfs and hinders, if it does not destroy it. To develop it and bring it to perfection, is the work of both God and man. The human part, is to abide in Christ by faithfully keeping his commandments, to feed upon his Word, to walk daily in his ennobling fellowship, and tread his appointed paths of service. The divine part, is to enlighten, to cleanse, to strengthen, and to rebuild the shattered and impoverished moral nature.

That so glorious a work should proceed so slowly and oftentimes become completely arrested, is a matter of the gravest concern. In every such instance man is wholly to blame. God stands ready to carry it speedily forward, but he can progress with it only as the individual will allow. It is all contingent upon the co-operation of the human will. He who would possess holiness must aspire to it, and earnestly and continuously seek it. A half hour of heart-searching and devotion each morning and evening, would immeasurably enrich the experience and life of the average Christian.

Shall we allow business and the pressing cares of the world to shut God out of our thoughts except for a little time on the Sabbath? Shall we, in providing for the needs of the perishing body, forget the deathless soul? Shall we let the glare and glitter of the temporal blind us to the things which are eternal? To pursue such a course is to make an irreparable mistake; it is to repress and retard, and perhaps even destroy, the spiritual life. It is to lose opportunities that an angel would covet, and forfeit a reward such as only the ascended Christ can give. Peace, purity, triumph, and a starry crown come only to the disciple who communes and counsels much with his Lord. The prophet of olden time had mastered the philosophy of the Christian religion when he wrote: "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not be faint."

THE CHRISTIAN PENTECOST.

Pentecost was not a day, but is an age, a dispensation. It did not end, but only began, at Jerusalem. We are living in it, and it will last to the end of time. The power that fell upon the hundred and twenty "in the upper room" still falls upon disciples who tarry before the Father's throne and come to be of "one accord." They may not see visible tongues of fire or hear a noise like a rushing wind, but they feel the uplift of a mighty power in the heart and are disposed to shout praise to God for his glorious gift. They are emboldened to testify for their Lord, and, as of old, their words have a magic effect. They produce conviction and penitence and make men cry, "What must we do to be saved?"

The Church is not a mere human institution, with only human agencies to promote its progress. The Holy Ghost is still its priceless possession, and having him the Church has to accomplish its work the greatest power on earth—the power which in the

beginning brooded over the vast void and brought the world into being—the power that conserves and upholds the universe—the power that raised Jesus from the dead—the power that transformed Jewish peasants into the most majestic men that earth has ever known. Nor is this power for the few, but for all. God's design is that it shall touch and transfigure every human life.

Not on one favored forehead fell
Of old the fire-tongued miracle,
But flamed 'er all the thronging host.
The Baptism of the Holy Ghost.
Nor hound, nor creed, nor clime thou know'st,
Wide as our need thy favors fall;
The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the heads of all.

WORLDLY AMUSEMENTS.

We think the position of the Church on the subject of worldly amusements is thoroughly sound. The tendency of the round dances is manifestly toward evil. The posture of the participants, the late hours, and the unwholesome associations of the ball-room, all point in the wrong direction. Card playing is also fraught with vast possibilities for harm. It has hurt thousands, and never helped any one. The statement sometimes heard that it is wise to teach children to play at home in order to keep them from learning at other places where there are no restraining influences of any kind, is not even good nonsense. The same argument would apply to dram-drinking and nearly every other imaginable vice.

And as to the theater, it was perhaps never in worse repute than it is to-day. The scandals of actors and actresses, within the past two or three years have shocked the civilized world. All attempts at stage reformation have been stupendous failures. The evil tendencies of theatrical life are too strong for any moral force to hold them in check. Leaving out of consideration the effect of the play upon the spectators, Christians surely ought not to patronize an institution which requires a constant sacrifice of manhood and womanhood to maintain it. The stage probably lures more beautiful young women to ruin than any other evil agency in existence. So in standing out squarely against it, along with cards and the dance, the Church is doing only what it ought to do. Were it to assume any other attitude than one of uncompromising hostility to these things, it would be recreant to its duty and culpable in the sight of God. Apparently, there are some who find pleasure in seeing how close to the gulf of destruction they can glide without toppling into it; but certainly the Church which was established to save the world should not be asked to sit by and observe the dangerous scene in silence. On the contrary, in a manner not harsh but kindly, it should continue its vigorous protest against every indulgence calculated to imperil purity and virtue.

The greatest blessing is the power to bless others, and every Christian should unceasingly seek it.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

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THE RAMBLER WRITES.

By Rev. S. A. Steel, D.D.

John Wesley was the originator of the "institutional" idea of church work. His intensely practical genius sought to adapt his methods to the actual conditions of society. And so in the first church he organized, the Old Foundry, he "instituted" baths, sleeping rooms, a reading room, a loan office, and other things—a free dispensary among them. When Methodism leaped the Atlantic it was necessary for it to mount and go at a gallop to keep up with the rapid spread of population over the continent. The itinerant impulse became dominant. We surpassed all other churches in evangelistic activity. But conditions have changed. "Our frontiers are in the cities now." The problem is how to hold the people to the church in the seething centers of population. Crawford Street Methodist Church, in Vicksburg, under the wise leadership of Dr. Hill, has revived Mr. Wesley's method, begun in the heart of London a hundred and fifty years ago. They have built an "Institutional Annex," and it is the best equipped plant for its purpose in Methodism. Baths, bowling alley, gymnasium, school rooms, library, spacious parlors, and a roof auditorium, where during the hot season services are held at night high in the air—all these are in full operation. And so far the result abundantly justifies the effort, for Dr. Hill's church is a center of power over all classes, and especially the young. The problem will come when his successor has to be appointed. A man who doesn't believe in these agencies of Christian culture, or who is indifferent to them, or who is incompetent to conduct them, will spoil everything. I have a fair acquaintance with Methodist preachers, and I do not hesitate to say that the average preacher is about as fit to preside successfully over the complicated work of Crawford Street Church as a plow-boy is to take the throttle of a double compound locomotive. Our preachers must sit up and take notice. Such men as Dr. Hill put the whole fraternity on its mettle. I greatly enjoyed his fellowship, though the rascal don't let me sleep enough.

I would have been in my grave long ago if I had accepted the courtesies of private entertainment, but I have some "homes" where I can unbend. Cannon lets me poke the fire in his big chimney over in Virginia, and I love to lounge in the big house on the lawn at the University of Virginia, as I did recently, and chat with that prince among scientists, Dr. F. H. Smith. What a noble man he is—knows the heavens better than I know Mississippi, and withal is as modest and refined as a cultured woman. I lived in his home when I was chaplain of the University long years ago, and the friendship begun then, has grown with the lapse of time. So there is no hotel in it when I get to Carrollton. Bingham met me and took me straight out to "Cedar Canyon," his beautiful country home. It is a colonial structure, situated on the top of a high hill, and surrounded with deep and wild ravines. A more picturesque location could hardly be found, or deeper dells and more romantic sylvan seclusions invite to meditation and repose. In this home I feel at home. Its spacious corridors are a sort of Hall of Fame for Methodist worthies. The gracious lady who presides over this ideal home keeps all the sweet, old-time domestic life intact, and I continually wonder

how she succeeds in having such nice, quiet, and accommodating servants. She will pardon me for saying that one lady like the hostess of "Cedar Canyon" is worth more to humanity than ten thousand "modern women," with their Amazonian clamor for the ballot. Brother Bingham has done what I believe is one of the great things: created a Christian home, from which he sends forth children with characters to bless the world. There was a fine audience to hear about "The Pioneers." That was the three hundred and eleventh time I have given that speech, and it is not my fault either, for they keep asking for it.

Hazlehurst took "Home Life in Dixie During the War"—a story that can never grow stale. Brother and Sister Galloway, from Crystal Springs, did me the honor to come over to the lecture. I was glad to find that both Mrs. Linfield and Mrs. Galloway agree with me on the woman's question, and hope the General Conference will not disturb her status. The good women of the Church who are asking for larger privileges do not realize that tendencies are masked behind the movement that are subversive of the most sacred ideals of Christian womanhood. It is nothing but the suffragette movement on its ecclesiastical side, and it draws in its train all the vulgar masculinity of the fishmonger type of womanhood. Its danger is in its verisimilitude. It looks innocent and plausible enough. But there is a big difference between poison oak and ivy. A sprig of ivy may adorn a lady's hair, but poison oak will spoil her complexion. No woman in America has done more to degrade true womanhood, to substitute for refined feminine character the coarse masculine type of female life, to paganize our domestic ideal, and inoculate our thought with the virus of marital infidelity, than Ella Wheeler Wilcox. Her poetry is poisoned wine. The jingle of her verse is musical to the ear, but the liquor of her subtle skepticism ends in the death of all spiritual belief. No wonder the divorce evil grows when such women officiate as the interpreters of life! It is because I see behind the plea of our women the unsexed horde of "new women," with their scorn of maternity, their coarse vulgarity, their infidelity, and all the shining train of unwomanly fanaticism, that I hope the Methodist Church will stand firm for the old and divine order of society.

It is one of the pleasures of my roving life that I have an opportunity to speak to a great many student bodies. Some time ago I addressed eleven hundred high school pupils in a town in Illinois. In the female college in Ohio the girls had gotten hold of my verses on "America," and as I entered the hall they rose in a body and sang them with spirit. I spoke five times to the students at Cornell University. Dr. Cannon had four hundred young ladies in the chapel, and six hundred young men at Trinity laughed and cheered "Home Life in Dixie." Dr. Kilgo said he never allowed that to be done but one time—had to take care of his own reputation. I spoke to several hundred young men at Davidson College, N. C., a Presbyterian College, and to President Beeson's fine double-header college in Meridian. Later I addressed six hundred cadets at the Texas A. and M. College, and a fine body of young ladies in the San Antonio Female College. By the way, Dr. Harrison's is one college for girls where they cut out the theatre, and cards and all worldly amusements that cannot be taken in the name of the Lord. I could tell some sad facts about some of our schools in this respect. At Brookhaven, I found myself the guest of the literary societies of Whitworth College, and had the opportunity of telling that splendid body of young women about the good old times in Dixie, when men loved like Jacob did, and sweethearts were like the Shulamite, whom neither the flatteries nor the fame of Solomon himself could seduce. I never heard Dixie sung as Dr. Cooper's girls sing it. My, my! It is truly the Marseillaise of America, and with suitable words would become our national song beyond all others. I was told that the lady who trained these Whitworth girls to sing Dixie so grandly is from the North. God bless her, and send us more like her.

I have greatly enjoyed this ride across Mississippi. I feel a special fondness for the pines. The two years spent at Lumberton, though they failed, were the most useful of my life. I sometimes wish

I had faced the opposition that obliged me to discontinue that good work, and stuck to it. As I remember the abortive effort now, I recall Ovid's lines:

*"Ille situs est Phaeton, curvis auriga paterni,
Quem si non tenuit, magnis tamen excidit ausis."*

I am a little rusty on my Latin, but that used to mean: Here lies Phaeton, the driver of his father's chariot, which if he failed to manage, yet he fell in a great undertaking. Thank God we are to be judged by our intentions, and not by our achievements. My heart is still with the poor boys and girls in the strike, and I am still hoping the way will open for me to help them.

Nothing has pleased me so much in a long time as what I have just read in the paper about the plans for building a great church at Washington. I do not despise the day of small things, provided they will grow to bigger; but I don't like little things in big places. That church should cost not less than \$500,000. It is not church pride that calls for such an expenditure, but the need to enable our Church to do its part in shaping the religious life of our Capital City. Look at the Roman Catholics, how they are entrenching themselves around Washington in schools, hospitals, churches, and all kinds of institutional fortifications. Let us emulate them. Let the General Conference get behind this enterprise in earnest. Let them set a day to take a dollar collection in every church, so that every Methodist may take stock in it. I talk it up everywhere I go, and now that they have resolved to do something adequate to our needs and worthy of our name and denominational strength, I shall let myself out on it at full length. Let us drop both "Episcopal" and "South" from our name, be simply the Methodist Church, with a cathedral at Washington, and a resident Bishop at the Capital. From there, let us go on to the North Pole if the way opens, and be known in all latitudes and climes as "the white man's church," with a helping hand ready in brotherly kindness to lift all weaker races to higher levels, but setting a face of flint against the sentimental bosh about "equality." One thing I like about this Washington Church enterprise, it is the distinct note it sounds of the solidarity of Methodism. We would not be planning such a bold move if our leaders had any idea of compromising the denominational independence of our branch of the Church militant. Let us plan to live a thousand years. When Gabriel blows his trumpet, let the Methodist banner be high advanced among the standards that shall flame along the interminable lines of the sacramental host, and when the roll is called up yonder, God grant I may be there.

I'm a Methodist born
And a Methodist bred,
And when I am gone,
There's a Methodist dead.

—Amen.

Brownwood, Texas.

"APOSTOLIC PRECEDENT" AND THE WOMAN'S MEMORIAL.

By Rev. H. Walter Featherston.

Mr. Editor, you plead "apostolic precedent" against the women's memorial. Brother Broyles and Sister Singleton reply. May I obtrude?

Apostolic precedent may be very good, and generally is good, but not always. If we are to follow it implicitly, we must secure our new Bishops next May by use of the lot—the dice, if you please; for the apostles did so in filling Judas' place. We should also be communists, as were those of the first Christian church organized in Jerusalem by the apostles. The apostles did things in certain ways to meet existing conditions; and, when those conditions passed away, there is no sort of wisdom in continuing to do those things in the same old way because of apostolic precedent. There was no woman in the apostolic college—why? Because of sex? Where is the proof of it? Other things forbade it: (1) Women at that day had no educational advantages; (2) the prevailing pagan prejudice was against educated women (in Greece, at that time, every woman claiming to be learned was supposed to be unchaste; such is the reputation of Sappho, the only poetess known

in Greek literature), hence a woman apostle could not have done foreign mission work at that time.

In Palestine, however, where this prejudice was not so strong, we find women very prominent in the Church. On the day of Pentecost the baptism of the Holy Spirit came upon all alike, says Luke, and there were women in the company, and they all preached. (See Acts i, 14, and ii, 4.) Peter justified it by quoting from Joel: "On my handmaidens in those days (of the Christian era) will I pour forth of my Spirit, and they shall prophesy." Here we have not only apostolic precedent for women preachers, but prophetic endorsement as well—aye, and divine. But the women's memorial does not ask this much.

"Philip, the evangelist," had "four daughters who prophesied." (Acts xxi, 9.) "To prophesy" in the New Testament, as every scholar knows, means "to preach"—*prophetaemi*, to forthtell, rather than to foretell. Paul was entertained in his home, and we hear no word of disapproval from him; nor from Luke who tells of it, nor from any other. It seems to have been endorsed. But our women do not ask to be licensed or ordained as preachers or prophetesses.

In the Council of Jerusalem—the first General Conference—some insist there were no women. Can we be sure of this? The apostles and brethren are mentioned—Acts xv, 6: "the multitude" is also spoken of—verse 12: and at last when time came to vote, it was done by "the apostles and the elders, with the whole church"—verse 22—and we know that women were in that church. This seems to indicate that apostolic precedent may be cited in favor of the women's memorial.

The first church conference on record is reported in Acts vi, 1-6. Here we learn that "the twelve (the apostles) called the multitude of the disciples" together, and laid the matter in hand and their suggestions before them. And the saying pleased the whole multitude, and they chose—"Who composed this multitude? The church members, as a matter of course. Were any excluded from participation? Luke does not hint such a thing. That which the Church at this time did was exactly what is done by a Methodist Quarterly Conference. Evidently women were in this conference. This seems to indicate that apostolic precedent favors the women's memorial.

What is Paul's attitude to this question? He said: "Let the women keep silence in the churches." (1 Cor. xiv, 34.) What does he mean? that they must not sing? that they must not teach? Women have ever sung in the choirs—even Priscilla in Paul's own day taught, and taught a man. Does he mean that they must not preach or pray in public? Hardly. In the eleventh chapter of this same Epistle, he directs concerning the veiling of women who preached and prayed—he certainly did not disapprove of their preaching and praying. Does he mean that they must take no part in deliberative assemblies? The church meetings alluded to in 1 Cor. iv, 26-36, where the inhibition occurs, were evidently not legislative or deliberative assemblies. They were meetings in which matters of doctrine were discussed. The New Testament was not then written, and these discussions were a necessity. Women at Corinth, as a rule, being utterly uneducated and consequently narrow, nervous and prejudiced, were forbidden by the Apostle to take part in these meetings for which they were unfitted. Very few of them were Jewish women; but, practically all of them were converts from paganism.

In 1 Tim. ii, 11, he says: "I permit not a woman to teach, or have dominion over a man"—i. e., a husband. Man is here the object of both "teach and have dominion." The statement simply means that the man and not the wife is the head of the family.

In none of these is there laid down any rule or principle upon which a rule forbidding what the women's memorial asks, may be founded. Apostolic precedent can hardly be urged against the memorial.

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AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

VI.

On the 16th of December, 1857, I left the home of Mr. Pope and struck out through an open pine woods. Late in the afternoon I reached the home of Dunning Bird, where I spent the night. Brother Bird was one of my stewards. I soon learned that he was brother to J. I. E. Bird, an honored member of our Conference at that time. By the way, I notice that his name does not appear in the list of "Our Sainted Dead." He was a good preacher, and died between thirty and forty years ago.

On the evening of Dec. 17 I reached the home of another of my stewards, James Bounds. In introducing myself, I told him that my name was Lewis and that I was his preacher. He gave me a look (I could not tell whether it was a look of surprise, disgust or pleasure), then called his wife and said: "Come here. Here is our preacher." I was small and had the appearance of a beardless boy, and I felt mighty little. Brother Bounds proved a good, helpful friend and brother.

The day following I tried to preach at New Hope from the text: "He preached unto him, Jesus." Acts viii, 35. I represented Jesus as our Prophet, Priest and King. It was my first sermon as an itinerant. I have never tried to preach from that text since.

My circuit included thirteen preaching places. The first was New Hope and the last was Good Hope. New Hope was in Perry County. My next appointment was Pine Forest, in Marion County. Here, a local Methodist preacher by the name of Hartfield lived and held his membership. From Pine Forest I went to Hickory Grove, near where Baxterville now stands.

Here I met the "Widow Harvy," whose husband was killed by the "Copeland Clan" of robbers. Copeland, the leader of the clan, was hung for killing Harvy, in Augusta, in Berry County, the year I served Black Creek Mission. Mrs. Harvy afterwards married a Mr. Bird, who joined the Church during my pastorate there.

Hickory Grove was one of my best appointments. Good people lived there—Baxters, Birds, Rouses, Stanfords, and others. It was here that I met for the first time my presiding elder, Barnabas Pipkin. On Saturday of my first Quarterly Conference, he preached on the subject of Temptation, using as his text James i, the first verses. I remember well one point he made. It may help others, as it helped me; so I give it here: "As long as we stay on our own premises, we are in but little danger of being overcome by temptation. But when we leave our own premises and go on the devil's ground and tempt the devil to tempt us, we may expect to be overcome by temptation." Go not in the way of temptation, nor go in the way of evil men.

Presiding elders were very helpful to young preachers in those days. I was young, and, I think, teachable. I availed myself of every opportunity possible of hearing my presiding elder preach. Knowing the route Brother Pipkin had to go to reach his next appointment, I arranged to have him at five of my preaching places, and then I followed him to his next appointment.

I met each of my thirteen appointments in due time. Found good people everywhere I went—fathers, mothers, brothers, sisters, etc.—and have found them all along the way these fifty-two years.

During the year I heard Brother Joseph Nicholson, who served Handsboro circuit adjoining mine, sing a song that I like and have often used when preaching on the Resurrection. I will close this chapter by giving it as I remember it. Let the young preachers take notice and profit by it:

"Behold, behold the Lamb of God
On the cross, on the cross.
For you He shed His precious blood,
On the cross, on the cross.
O, hear the all important cry:
'Eloi, lama, sabachthani?'
Draw near and see your Savior die,
On the cross, on the cross."

"Behold his arms extended wide,
On the cross, on the cross.
Behold his bleeding hands and side;

On the cross, on the cross;
The sun with all his rays of light,
With heaven are clothed in shades of night,
While Jesus doth with devils fight,
On the cross, on the cross."

Come sinner, see him lifted up,
On the cross, on the cross;
For you He drinks the bitter cup,
On the cross, on the cross.
The rocks do rend, the mountains shake,
While Jesus doth atonement make,
While Jesus suffers for your sake,
On the cross, on the cross."

"And now the mighty deed is done—
On the cross, on the cross.
The battle's fought, the victory won,
On the cross, on the cross.
To heaven he turns his languid eyes—
'Tis finished, now the conqueror cries,
Then bows his sacred head and dies,
On the cross, on the cross."

"Where'er I go, I'll tell the story
Of the cross, of the cross;
In nothing else my soul shall glory,
Save the cross, save the cross.
Yes, this my constant theme shall be
Through time and through eternity,
That Jesus tasted death for me,
On the cross, on the cross."

"Now, let each mourner come and cling
To the cross, to the cross;
And let each Christian come and sing
Round the cross, round the cross.
Then let the preacher take his stand,
And with the Bible in his hand,
Proclaim the triumph through the land,
Of the cross, of the cross."

Note—Brother Joseph Nicholson was the only member of our Conference I met all the year, except my presiding elder. Brother Nicholson was quite helpful to me in many ways. He was one of our best men. He died in peace on the 30th of December, 1886.

CHURCH EXTENSION NOTICE OF THE MISSISSIPPI CONFERENCE.

The Board of Church Extension of the Mississippi Conference feels very keenly the loss by death of its chairman, Rev. W. B. Lewis. During this quadrennium he had met with the Board in all of its meetings save the one on the 8th of this month. He went to the city of New Orleans for treatment that day, from which place he passed to his reward.

After consulting with the treasurer of the Board we decided that it would not be necessary to call the Board together to elect a new chairman until the meeting of the next Annual Conference.

I would especially call the attention of the pastors to the Galloway Memorial Loan Fund Day, the second Sunday in April. That plea for an increase of our loan fund was the last call that went out from the pen of our much-loved chairman. Let us honor his memory by putting forth a special effort on that day.

Let all communications relative to the work of the Board for this Conference be addressed to me, at Long Beach, Miss. Yours fraternally,

L. E. ALFORD.

God keeps the stars burning all night when there is no one to look at them.—Selected.

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Secular News and Comment

The celebrated painting (by his own hand) of Franz Hals, the famous Dutch painter, and his family, recently sold in New York city for \$500,000. The purchaser was Otto Hahn, the well-known banker. Mr. Pierpont Morgan bid between \$350,000 and \$400,000 for the picture.

The National Convention of the Nobles of the Mystic Shrine will be held in New Orleans, April 10-14. The Secretary of the Navy at Washington has ordered the battleship Wisconsin to New Orleans for the occasion, where doubtless she will attract much attention. An up-to-date, modern war vessel, the construction of which has cost millions, is a sight well worth seeing.

The friends and admirers of the late Mr. Richard Watson Gilder will raise a fund of \$100,000, which will bear his name and be used for the promotion of good citizenship. It is expected to support several fellowships for the pursuit of knowledge of the social and political sciences and of practical civic work. The management and administration of the fund will be entrusted to Columbia University.

All the late dispatches indicate that the Nicaraguan revolutionists are about at their row's end. Estrada's army seems to have been whipped and pretty well demoralized. What remains of it is said to be hiding in the fastnesses of the mountains. It is to be hoped that desolating war will soon become a thing of the past in the little republic, and that the people will have an opportunity to pursue their peaceful avocations unmolested.

Mount Aetna, Sicily, is again in violent eruption. Its summit is said to be wreathed in black smoke, shot through with occasional flashes of fire, and ashes and cinders are falling for miles around. Deep roaring and detonations like the sound of artillery are heard now and then, while the earth frequently trembles under foot. And on the 24th inst., it was reported that streams of burning lava, moving at the rate of three to four feet a minute, had flowed down the mountain side a distance of eight miles, causing much destruction.

The Merwin-Clayton Sales Company of New York will, on April 5 and 6, offer for sale many rare books and papers from the private library of Henry Clay, the famous Kentucky Senator. We dare say this auction will attract widespread attention. In many respects Mr. Clay ranks as America's foremost statesman. Though not as profound as either Mr. Webster or Mr. Calhoun, he accomplished more and influenced legislation to a far greater extent than either of them. It was his persuasive eloquence that stayed off for decades the gathering storm of civil war.

The Lower House of Congress has passed a bill appropriating a large sum of money to raise the battleship Maine, which was blown up and sunk in the Havana harbor, Feb. 15, 1898. It is claimed that the wreck is a menace to navigation, though that is not the only reason Americans have for desiring that the historic man-of-war shall be floated again. To see it sailing the high seas would be a tremendous appeal to public patriotism, and, moreover, there would be not a little satisfaction in having the heroes who went down in that fateful catastrophe to sleep on our own shores and beneath the flag which they were accustomed to follow.

After a desperate struggle, the Democrats and insurgent Republicans succeeded a few days since in displacing Speaker Cannon from membership of the committee on rules, which for a long time he has absolutely dominated. This is generally spoken of as a great triumph for good government. John Sharp Williams, in commenting upon the achievement, expressed his gratification, but said, not until the House is presided over by an impartial, rather than a partisan officer, will it be in the best and highest sense

a representative body. This impresses us as a wise and well-founded observation.

For several days, United States Senator John W. Daniel, of Va., has been lying desperately ill at Daytona, Fla., with one side badly paralyzed. Much of the time the distinguished patient has been in a condition of coma, and the attending physicians have been afraid to hold out any hope. He is in the 68th year of his age. He was a gallant Confederate soldier, and is a speaker of golden eloquence. A stainless gentleman, an incorruptible patriot, and a loyal son of the Old South, his position in public life is unique, and, should he pass to the sphere invisible, he will be sadly missed and sincerely mourned.

A judge in California has hit upon a new way of determining the value of legal services, a thing which troubles most of our courts not a little. An attorney had won a case against a railroad, and he and his client had disagreed as to the fee. It was, therefore, brought before Judge James Coffey, of San Francisco, for a judicial determination. After hearing the arguments, his honor picked up the legal documents prepared by the counselor, and said: "Baliff, take the papers of this wise man of the law outside and have them weighed. We shall allow him an even hundred dollars a pound for his legal learning." The baliff reported that the papers weighed two and a-half pounds. "So be it," said the judge. "The learned counselor is entitled to \$250." Call the next case. The decision, it is reported, will be appealed.

The political situation in Great Britain is extremely chaotic. Premier Asquith as yet, has been able to put through no legislation of consequence. Not even a budget bill has yet been vigorously pushed, hard pressed as the government is for funds. It has been withheld probably because of the fear of defeat, which would necessitate the disbanding of the cabinet. Lord Rosebery has introduced in the House of Lords a measure looking to the reform or reconstruction of that great body. He would make its membership elective after a fashion, but not in the usual popular sense. He thinks the abolition of the chamber and an attempt to govern with only one legislative assembly would be calamitous. And so far as the latter part of his contention is concerned, doubtless he is right. The wisdom of centuries is on the side of a double legislature, with each house holding a check on the other. But both bodies ought to be elected by the people. Hereditary rule is out of place in the twentieth century.

A MESSAGE FROM A SUPERANNUATE

Mr. Editor: Thinking that many of my numerous friends in Louisiana would like to know something of the evening of my life, I will say that I am building a home here in Rayville, La., upon a six-acre lot, which my good wife and I saved from what the Annual Conference has given us as superannuates. All of our allowances during our itinerant ministry were spent in educating our children and building churches within the State. I have borrowed \$750, and it will cost me about \$800 more to complete, paint and furnish our home. One good man from Shreveport, Brother F. T. Whithead, has given me \$25, which has greatly encouraged me to begin this long-desired and hoped-for object—the attainment of a home in which to leave my loved ones. God has always been good to me and given me much more than I have deserved. And I feel sure he will give me this home, from which I expect to go to the one "not made with hands." I ask my friends to remember me in their prayers.

Yours truly,

SAMUEL H. WHATLEY

Rayville, La.

TO OUR MERCHANT SUBSCRIBERS.

Dear Sirs—We want to enlist your interest and co-operation in a commercial movement of mutual advantage. You appreciate the relation which exists between advertising and the sale of merchandise. You know that a well advertised line sells readily,

ROAST COFFEE IN A FRYING PAN

If you want to disinfect or deodorize your premises, but if it's coffee for your table that you want,—perfectly blended, exquisitely flavored, and scientifically roasted so that every grain is even and perfect, then do as your neighbor is doing, avoid worry, waste and labor and buy

LUZIANNE COFFEE

When you roast at home you have only a limited choice of green coffee kept by your dealers. We have millions of pounds to select from for you. Where your kitchen facilities permit you only to toast, parch or scorch the grains, our gigantic, scientific, modern battery of roasters, going all the time, roast evenly and uniformly so that the full strength of every particle is thoroughly developed. Then it goes, hot and crisp, into air-tight cans and reaches you fresh and satisfying wherever you may be,—the best article of the kind that money can buy.

SOLD EVERYWHERE

THE REILY-TAYLOR CO.
New Orleans, U. S. A.

that your money, invested in such goods is turned over rapidly, and that there is no waste in dead stock on advertised goods. You also know that the Religious Magazines such as the New Orleans Christian Advocate reach the homes of the very best people in every community. Since the very birth of advertising in America the religious papers have been recognized as the standard advertising media for high grade articles.

The matter in which we ask your co-operation is this—We have made arrangements with Messrs. Jacobs & Co., of the Religious Press Advertising Syndicate, Home Office, Clinton, S. C., by which the New Orleans Christian Advocate will carry a heavy line of advertising (500 column inches per year) for each of several manufacturers of high grade goods, who contract to spend \$22,000 per year each in the religious papers of all denominations (48 papers in all) to popularize their products with the people. Thirteen different denominations will read this advertising each week in the year in their church papers. This means that about 90 per cent. of your own substantial customers will receive the advertising through their church papers each week.

Messrs. Jacobs & Co. have put fourteen drummers on the road to introduce the goods of the manufacturers. One of these drummers will call on you soon, and ask you to stock lightly such goods in your line as are backed by these big advertising campaigns. May we not count on your assistance and co-operation? In order to secure this advertising for the religious papers, Messrs. Jacobs & Co. have to guarantee to stock the goods of the manufacturer with a certain number of new retail merchants who have not previously handled them. Your co-operation will, therefore, assist this your own church paper by assisting our agents, Messrs. Jacobs & Co., and will benefit you by giving you the well advertised lines of goods that are backed by the heaviest advertising campaigns ever attempted in this section.

We ask you to stock these goods. The advertising will move them from your shelves. The plan which Messrs. Jacobs & Co. are successfully working out will not only benefit the Religious Weekly Magazines but is even more beneficial to the retail merchants, the jobbers, drummers and the manufacturers who are involved in the matter. As a merchant, you get goods of the very best quality with a good margin of profit. You get a big amount of the best advertising distributed in your own trade area to the most substantial people. You are protected against loss from dead stock, and if you stock before your competitors do, you get the lead on the line, and, therefore, the greatest benefit from the \$22,000 advertising campaign.

May we depend upon your co-operation? If so, kindly write our agents, Messrs. Jacobs & Co., Home Office, Clinton, S. C., and they will give you full information and have their drummer call on you.

Church News

The North Indiana Conference lecture will be delivered on April 5th by Bishop E. E. Hoss. His subject will be "The New Age." It needs not to be said that the brethren of the Hoosier State will hear a vigorous and wholesome message.

The Methodists of Houston, Texas, will raise \$15,000 to erect a building for Dr. T. H. Yim's school at Songdo, Korea, to be named in honor of the late Bishop Seth Ward. This is a beautiful and fitting tribute from the Bishop's home city.

At the recent session of the General Board of Education at Nashville, Bishop Atkins was elected president in place of the lamented Bishop Galloway. Dr. W. B. Murrain, the distinguished president of Millsaps College, was elected to the vice-presidency, the position formerly held by Bishop Atkins.

Regretting Mr. Clifton's resignation of the presidency of Grenada College, many of the business men and other citizens of Grenada met a few days since, and by formal action requested him to reconsider his announced purpose to leave, and consent to remain. What his final decision will be, is not yet known.

As a grand round-up for the seventy-five missionary conventions which will have been held in the leading cities of America, a great Missionary Congress will assemble in Chicago, May 3-6. This is expected to be one of the largest and most enthusiastic religious gatherings ever brought together in the Western Hemisphere.

The seventeenth annual commencement of the Scarritt Bible and Training School, Kansas City, Mo., will be held May 9, 1910. Twenty students will graduate, seventeen of whom have already offered themselves as candidates for home or foreign mission work. The Commencement Sermon will be preached by Rev. Hoyt M. Dobbs. The Annual Address will be delivered by Rev. Louis Albert Banks, D.D., of Kansas City.

The presidency of Dr. Felix R. Hill at Centenary College is giving the utmost satisfaction. Dr. Weber is loved by all and greatly missed, but the unanimous verdict is that no more capable substitute than the present incumbent could have been found if the whole country had been searched over. The future of Louisiana Methodism is largely linked with that of this noble institution. It deserves, and should have, the sympathy, prayers and loyal support of every Methodist in the State.

Bishop Henry Spellmeyer, of the Methodist Episcopal Church, died suddenly of heart failure in the Hotel Dennis, at Atlantic City, March 12. His door was unlocked and a chambermaid at 9 a. m., opening it, discovered him to be dead. He was partly undressed, and was evidently sitting about midway of the bed when the fatal stroke came. At the time of his decease, he was holding the New Jersey Conference, and was not known to have been ill, though after his death it was learned that he had had a physician with him at two o'clock in the night. He was born in New York City, Nov. 27, 1847. He was graduated from the New York University in 1866, and from Union Theological Seminary in 1869. Though not extraordinarily brilliant, nor a gifted orator, he was a safe, sane, and lovable man, and a capable administrator. This is the third chief pastor our sister Church has lately lost. The other two were Bishop Goodsell and Bishop Foss.

On March 24, Fanny J. Crosby, the blind, sacred poetess, whose sweet hymns have been sung around the world, celebrated her 90th birthday at Bridgeport, Conn. She was born in Putnam County, New York, but when she was nine years old the family moved to Connecticut, which State has since been her home. Her real name is Frances Van Alstyne. In 1853, she married Alexander Van Alstyne, a blind teacher in a school in which she herself taught. She was a warm friend of Grover Cleveland, who when a boy in his teens used to copy her poems for her. When Henry Clay's son was killed in the battle of Buena Vista in 1847, she composed and sent him some verses which touched and won the heart of the great pacificator. Blind, Fanny Crosby will not be much longer blind. Soon her sightless eyes will open on the fadeless glories of the City Celestial, where perhaps she may hear her own precious songs sung by heavenly choirs. May God richly bless her, and may the divine radiance make luminous her eventide!

Things continue to jump here in Oklahoma City. Last Sunday we took an offering for missions and asked the people for \$4,750. In ten minutes we had subscribed \$1,740, which will be made \$5,000 this week. This will take care of St. Luke's Memorial Home, to be built of stone, in Wonsan, Korea. The Epworth League and Sunday school of St. Luke's Church will support a married missionary in addition to the above subscription. This is certainly an age of marvels. Hon. C. B. Ames, who is in the habit of

giving \$100 on the conference collections, raised his offering to \$800, and many of the laymen raised proportionately. We continue to ride the crest of the wave, out here, all over the city. Linebaugh is breaking dirt for five of the buildings of the Woman's College, four dormitories and the main Administration building. Nowhere under the sun except in Oklahoma City could such things be done, and I doubt if another man could have accomplished as much as Linebaugh has done. The City Board of Church Extension has taken over St. James' property under its jurisdiction and will undoubtedly be able to do some things over there very soon. Oklahoma City is growing as much in a month as many cities do in a year, and it doth not yet appear what it shall be, but thank God, the churches and best of all, Southern Methodism are in the van of the city's progress. All the brethren are doing well, from the presiding elder down to the pastor of St. Luke's. P. R. Knickerbocker, in Western Methodist.

SIGNS OF PROGRESS.

The Winona District has made commendable progress during the past quarter. Improvements on church property and increased assessments for the support of the ministry and the order of the day. The spirit of advance has reached every quarter of the district, and almost every charge has some special undertaking on hand.

At Winona, a concrete walk has been built in front of the church; the parsonage and the wood work of the church at Greenwood have been painted; at Indianola the church has been moved to a better location and is now being thoroughly renovated at a cost of \$1,000. At Redville the parsonage has been greatly improved and made more comfortable. Rev. W. M. Campbell is building a chapel at Quiver, five miles west of Schlater, where there is a thickly populated community. The church at Smiley Side is to have a new roof.

Our people at Fairview are laying plans to build a new church right away, and the same thing is being done at Longview, on the North Carrollton charge. At Inverness money is being raised to build a parsonage, to be located either there or at Isola. The Slate Springs parsonage is undergoing repairs through the kindness of the Conference Home Mission Society. At almost every point something has been done to increase the efficiency of our Church work.

As to salaries, there has been a very general feeling that the pastors were underpaid, and accordingly, sixteen charges in the district, out of twenty-one, have arranged to pay a larger salary. The increase amounts to \$1,700, which is a ten per cent advance.

The pastors are reporting a goodly number of additions to the church.

Arrangements are being made for revival services, and the work is being pushed with all possible diligence.

When this note appears Rev. H. S. Spragins will be engaged in a meeting at Greenwood, assisted by Rev. J. T. Myers, of Memphis. Gracious results are expected.

Rev. J. A. Hall, our popular pastor at Winona, has been invited to preach the annual sermon before the Woman's Foreign Missionary Society, the second Sunday in June, at Turpelo. Being the president of the Board of Missions of our Conference, the selection is eminently appropriate.

The preachers and laymen of the district and the good women—even those who favor the memorial—wish you and the Advocate the greatest success.

RAMBLER.

FROM REV. S. D. HOWARD.

Dear Brother Aleck: We are in great sorrow on account of the loss of our precious son, a young man of 22 years, 2 months and 25 days. He was sick for forty-three days with pneumonia and malarial complications. Wife and I stood by his side day and night. Kind and tender hands assisted in every way. We had two of the best physicians with him day and night. We turned our entire attention to him. He bid us farewell last Monday night at 9:45 p. m., and went home to live with Jesus and the angels beyond the twinkling stars. Our hearts are heavy, our home lonely, we look for him, but he comes not; we listen for his footsteps, but hear them not. His room

is ready, but he comes not to occupy it. His chair is vacant; he is not here to fill it. We miss him on every hand. He died in the triumphs of a living faith. We shall meet him by and by. Prae for us in this hour of sadness. We can but say the Lord giveth and the Lord taketh. Blessed be the name of the Lord. His work on earth is ended. He has laid aside his weapons of Christian warfare. He was a good boy.

Rev. J. E. Denson, presiding elder, and Rev. W. H. Denson performed the burial service. Being a Woodman, he was buried with honors of the Order, amid a very large concourse of people. Fraternally,
S. D. HOWARD.

TREASURER'S REPORT

Board of Missions, North Mississippi Conference.

Treasurer of the Board of Missions of North Mississippi Conference acknowledges receipt of foreign and domestic mission money for the quarter ended March 15, as follows:

—Missions—		
	Foreign.	Domestic.
Abbeville District—		
Amory and Nettleton	\$ 68.75	\$
Shannon		1.00
Tupelo	215.00	135.00
Total	\$ 283.75	\$ 136.00
Columbus District—		
Clarks Bluff	\$ 5.00	\$
Columbus First Church		83.35
Shannon		5.00
Total	\$ 5.00	\$ 88.35
Corinth District—		
Duncan District—		
Sidon and Tipton		\$ 6.00
Total	\$	\$ 6.00
Greenville District—		
Clarksdale	\$ 93.00	71.00
Shaw		39.00
Total	\$ 93.00	\$ 110.00
Oxford District—		
Lynch's Movement	\$ 7.50	\$
Total	\$ 7.50	\$
Sardis District—		
Greater	\$	\$ 60.00
Gomo		77.00
Spartanburg		77.00
Total	\$	\$ 214.00
Winona District—		
Slate Springs	\$	\$ 10.00
Winona	37.20	85.00
Laymen's movement	15.00	
Total	\$ 52.20	\$ 95.00

Recapitulation by Districts.

Abbeville	\$ 283.75	\$ 136.00
Columbus	5.00	88.35
Durant		6.00
Greenville	93.00	110.00
Oxford	7.50	
Sardis		214.00
Winona	52.20	95.00

Total rec'ts to Mar. 15 \$ 441.45 \$ 649.35
Last year, same date 379.30 1,468.32

S. J. HIGH, Treasurer.

REV. WALTER G. HARBIN'S BOOK.

"Modes of the Heavenly Life." Rev. Walter J. Harbin's book of sermons, is now finished and ready for delivery. Orders are being filled as fast as practicable. We have on hand a few more copies of the autograph edition, which will be sent out on orders as long as they last. The price of the book, which contains about 90 pages, bound in cloth, is 75 cents. Address New Orleans Christian Advocate, 512 Camp Street, New Orleans, La.

CAMPGROUND COTTAGE FOR SALE.

No. 111 on Tabernacle Square, 5 rooms and bath, furnished throughout, including enameled bath tub and an electric fan. Sanitary connection. Write H. R. Singleton, Box 57, Alexandria, La.

FOR SALE.

The Bleker Cottage, on the Seashore Campground, right next to the Beach. Splendid location, price, including furniture, only \$400. Apply Woodville & Woodville, 1032-1004 Maison Blanche Bldg. or R. G. Pies, Seashore Campground.

HOUSE ON CAMPGROUNDS FOR SALE.

A desirable two-story cottage, with four rooms and bath, bathroom with latest sanitary improvements, completely furnished, facing open square in front of Keller Lodge, with a small shady park in the rear. Address, Christian Advocate, 512 Camp, New Orleans.

W. F. M. S.

WOMAN'S BOARD OF FOREIGN MISSIONS.

The thirty-second annual session of the Woman's Board of Foreign Missions, Methodist Episcopal Church, South, will be held in Clarksville, Tenn., April 20-26, 1910. As this session closes this quadrennium, it is important that conference societies, wherever practicable, shall be represented by their secretaries. Delegates will send notice of their coming to the chairman of the entertainment committee, Mrs. W. E. Beach, Franklin St., Clarksville, Tenn.

Let prayer be made daily at noon for the session.
MISS M. L. GIBSON, President.
MRS. F. S. PARKER, Recording Secretary.
Kansas City, Mo., March 19, 1910.

W. H. M. S.

A DELIGHTFUL SESSION.

The seventeenth annual meeting of the Woman's Home Mission Society of the Mississippi Conference, which was for so long the subject of much bright anticipation and prayerful consideration, has passed into joyous realization.

It was held in Gulfport, which, with its extensive coast line, will in time be the great gateway of the South for the tide of immigration which will sweep through her portals after the completion of the Panama Canal. Already many ships ride at anchor at her pier, some loading, others discharging their cargoes, while still others are seen in the offing. Many fishing craft, with their sails swung loose at the sport of the wind, dot the blue waters. A trolley ride to Biloxi, with stop-over privileges at the various points of interest (the Camp Ground, and Beauvoir), was one of the courtesies extended to the visitors in attendance on this Conference. Only ninety-five were present, including those in immediate vicinity, so that reduced rates could be obtained only over the Gulf and Ship Island road.

The Treasurer's report showed an increase in collections over last year of \$1,079.43. This was not the sum total, however, as some societies failed to get in their reports before the Treasurer closed her books. The report of the Conference Secretary showed many new auxiliaries.

The Conference officers made the usual complaint of failure to secure reports. Many auxiliaries fail to elect second and third vice-presidents, which is a great oversight, as the branches of work over which these officers have supervision are of great importance to the cause.

The annual election resulted in the return of all the officers to their former places—some few changes in the smaller offices.

A fine arrangement of papers on "Tithing" was given by the second vice-president. Much information was afforded to all who are interested in tithing and to many who have not a proper understanding of the subject.

A splendid address on "City Missions" was made by the Secretary of Newton District.

The woman's memorial to the General Conference received very scant consideration at the hands of this body, many of whom had heard very little about it. Miss Bennett made it the subject of her address on Sunday evening and explained it thoroughly to the edification of many—though some, "convinced against their will, held to the same opinion still." Miss Bennett's address at the morning hour surveyed the general work, giving touching incidents in connection with some of the departments, which moved all hearts to sympathy and many eyes to tears.

Miss Drago, the deaconess at the Wesley House in Biloxi, spoke on her work and the needs of her home. The suggestion was made that a subscription be raised on the Conference floor; this was responded to, and in a few minutes over one hundred dollars was secured in cash and subscriptions. This will have to go into the general treasury and be distributed from there.

The Sailors' Rest, conducted by Rev. W. T. Griffin, was visited by Miss Bennett and other workers. This is an important feature of the Gulf Coast work.

These men who go down to the sea in ships" deserve our prayers and Christian efforts.

If memory's crown of memory is remembering happy things, many brows will bear the imprint of this crown pressed down upon them, as a result of the delightful hospitality received from all who were concerned in our entertainment. If space permitted, individual mention would not be amiss.

Five invitations were received for next year. Brookhaven was chosen. Every heart received an impetus for the next year and the work will go bravely on, for "information is inspiration."

MRS. A. YEAGER.

Natchez, Miss.

WORDS OF THANKS AND EXHORTATION.

I am sure that we all agree with one accord that the session of our Conference, which has just closed at Gulfport, Miss., was the very best in the history of the Society, and may be recorded as the "golden conference." Doubtless each one who attended returned with renewed determination and energy to do the very best year's work she has ever done. Sisters, let's do well the work that has already been given us to do; then, when the time is ripe for our sphere to be enlarged, the doors will swing wide open, just as in the past.

We were glad to have with us quite a number of our pastors; we appreciate having them in attendance at our district and annual meetings. We need their counsel and advice, even if they cannot cast their votes.

Many of you already know that I am again in the position of Second Vice President, and to all who are in the "tithing department" (which should be every member of the Society), I desire to say that I need your prayers and co-operation more than ever before, for the work is larger and broader, which means more work. Please help me!

There were several present during the Conference who requested me to send to them literature; also a paper I have in mind. Some gave me their names and addresses, but in going to and fro on the Gulfport cars, they were misplaced, or perhaps lost. I am at your service. You command, and I will obey.

I do thank such of you who have in any way helped me during the year that has just closed; especially for words of cheer and encouragement from—oh, so many at the annual meeting.

Now, the New Orleans Christian Advocate is the only means of communication we have, other than personal letters. The editor has given us a column; we should show our appreciation of this by using it more. I always look at the W. F. M. S. and W. H. M. S. news first, when the paper comes, although it is brimful of fine reading. Our church organ should be a weekly visitor in every Methodist home, and every member of the W. H. M. S. should take Our Homes, and read it and the Advocate. An informed people are a willing people. Yours to serve,

MRS. J. R. ELLIS.

Conference Second Vice President.
Mount Olive, Miss.

ANENT THE GENERAL CONFERENCE.

By Rev. Rob't B. Downer.

The perfection of our church machinery is a necessary and commendable object, yet perfect machinery, minus adequate driving power, may make a charming picture, but is a failure in hastening the millennium.

Might it not be well to inquire: Does our Twentieth Century Southern Methodism, in all its ramifications, meet the full approbation of God? Will the Holy Ghost be enthroned in the heart and action of every delegate of the approaching General Conference? Would our Bishops err, if at an early date, when they get together in council, entering into special investigation of their four years' administration, agonizingly invoking the Holy Spirit to reverse the angelic phonograph record of their individual lives as to use of the Lord's time—their official acts, their self-denials, their sufferings for Christ's sake, their zeal, and personal consecration—also give them a panoramic view of the home and church life of ministers and laymen; let them learn the exact status of the Church record of which they, as chief shepherds, are held responsible? Has the Lord any-

thing against said Church, in its methods of work, in doctrines promulgated or suppressed, along missionary lines, educational lines, lines of benevolence, discipline and evangelization?

Would the Bishops emerge from that special council singing the long-meter doxology, praising God that Christ is not "wounded in the house of his friends?" Would they say, "All is well? Methodism is without spot or blemish?" God grant that it might be within their power to so declare; but if faithfulness should compel them to declare, "Brethren, while comparatively we are making a creditable showing in style, and cost of our church structures; are having more college graduates entering our Annual Conferences than ever before; more laymen unusually concerned about creating a missionary spirit, and raising large sums of money for mission expenses; our women seeking greater authority in order to render more efficient service; while in many ways we are unusually active in church matters, and there is no doubt of great seeming zeal for the Lord, yet, while in our Conference ministrations, the reports have been good along material lines, we very much fear that a large majority of our membership are more attached to the world than to the Lord Jesus Christ. We fear that prayer closets, family altars, love feasts and prayer meetings are not features of Christian life deemed essential for the cultivation of the divine likeness.

"Many of our ministers seem to have lost the revival power of olden times and depend upon the professional evangelist to a large extent for any success along that line. We fear that our membership is not fully conversant with the doctrines that differentiate Methodism from all other denominations. We are not satisfied with the increase in membership attained in the past four years. If it is still true that divine endowment can enable one to chase a thousand and two, put ten thousand to flight, there is leakage—friction, causing loss of power somewhere—that it behooves us to ascertain and remedy; for Moses thunders in our ears the declaration: 'Thou shalt be perfect with the Lord thy God.' Jeremiah: 'Cursed be he that doeth the work of the Lord deceitfully,' i. e., negligently; while St. James has an anathema for him 'that knoweth to do good, and doeth it not.' 'Brethren, we must seek until we know 'the truth, the whole truth, and nothing but the truth.' 'Daubing with untempered mortar' is not wise. Will it not be wise to request of all lovers of our Lord Jesus Christ, within our pales, to enter into covenant compact with us, to daily make special prayer unto God, to specially endue us as chief shepherds, with wisdom, knowledge, faith, zeal and entire consecration adequate to possession of a clear comprehension of the needs of Zion, so that in our quadrennial address at Asheville next May we may be able to stimulate the Church to attain to a closer walk with God, and make it possible in due time to present the Church, the Lamb's bride, without spot or blemish? Also to agonize in prayer for every delegate, that he may come to that convocation of our Southern Methodism filled with the Spirit of Christ, and all 'the fullness of God'—making it possible for the Holy Ghost to direct every song, prayer, address, report and vote, thus making memorable the record of the said General Conference as one of wisdom, making no mistakes, sending forth wholesome influences upon the Church membership; infusing a zeal, a faith, a service, a consecration, that will sweep away from the land all agencies that now hinder the early coming of Christ's kingdom, by making our Southern Methodism a provocative medium, stimulating all denominations that claim loyalty to Christ to exert their utmost ability in the destruction of the kingdom of Satan, and early coronation of Jesus as Lord over all.

"The sons of Anak are not all dead; yet, we are able, if the Lord go with and abide upon us, to hasten the day when every knee shall bow and tongue confess that Christ alone is God."

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J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. I. W. Cooper, D.D.,
Rev. E. H. Moulton, D.D., Rev. J. T. Leggett.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

MR. ROCKEFELLER'S FOUNDATION.

Mr. John D. Rockefeller, who is the richest man in America, if not in the world, has announced that he will devote a large share of his colossal fortune to the promotion of charitable and humanitarian causes. Following the example of Mr. Carnegie, he will establish a "Foundation," which is to bear his name, and the income of which will be administered by trustees selected for that purpose. By special request Mr. Gallinger, of New Hampshire, has introduced in the United States Senate a bill of incorporation, which states the object of the "Foundation" as being "to promote the well-being and advance the civilization of the peoples of the United States and its Territories and possessions, and of foreign lands, in the acquisition and dissemination of knowledge, in the prevention of suffering, and in the promotion of any and all the elements of human progress."

The incorporators are John D. Rockefeller, John D. Rockefeller, Jr., Fred T. Gates, Starr J. Murphy, and Charles O. Heydt. It has been given out that young Mr. Rockefeller will retire from the head of many large financial institutions to become the chief-executor of this great trust fund, which action upon his part some have affirmed will involve more real sacrifice than the princely donation to be made by his father. It is designed to locate the main office of the "Foundation" in the District of Columbia, and the Government has been asked to grant "the usual broad powers in relation to the holding and management of property and the exemption from taxation generally accorded to great benevolent enterprises."

No indication has yet been given as to the amount of money which is to be invested in this "Foundation;" but the supposition is that it will be the largest philanthropic fund in existence, and, indeed, the largest that has ever existed in the history of the world. For many years Mr. Rockefeller has been a strikingly generous giver. His contributions to various benevolent and humanitarian causes during the past two decades are estimated to have reached the enormous sum of \$150,000,000. He has given to the General Education Board alone \$53,000,000. But it is expected that this last movement will be his crowning act of philanthropy and place him far in advance of all rivals as a moneyed benefactor of humanity.

But it is yet too early to estimate intelligently the influence of Mr. Rockefeller's "Foundation." Whether it is a blessing, and the extent to which it is so, will depend largely upon the scheme of management, not yet disclosed, and the way it is administered in the years to come. Certain it is, however, that such a colossal trust fund will exert a tremendous power of some kind, and let us hope that it will be uniformly for good. As we stated recently in our editorial on "Justice Better Than Charity," we think it would be wiser for these great captains of industry to share their immense earnings annually with the laborers to whom in a large measure they are in-

debted for them, and thus make their money do good along through life instead of hoarding it while the people are in need; but if the contrary course has been pursued, and a huge fortune has been amassed, we think one who resolves to devote it to the promotion of knowledge and benevolence and the prevention of human suffering deserves to be heartily commended. So, unless something should occur in the administration of his "Foundation" to cause us to change our opinion, we shall attribute to Mr. Rockefeller only worthy motives in making this disposition of his wealth, and accord him the meed of praise which is due the true philanthropist.

IS IT RIGHT?

A correspondent in this issue of the Advocate states that Miss Belle Bennett, on the occasion of her recent visit to Gulfport, took the evening hour of the Sabbath to discuss the "Woman's Memorial" to the General Conference. We may be old-fashioned in our view, but we confess that this information somewhat startled us. As we see it, the Lord's holy day is scarcely a fitting time for the discussion of General Conference legislation. What, for instance, would be thought of Chancellor Kirkland, or Bishop Hoss, if either of them should take the evening hour in a church in Nashville next Sunday to discuss the Vanderbilt question in its relation to our approaching general assembly? Would not a wave of protest sweep over the Church from the Potomac to the Rio Grande? If the machinery of the Woman's Home Mission Society must be diverted from the purposes for which it was instituted to wage a campaign (after the manner of politicians) for this memorial, it seems to us that at least the sanctity of the Christian Sabbath should be respected. We have not the honor of a personal acquaintance with Miss Bennett, but we have long regarded her as one of the most gifted and consecrated women in the Church; nor have we yet changed our opinion. But we fear that in her excessive zeal for this movement upon which her heart seems so set, she is allowing herself and her associates to adopt methods which will prove hurtful both to them and the noble work which they represent.

AN INTERESTING MEETING.

The Woman's City Mission Board of New Orleans held its meeting at St. Mark's Hall on Wednesday, the 23d inst. The session was presided over by Mrs. W. W. Carre, the president, who dispatched business with the ease and grace of a veteran. The reports of the various officers and employees of the Board clearly showed that the several enterprises which it is fostering have prospered to a gratifying extent during the past year. Particularly is this true of the work carried on at St. Mark's Hall, which has steadily grown and gives every indication of larger results in the near future.

We counted it a privilege to look in on the council of these noble toilers, whose hearts have been stirred to do something for the unchurched and unshepherded masses of this great city. In seeking to throw out a life-line to those immersed in poverty and sin about us, they are doing a Christlike and urgently needed work, and should have the sympathy, prayers, and active co-operation of all. We heartily applaud them for their zeal and enterprise. The General Boards of the Church and the men of means in this city should speedily rally to their assistance, and give them the enlarged equipment which the white and widening field demands.

ARE YOU GETTING READY?

The second Sunday in April, the day set apart for presenting "The Galloway Memorial Loan Fund," is near at hand. The movement has the endorsement, not only of Dr. McMurtry and the General Church Extension Board, but also of the two Conference Boards in Mississippi. A statement requesting that the cause be represented and a collection taken in every church, has recently been issued by Rev. T. W. Lewis, of Columbus, and Rev. W. B. Lewis, who has lately gone from us. We urge the brethren to heed

the call of these leaders and co-operate in carrying this enterprise forward to success. It will succeed if every pastor will explain the meaning of the movement and give his people a chance to assist on April 10. Let us unite in its promotion, and show the Church what Mississippi can do.

FAILED TO CARRY.

We learn that at the recent session of the Woman's Home Mission Society of the Mississippi Conference at Gulfport, the Woman's Memorial for the "full rights of the laity" failed to carry. This pleases, but does not greatly surprise us. We have never had any doubt as to where the conservative womanhood of the Church would stand on this question, if the issues involved were fairly presented for their consideration. Many of our most consecrated and gifted women already see the inexpediency of the movement.

1. They see it is not best for the men, who must be enlisted and kept at work if they are to be saved. Too many of them are already disposed to substitute the club for the house of worship. They need to be held on to, not relieved of responsibility and allowed to go free.

2. They see it is not best for the Church. The problem of the evangelization of the world is largely a money problem. We have the workers ready, but not the funds to send them. Being stronger physically, men are the wealth-producers, and hold in their hands the purse of Christendom. Without their interest and co-operation the coming of the kingdom of Christ must be long delayed. Hence, just at this time, when the Laymen's Movement is beginning to awaken them and they are commencing to knock at the doors of our Conferences, a scheme which would reduce rather than increase their numbers in the councils of the Church surely cannot be wise. Leaving out of consideration everything else, the woman's movement is at the present most inexpedient. It would hinder rather than help the work of human redemption. Thousands of the noble women of Southern Methodism clearly see this, and not for the mere sake of sitting in high legislative assemblies are they willing to imperil the sacred cause for which the Master died, and upon the progress of which the destiny of millions is contingent.

DR. H. R. SINGLETON, DEAD.

We regret more than we have words to express to chronicle the death of Rev. H. R. Singleton, an honored superannuate of the Mississippi Conference, which occurred at El Paso, Texas, March 25th, at 1 p.m. He was operated on for gall stones some three weeks ago, an extremely hazardous undertaking for one of his age, and for fifteen days his life seemed trembling in the balance, with the chances all against him. But on the 19th inst. he took a decided turn for the better and strong hopes of his recovery were entertained. A letter from his bedside to the Advocate last week represented him as being "cheerful, reading his old Bible, and happy in the faith." Messages from old friends were also said to be giving him much comfort and pleasure.

But the improvement was only apparent and temporary, and Dr. Singleton soon commenced to grow weaker under the tremendous strain, and, though he had the best of medical skill and all that loving and tender hands could do, was done, he gradually faded away from earth to become a citizen of the skies. His beloved wife and sons were with him, and no effort was spared to make comfortable and serene his closing hours.

Dr. Singleton was for thirty-six years a member of the Louisiana and Mississippi Conferences, and bore himself worthily in all the work of the ministry. He was a man of liberal education and uncommon gifts as a preacher. He had a rich and varied vocabulary, and possessed in an unusual degree the power of persuasive speech. His intellect was vigorous and comprehensive, and he was exceedingly happy as an expositor of the Holy Scriptures. He filled a number of responsible and difficult appointments, and would have graced any pulpit in the connection. Of the private life and personal characteristics of the deceased we knew but little. But we have heard him spoken of by his Conference comrades in terms of the highest esteem and affection. They represented him as a genial, faithful, lovable man, who had much of the mind of the Master and who ever walked worthy of his high vocation. There is

something inexpressibly beautiful in the way God's servants front the unknown future and pass into the sphere invisible. Death seems to cower in their presence, and they are more than conquerors in the resurrection power of Christ. Having wrought efficiently in many fields and done much to extend the divine kingdom, our brother has finished his course in triumph and ascended to the Father's House to dwell with his glorious Lord evermore.

His body was brought to Covington, La., and there laid peacefully away to await the trumpet blast and the resurrection morn. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit that they may rest from their labors, and their works do follow them.

PERSONAL.

Doctor and Mrs. W. B. Murrah, of Jackson, Miss., were in the city on Friday, the 25th inst. Dr. Murrah will spend the first Sunday in April at Carrollton, Miss., as the guest of Mr. J. R. Bingham.

Rev. J. E. Denson, presiding elder of the Lafayette District, preached a forceful sermon to a large audience at Estherwood, La., on Sunday evening last. This was his final discourse at that place for the current Conference year.

The press dispatches state that Rev. C. F. Emery has been transferred from Brandon, to Canton, Miss., where he will become the successor of the lamented W. B. Lewis. Who will succeed Brother Emery at Brandon, we have not yet been informed.

We make mention of the following brethren who lately have done appreciated work for their Conference organ: Rev. C. A. Northington, Ripley, Miss.; Rev. W. L. Broom, Oxford, Miss.; Rev. E. C. Sullivan, Belmont, Miss.; and Rev. G. W. Bachman, Winona, Miss.

Mr. W. Y. Webb, of Gloster, Miss., in renewing his subscription, writes of the Advocate in words highly commendatory, for which we thank him. He has been a subscriber for over forty years. We have an especial appreciation of these long-time friends of our paper.

Writing from Gillsland, La., on March 23, Rev. C. F. Staples sends an additional list of five subscribers. Referring to the status of things in his charge, he says: "God is very gracious to us on this work. We realize that his hand is directing, and the outlook is hopeful."

Rev. J. H. Holder, of Booneville, Miss., continues to have extraordinary success in his work. He says: "Our Sunday school is great. We are near the 300 mark in attendance, the enrollment going far beyond that. 135 adults, besides officers and teachers, were present last Sunday."

Rev. F. L. Applewhite, of Monticello, Miss., is having gratifying success in his present field of labor. He is sowing seed and reaping fruit therefrom. The Advocate makes grateful acknowledgment of its indebtedness to him for extending its circulation among his worthy parishioners.

A hard and capable worker is Rev. J. W. Campbell, of Fayette, Miss. He is well informed and observant of all the interests of connectional Methodism. But in looking abroad he does not forget things at home. We make grateful acknowledgment of six subscribers whose names he recently forwarded.

The Knight Templars of New Orleans, held their annual Easter service at the First Methodist Church last Sunday evening. The sermon, which was a notable utterance, was delivered by Dr. F. N. Parker, of this city. Dr. Parker also occupied the pulpit of Parker Memorial Church at 111 and the same day, and delighted the large audience which assembled to hear him.

From Pelahatchie, Miss., Rev. W. E. Dickens continues to sound out an optimistic note. In enclosing a check and the names of more subscribers to the business manager, he closes his letter with the following cheerful words: "We are still marching onward and feel sure of success this year. The Lord is with us."

From the well-named town of Prentiss, Miss., Rev. M. L. White has forwarded a number of names to join our subscription files. He is pleased with the strong Methodist note of the Advocate, and says we need to keep our doctrines before the people. In this we heartily agree with our good brother. Methodist theology is the soundest and most consistent in all the world.

Rev. T. J. Hopper has a large and laborious field at Sturgis, Miss., the membership of his charge numbering several hundred. He is wide awake and aggressive, and is seeking to lead his flock onward and upward. Among other things, he writes: "I will look after the Advocate to the best of my ability. I do not see how any Methodist can afford to be without his church paper."

The New Orleans District Conference will convene at the Parker Memorial Church in this city on Thursday of this week and continue through Saturday. Let the Methodists of New Orleans look in on the sessions and lend a hand in making the

occasion a memorable one. Dr. F. N. Parker, the accomplished presiding elder, will preside. All visitors will be cordially welcomed.

The First Methodist Church at Columbus, Miss., has 921 members. These, together with the 105 non-affiliated Methodists under his supervision, are quite enough to keep Brother Lewis busy, though he has the happy faculty of turning off work with remarkable dispatch. Columbus is now also quite a convention city. Seven large gatherings from over the State are expected to assemble there this year.

In this issue is contained a highly interesting communication from that peerless orator and prince of gentlemen, Dr. S. A. Stock. He wields a facile pen, and as a letter writer has no equal in the Church. In the name of the Advocate's thousands of readers, we thank him for favoring us with this brilliant piece of correspondence, and we sincerely hope that he will remember us again at no distant day.

Dr. F. S. Parker, the accomplished assistant editor of the Epworth Era, has recently been confined to his room with an attack of rheumatism. He has a host of friends in New Orleans and the Louisiana Conference who will be grieved to learn of his illness, from which we hope he may promptly recover. If he has not already done so, he is held in universal esteem by the Methodists and people generally of this section.

Rev. L. C. Wilson, of Franklinton, La., was an appreciated caller at the Advocate office Tuesday of this week. He came to the city with Mrs. Wilson, who was seeking medical treatment, and who, we are pleased to state, is doing well. We congratulate Brother Wilson on the addition of a fine baby-girl to his family. He could not say too much about the kindness of the people of Franklinton to himself and wife in their troubles.

Rev. W. N. Duncan, of Batesville, Miss., favored us with a fine list of subscribers a few days since. It is Brother Duncan's invariable habit to look faithfully after all the work of the Church in his charge. There is no more gifted or promising young preacher in Mississippi, and in the person of Sister Duncan he has a help-meet who apparently was "predestined" for the itinerancy, so admirably does she meet every duty devolving upon her as the mistress of the manse.

The many friends of Dr. W. C. Black, of the Mississippi Conference, will greatly regret to hear that the state of his health is such that at his request he has been relieved of his charge at Edwards, Miss. His physician insisted that he should have complete and immediate rest from pastoral work while recuperating. The Doctor will make his home at Hattiesburg. We sincerely trust that he may speedily regain his accustomed vigor and soon be able to resume his loved employ.

To Rev. Osmond S. Lewis, of Hattiesburg, we are indebted for the following appreciated news items: "The new Main Street Church of this city is nearing completion, and the congregation will worship there on Easter Sunday. We all rejoice with Dr. Watkins and his people in their success in being able to occupy their beautiful and commodious building. Brother G. H. Thompson, of the Court Street Church, has been seriously indisposed with la grippe for some time, but is now improving."

We acknowledge the reception of an appreciated invitation to attend the opening of the Wesley Memorial Church, Atlanta, Ga., April 6 to May 1st. An elaborate and extended program has been prepared for the occasion. Among those who will take part in the exercises are Bishop W. A. Candler, Rev. Lincoln McConnell, Dr. and Mrs. H. M. Hamill, and Rev. J. M. Simon, D. D., of Manchester, England. We congratulate those having the movement in charge upon the completion of this great institutional structure.

We thank Rev. C. C. Wier, of Franklin, La., for a neatly printed program of his Easter service. The musical feature was made prominent, as is usually done on that occasion. We note especially that a solo was rendered by Miss Willia Foster, who, if we mistake not, is a daughter of United States Senator Foster, whose home is at Franklin. We were also pleased to see that Rev. W. W. Holmes, of this city, who lately has been quite ill, but who has been spending some days with Brother Wier, was able to take part in the exercises.

Rev. H. C. Edmondson, in making a remittance to cover the cost of subscriptions secured, heartily endorses the editor's position on the woman's memorial and other questions. We appreciate our brother's kind words. We have had many like them from all over the Church, and from Bishops and men eminent in the connection, as well as from those serving in obscure fields. Not a few have come from elect women. But we have refrained from publishing them, because we have always thought it most unbecoming in an editor to fill his columns with communications in praise of himself.

Under date of the 22d inst., Rev. J. E. Denson, of Lafayette, La., writes: "The many friends of Rev. S. D. Howard, our pastor at Eunice, La., will regret to hear of the death of his son, George, who was stricken with pneumonia some six weeks ago, and grew steadily worse unto the end, which came at 9

p. m. Monday, the 21st." We profoundly sympathize with our bereaved brother and his sorrowing family, and pray that the loving arms of the Heavenly Father may encircle and uphold them. At such a time, how unspeakably precious are the glorious truths of the gospel!

Brother C. H. Ellis, of Sharon, Miss., has recently been at work for the Advocate in his community. We thank him for what he has done, and shall endeavor to make our paper a worthy beneficiary of his kindness. May the Lord bless and prosper him!

If we mistake not, Rev. O. L. Savage stands next to Brother Lagrone in the number of subscribers secured to the Advocate. Already he has sent over fifty, and still they come. We wish the sovereign State of Mississippi were full of Savages of his kind.

It was our very great pleasure to spend Easter Sunday at De Ridder, La., where we discoursed to two large audiences and assisted in the dedication of our new church at that place. To Rev. J. W. Booth and his estimable congregation we are indebted for every possible courtesy and kindness. We hope to write a more extended account of the trip and the exercises of the occasion for our next issue.

Rev. J. T. Murrah, of Sardis, Miss., remembered us with a fine club of subscribers on the 24th inst. It is needless to say that he has things well in hand in his delightful charge. His salary has been increased \$150, and his people are painstaking to show their appreciation. Brother Murrah erected at this place last year one of the handsomest churches in North Mississippi. We are pleased to note that he speaks in terms of the highest appreciation of his faithful presiding elder, the Rev. W. M. Young.

We were deeply grieved to learn of the death of Mrs. Cordella Strong Weissinger, of Hernando, Miss., which occurred a few days since at the ripe old age of 83 years. She was a Methodist of the old type, of whom the world is not worthy—true, faithful and devoted to the work of the Master. She was the mother of our dear friends, Dr. W. S. Weissinger, of Hernando, and Mr. J. R. Weissinger, of Shelby, Miss., to whom our heart goes out in tenderest, deepest sympathy in this hour of sore bereavement. A memoir of our translated sister is in hand, and will appear in the near future.

We were much pleased to have Mr. H. L. Baker, in company with Brother Atkinson, call at the office a few days since. He is with the Baker-Wakefield-Cypress Company, at Plattenville, La., a concern which does a very large business. He is superintendent of the Methodist Sunday school at that place, which has an adult Bible class of 26 and is up-to-date in every respect. It makes us happy to see them, these busy men who take time to do something for the Master. Brother Baker has lately had Mr. and Mrs. T. V. Elzey, of New Orleans, as his appreciated guests for a few days.

As he goes over the territory under his supervision, looking after the other interests of the Church, Rev. T. J. O'Neil, of the Newton District, is also painstaking to present strongly the claims of the Advocate. Nor does he find his work in behalf of the Conference organ in vain. We are highly appreciative of the substantial assistance which, from time to time, he has given us in the way of new subscribers, and we pray that God may vouchsafe to bless every effort he may put forth to extend the divine kingdom. In the religious, as well as in other realms, it is the man of initiative and industry who achieves results that are worth while.

From Monday's Times-Democrat we take the following: "Large crowds attended the services yesterday at the Felicly Street Methodist Church. The music was under the direction of the organist, Mrs. Perry Roehm. At night Mr. T. O. Adams sang an illustrated solo, The Holy City. In the morning, the pastor, Rev. Albert S. Lutz, preached on 'The Resurrection,' and at night presented beautiful stereopticon views of the death, burial, resurrection and ascension of Christ. These services, in which the stereopticon is used, have proven their power to draw, and will be used every Sunday night. The subject for next Sunday will be 'The Early Ministry of Christ.'"

From a Covington, La., dispatch to the Picayune of the 28th, we appropriate the following: "Rev. J. T. Sawyer, D.D., a well-known Methodist minister, who for the past twenty-five years has been prominent in the affairs of his Church in this State, and on several occasions has been its chosen representative in the General Conference, filled the pulpit of the Gibson Street Church twice to-day, preaching to large congregations. He announced his acceptance of the local pastorate, and spent some time with the officials planning for an advance movement among the membership of the church. The plan of grouping the churches in this parish will be changed. Dr. Sawyer will have charge of the churches at Covington, Mandeville and Madisonville. Rev. T. V. Peters, who at present serves the Mandeville congregation, will preach at Slidell and Pearl River, and a new minister will be selected to preside over a new charge to be known as the St. Tammany Circuit, composed of the churches at German settlement, Fitzgerald, Tallers, Bush and Talisheek, with the possibility of several additional preaching places."

IMPORTANT!

Write this very day for your copy of the Van Antwerp Seed Catalog—Free.

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Everything in seeds. Van Antwerp's seeds never disappoint you.

Clip and mail this "ad" with 25 cents and we will mail you TEN 6c papers of our selection of choice seeds

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Hardy and Decorative! Nursery stock to meet every requirement of the Southern planter and householder. All kinds of Fruit and Economic trees and plants adapted to the South and the Tropics.



Bamboos and Grasses, Palms, Ferns, Water Lilies, Shade Trees, Shrubs, Vines, Bulbs and hosts of odd plants from all over the world—in fact, the greatest collection in the South, gathered together in the past few years.

Our handsome illustrated catalog of 17 Depts., tells all about them, and when to transplant, etc. Write now and we will send a copy FREE!

If you have any special needs to meet in laying out your grounds, send us details and we will cheerfully furnish information.

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And We Will Send Free, to Prove That it is the Most Effective External Cure for Rheumatic Pains and Aches, a Special BOTTLE OF



Confident that it will do for you what it has done for others, and that to use it is to praise it, as does the writer of the following grateful letter:—

"With muscular rheumatism I suffered to the extent that even to control the pen held in my right hand was impossible at times. On one such day I first used Minard's Liniment. No indorsement could come from a worse sufferer or more grateful heart than mine. G. W. D'Vys, Cambridge, Mass." Send a postal to Minard's Liniment Co., So. Framingham, Mass.

Marriages.

March 9, 1910, at the home of the bride's father, Rev. H. B. Gilmore, Hattiesburg, Miss., by Rev. O. S. Lewis, Mr. LESLIE McNAIR and Miss GEORGIA GILMORE, both of Hattiesburg, Miss.

March 20, 1910, at the home of Mr. M. S. Dennis, Hattiesburg, Miss., by Rev. O. S. Lewis, Mr. A. B. DENNIS and Miss BESSIE FAIRLY, both of Hattiesburg, Miss.

Jan. 2, 1910, at the home of the bride's parents, Hermanville, Miss., by Rev. W. L. Blackwell, Mr. W. M. ASHLEY, of Rodney, Miss., to Miss LIZZIE LORD, of Hermanville, Miss.

On March 19, 1910, at the home of Mr. and Mrs. E. Segrest, Hervey, Miss., by Rev. W. L. Blackwell, Hermanville, Miss., Mr. MARSHALL G. MACKAY, of Hervey, Miss., to Miss NORMA E. GILLEYLEN, of Ruth, Miss.

March 20, 1910, at the home of the bride's parents, Barland, Miss., by Rev. W. L. Blackwell, of Hermanville, Miss., to Mr. J. LAWRENCE, of Carlsle, Miss., to Miss SUSIE HOUSTON.

DON'T BE WITHOUT WATER.

There is no need of the property holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

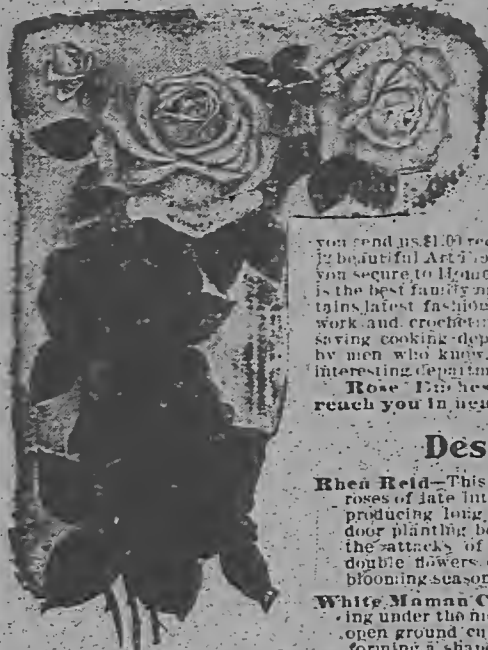
We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—Dean Farrar.

Grace M. Gallaher, Arthur E. McFarlane, Frank Lillie Pollock, Franklin Welles Caikins and Alice Louise Lee are all contributors of stories to the March issues of The Youth's Companion. Alice Louise Lee's is an Easter story, "In the Pew of the Usher," and appears in The Companion's Easter Number, which pictorially and in the matter of contents will be noteworthy.

A Doctor in the Family.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., answers so many useful purposes in the like a doctor in the family. Its timely use saves, not only much suffering and time, but also physicians' bills. Cuts, aches, inflammations, swellings or any other soreness can be quickly alleviated by the application of Royaline Oil, the great antiseptic. Price 25c. a bottle. At your druggist.

5—Everblooming Roses Free—5



Five Choice Hardy Everblooming Rose Bushes. Each of these roses are of a different color and variety and with ordinary care will bloom the first season planted. They are the kind which bloom every month of the growing season, producing great masses of large beautiful flowers, exquisite in form and delicious perfume. Don't miss this grand opportunity to have five of the finest roses grow in your garden this summer.

We will send these Five Choice Hardy Everblooming Rose Bushes to you absolutely free, delivery charges all paid when you send us \$1.00 received from giving away FREE 4 packages of 12 beautiful Art Floral post cards with each one year subscription you secure to Home Life magazine at 25 cents a year. Home Life is the best family magazine published for 25 cents a year and contains latest fashions, popular music, instructions in fancy needle work and crocheting, interesting short and serial stories, money-saving cooking department and editorials of unusual importance by men who know, together with many other instructive and interesting departments.

Rose Bushes ready for planting. Guaranteed to reach you in healthy condition.

Description of Roses.

Rhea Reid—This new rose is considered one of the finest of all roses of late introduction, growing vigorously and rapidly and producing long graceful branches. It has no equal for out door planting being perfectly hardy and almost impervious to the attacks of disease or insects. Great masses of large, double flowers of rich velvety red are produced the whole blooming season.

White Maman Cochet—This is a rose for everybody, succeeding under the most unfavorable conditions. It is excellent for open ground culture, growing rapidly and vigorously, quickly forming a shapely bush covered with beautiful, clean cut foliage of a dark green. The blooms of pure snow white are beautiful in form from bud to open flower and unsurpassed in size or quality by any other variety.

Miss Franchese Kruger—A peerless rose in every respect. It is distinct in habit of growth, thriving under very adverse conditions. A fine grower of compact bushy habit, having a wealth of beautiful dark foliage. The flowers when in full bloom are of immense size and perfectly double, unequalled in beauty by any other rose of a deep rich coppery yellow.

Pink Maman Cochet—A rose to excite the envy of everyone. For out door planting this rose stands first as a strong vigorous grower, rapidly producing a large shapely bush, densely covered with deep green foliage. It is extremely hardy and produces such great masses of beautiful flowers as to almost hide the bush. The large superb flowers are perfectly formed, delicately tinted a silvery rose, touched at the center with a golden yellow.

Blumenachmidt—A winning rose, capturing the first prizes wherever exhibited. For general planting, it has no superior, growing vigorously and rapidly, soon forming a healthy compact bush, which blooms steadily through the season. The flowers when in full bloom are of immense size and perfectly double, unequalled in beauty by any other rose.

Extra Special Offer to You.

In addition to the Five Choice Hardy Everblooming Rose Bushes offered above we will also send free Four Hardy Shrubs and Vines: Hydrangea Alba Grandiflora; Spiraea Van Houttei; Albrea; Honeyuckle Haili's Japan, when you send us your club of 4 one year subscriptions to Home Life with 25 cents for each subscription.

A Garden of Roses for You Hardy flowering shrubs—beautiful climbing vines—all ready for planting and delivered free in a healthy growing condition. Have beautiful flowers blooming in your garden all summer with exquisite healthy vines climbing your porch or over the fence. Don't fail to take advantage of this offer. We want everyone who reads Home Life, together with their friends to have these beautiful plants. This is not a seed offer, but gives you free, hardy growing plants ready to put into the ground. Don't delay. Plant early. Get the best results. Most perfect bloom. Sweetest flowers.

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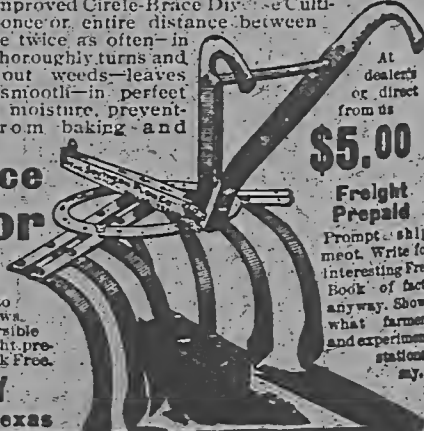
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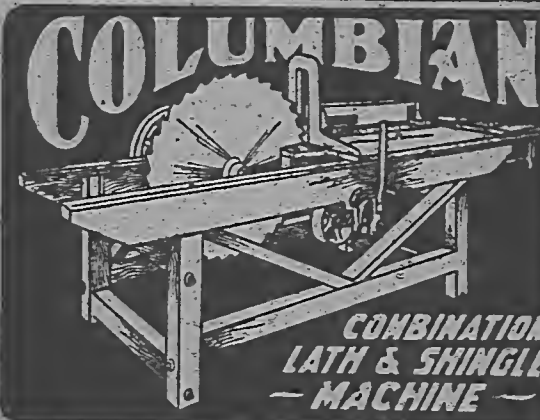
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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JAMES A. WILLIAMS was born in Alabama, but he was reared and spent most of his life in Scott County, Miss., in which county he died Nov. 24, 1909, in his 64th year. He joined the Methodist Church in September, 1867. He was twice married. Several children were born to him, one of whom, Rev. J. E. Williams, is a useful member of the Mississippi Conference. During his life he passed through many deep sorrows. He was left an orphan at the age of four years, father and mother both dying the same week; also a brother and sister. He lived to bury both of his wives. He bore his sorrows with Christian fortitude, submitting meekly to the divine will. He was foremost in every movement for the upbuilding of his community. Almost without education himself, he stood for better schools and longer terms. He loved truth and hated falsehood; impure and profane language he could not tolerate. He never forgot that he was a church member and a Christian man. His life commanded the respect and esteem of all who knew him. When the end came his faith in Christ was unshaken. He died as he had lived, a Christian.

W. J. DAWSON.

FRANKLIN NAPOLEON WHITTINGTON was born Dec. 18, 1880, and died Feb. 22, 1910, being thirty years, four months and two days old. He was the son of John and Victoria A. Whittington, who live at Woodland Church, near Gloster. He was married Dec. 23, 1902, to Miss Nina Sullivan, the youngest sister of our brother, Rev. W. M. Sullivan. He died at his home at Dayton on the Y and M. V. railroad. Brother Frank, as we called him, was a consistent member of our church. The last Quarterly Conference of his circuit had made him a steward. I was in his home on my official visit to Dayton last year, and found him loyal to his church and hospitable to the preacher. His home was the stopping place for the preachers who preached in the little school house on the hill at Dayton. Those who knew him best say that he was always good—a good boy—a good young man, a successful man in his business and true to his God, kind and loving in his family. One who nursed him through his last illness, though not a relative, nor even an old acquaintance, told me that he had learned to love Frank like a brother. He was ready to go, and went fearlessly into that beyond, leaning on the Christ. We buried him in the little graveyard at Woodland, a pretty spot, near his parental home. His father and mother, wife and three children survive him. To these our hearts go out, and for them we pray the comforting from above.

H. WALTER FEATHERSTUN.

At the home of his son, Mr. J. E. Meek, Rolling Fork, Miss., on Oct. 22, 1909, just as the sun reached its zenith, the spirit of WM. THOMAS MEEK went home to God. He was born in Marshall County, Miss., Apr. 17, 1838, but in early life moved to Tate County, where he lived till a few months before his death. On Aug. 25, 1869, he was married to Miss Mary E. Moore. To this union, which lasted nearly forty years, four children were born, two of which, Mr. J. E. Meek and Mr. T. S. Meek, survive him. His faithful companion was taken May 3, 1909. He then left his home in Coldwater to be under the loving care of his devoted children, but in less than six months, his spirit went to join his wife, and his body was laid beside hers in Brook's Chapel Cemetery, near Coldwater. A good man has gone. His Christian in-

tegrity and sterling honesty commended him to all who knew him. In 1856, he professed faith and joined the Methodist Church. While he was not demonstrative, he had deep religious convictions and maintained a high standard of Christian living. He loved his church and enjoyed discussing the doctrines peculiar to its faith. He delighted in the services of the sanctuary and as long as his health would permit, was a regular attendant upon Sunday school and the preaching of the Word. We look forward to a happy meeting beyond the river.

V. C. CURTIS.

MRS. ELIZABETH DEAN McKNIGHT was born June 26, 1843, died February 25, 1910, age 66 years, 7 months and 29 days. She was married to Howard McKnight in 1860. Of this union were born twelve children, six sons and six daughters. One daughter died in childhood, the others survive her. Her husband died in 1886, leaving her with this large family to rear. Nobly did she perform this duty—modest and unassuming, but intense in her labors. Neither did she try to perform her arduous duties without taking her Lord as her counsellor. Sister McKnight professed religion early in life and became a member of the M. E. Church, South. She was in the organization of our Church at Colfax in 1881. She was more than loyal. She felt a deep interest in her Church up to the end of life, and gave liberally of her means to its support. As to her Christian state she was confident. She had the full confidence of her friends and neighbors. Her six sons are manly men. Some of them are Christians, and in answer to their mother's prayers we expect each of them to become valiant soldiers of the cross. Her daughters are lovely Christian women. The influence from this saintly life, alone through her children, bids fair to be immeasurable. Sister McKnight was confined to her bed the last few months of her life. Her every need was supplied. Her children gave her the closest personal attention. But now that she is gone, what have we left? The heritage of a stainless and noble life well spent, and the assurance that she is with her Lord and the loved ones gone before, there to await the dear ones left behind. Yes, she has made it possible for her Savior to say: "Well done, thou good and faithful servant; as thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

H. W. LEDBETTER.

MISSISSIPPI CONFERENCE BROTHERHOOD.

Brother C. W. Crisler has resigned as secretary of the Brotherhood and I have appointed Brother J. L. Nell, of Lennan, to act until an election can be had.

J. M. WEEMS,

Laurel, Miss., March 15, 1910.

COLUMBUS DISTRICT CONFERENCE—APRIL 27-29.

I will thank the pastors of the Columbus District if they will kindly send me the names of delegates to the District Conference at Mayhew who intend to come. Hospitality abounds for this occasion, but meaningless names will trouble our committee. Give us the real people—they are wanted. Sincerely,

A. H. WILLIAMS

Mayhew, Miss., March 15.

FARM SEEDS.

Write Vineyard Farm, Griffin, Ga., for description etc., of Cook's Improved cotton seed, Marlboro corn and Apple oats. These are well known, and recommended by the different state expt. farms, as the best on the market. We plant no other and give no other and have our own machinery to keep them pure. The Government has bought large quantities from us for distribution, which proves the character of our product. Cotton seed \$1; oats \$1; and corn \$2 per bu. f. o. b. Griffin, Ga. Orders filled promptly.

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NORTH MISSISSIPPI CONFERENCE

Oxford Dist.—Second Round.

Water Valley, First Ch.	Mar. 27, 28
Holly Springs	Mar. 30
Paris, Ct., at Pine Valley	Apr. 2, 3
Abbeville, at Union Hill	Apr. 9, 10
Oxford	Apr. 10, 11
Red Banks, at Mahon	Apr. 16, 17
Potts Camp, at Winborn	Apr. 23, 24
Grenada Ct., at D'k Hill	Apr. 30, May 1
Coffeeville, at C.	May 7, 8
Holly Spgs. Ct., at Sylvestria	May 14, 15
Waterford, at Asbury	May 21, 22
Charleston, at C.	May 28, 29
Grenada	June 5, 6
Ashland, at Salem	June 11, 12
Lafayette, at Old Liberty	June 17
Toccapola, at Salem	June 18, 19
Randolph, at Spg. Hill	June 21
Dist. Conf. at Abbeville	May 11, 13

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Second Round.

Sardis	Mar. 26, 27
Byhalia, at Emory	Apr. 1
Wall Hill, at Grubb Hill	Apr. 2, 3
Como	Apr. 9, 10
Tyro, at Tyro	Apr. 16, 17
Cockrum, at Ind.	Apr. 23, 24
Coldwater, at Love	April 30, May 1
Hernando, at Horn Lake	May 1, 2
Mt. Pleasant, at Marshall Institute	May 7, 8
Long Town, at McGees Chapel	May 14, 15
Eureka, at Love Joy	May 21, 22
Olive Branch, at Cen. Hill	May 27
Pleasant Hill, at Lewisb'g	May 28, 29
Senatobia	June 4, 5
Arkabutla	June 8
Crenshaw	June 9
Batesville	June 11, 12
Enid	June 17
Courtland	June 18, 19

W. M. YOUNG, P. E.

Winona Dist.—Second Round.

Greenwood	Mar. 27
Belzoni, Friday	Apr. 1
Itta Bena	Apr. 3
Moorehead, 7:30 p. m.	Apr. 3
Kilmichael, at Lodi	Apr. 9, 10
Tom Nolen, at Walthall	Apr. 16, 17
Carrollton, at S. Chpl.	Apr. 23, 24
Winona Ct., at B. Spr.	Apr. 30
Mars Hill, at Mars Hill	May 1, 2
Schlater, Friday	May 6
Webb, at Watson	May 8, 9
Ruleville, at Drew	May 15
Lambert, at Porchman	May 21, 22
Tutwiler, at Glendora	May 28, 29
Minter City, 7:30 p. m.	May 29
Enora, at Maben	June 5
Slate Springs, Tuesday	June 7
North Carrollton, Friday	June 10
Inverness	June 11
Indianola	June 12

E. S. LEWIS, P. E.

Aberdeen Dist.—Second Round.

Okolona ct., at Thompson's Memorial	Mar. 26, 27
Aberdeen	Mar. 27, 28
Palestine, at Ebenezer	Apr. 2, 3
Pontotoc, at P.	Apr. 3, 4
Verona, at Palmetto	Apr. 9, 10
Tupelo	Apr. 10, 11
Montpelier, at Palestine	Apr. 16, 17
Houston	Apr. 17, 18
Okolona ct., No. 2, at Union	Apr. 23, 24
Okolona	Apr. 24, 25
Pittsboro, at Pine Ridge	Apr. 30, May 1
Vardaman and Calhoun City, at C. C.	May 1, 2
Nettleton ct., at Shiloh	May 7, 8
Amory and Nettleton, at A.	May 8, 9
Smithville, at Greenbriar	May 7, 8
Greenwood Springs	May 11
Fulton, at Friendship	May 14, 15
Tremont	June 4, 5
Houlka	June 10
Derma	June 11, 12
Buena Vista	June 18, 19
Pralrie	June 19, 20
Dist. Conf. at Pontotoc	June 21, 24

JAS. H. FELTS, P. E.

Corinth Dist.—Second Round.

Corinth Ct., at Box Chapel	Mch. 26, 27
Kossuth Ct., at K.	Mch. 27, 28
E. Booneville Ct., at Siloam	Mch. 31
Wheeler's Ct., at Lebanon	Apr. 2, 3
Rienzi Ct., at Thrasher	Apr. 9
Guntown, at Saltillo	Apr. 10, 11
Rainey Mis., at Bethel	Apr. 15
Myrtle Ct., at Friendship	Apr. 16
Belden Ct., at Chesterville	Apr. 17, 18

N. Albany Ct., at Ingomar	Apr. 23, 24
N. Albany Sta., at N. A.	Apr. 24, 25
Hatchie Miss., at Paines Ch.	Apr. 30
Jonesboro Ct., at Brownfield	May 4, 2
Dumas Ct., at Jacobs Ch.	May 7, 8
Ripley and B. M., at Ripley	May 8, 9
Dry Run	May 14, 15
Tishomingo Ct.	May 20
Mooreville Ct.	May 21, 22
Marietta Ct.	May 26
Mantachie Ct.	May 28, 29

BEN P. JACO, P. E.

Durant Dist.—Second Round.

Lexington	Apr. 4
Sidon	Apr. 5
Vaiden	Apr. 9, 10
West	Apr. 16, 17
Durant	Apr. 24
Pickens	Apr. 25
Ebenezer	Apr. 30, May 1
Kosciusko Ct.	May 7, 8
Kosciusko Station	May 8, 9
Rural Hill	May 14, 15
Louisville	May 21, 22
Chester	May 28, 29
Ackerman	May 29, 30
Poplar Creek	June 4, 5
Sallis	June 11, 12
McCool	June 18, 19
Black Hawk	June 25, 26

N. G. AUGUSTUS

Greenville Dist.—Second Round.

Greenville	Mar. 13, 14
Arcola & Hollandale, at H.	Mar. 20, 21
Glen Allan, at G. A.	Mar. 27, 28
Lula and Lyon, at Lyon	Apr. 2, 3
Cleveland ct., at Skene	Apr. 9, 10
Cleveland	Apr. 10, 11
Boyle, at Dockery	Apr. 12
Coahoma, at Dubbs	Apr. 16, 17
Jonestown, at J.	Apr. 19
Lake Cormorant, at L. C.	Apr. 21
Clarksdale	Apr. 24, 25
Leland	Apr. 26
Tunica, at Robinsonville	May 1, 2
Rosedale	May 8, 9
Hillhouse, at Hillhouse	May 15, 16
Shaw, at Merigold	May 22, 23
Gunnison, at Kuhn	May 28, 29
Friar's Point	June 5, 6

W. W. WOOLLARD, P. E.

Columbus Dist.—Second Round.

Macon	Mar. 13, 14
West Point	Mar. 20, 21
Crawford, at Soule's Chap.	Mar. 26, 27
Brooksville, at New Bethel	Apr. 3, 4
Shuqualak, at Cooksville	Apr. 10, 11
Sturgis, at Bethel	Apr. 16, 17
Cedar Bluff, at Phoebe	Apr. 22
Mathiston, at Providence	Apr. 23, 24
Mayhew	Apr. 29
Winstonville, at Macedonja	Apr. 30, May 1
Columbus, First Church	May 8
Columbus, Second Church	May 8
Starkville ct., at Steel's C.	May 14, 15
Hebron, at Cochran, Ala.	May 22, 23
Columbus ct.	May 28, 29

The District Conference will be held in Mayhew April 27th.

J. E. THOMAS, P. E.

"I tell you I won't have this room," protested the old lady to the boy in buttons who was conducting her. "I ain't a-goin' to pay my good money for a pigsty with a measly little fold-in' bed in it. If you think that jest because I'm from the country"—Profoundly disgusted, the boy cut her short. "Get in, mum. Get in," he ordered. "This ain't yer room. This is the elevator."—Selected.

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"I could not lie on either side, my heart fluttered, and I was so weak I could scarcely walk. Dr. Miles' Heart Remedy did wonders for me. I can sleep, eat, and do more work than I have in ten years."

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Short, quick breath—when going up stairs, singing, or when you are angry or excited means that your heart action is weak.

Dr. Miles' Heart Remedy is a safe, sure remedy for these symptoms. It strengthens and builds up the weakened nerves and muscles.

The first bottle will benefit; if not, your druggist will return your money.

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RIDERS AGENTS everywhere are making big money exhibiting and selling our bicycles. We are cheaper than any other factory.
TIRES, Coaster-Grubs rear wheels, lamps, repairs and all sundries at half price. Do not wait, write to-day for our special offer. Mead Cycle Co., Dept. M. 74, Chicago.

FITS CURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German. American Institute, 984 Grand Ave., Kansas City, Mo.

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine."

"Now I am in better health than in three years."

Try Cardui.

Sunday School

By W. B. Campbell.

LESSON FOR APRIL 3, 1910.

THE POWER OF FAITH.

Matt. ix:18-34.

Golden Text: "All things are possible to him that believeth."—Mark ix, 23.

Jesus was still at the feast at Matthew's house, when some of John the Baptist's disciples came to him, asking why his disciples did not fast, as did John's disciples and also the Pharisees. John being in prison was sufficient reason for his disciples fasting. The Pharisees fasted because it was a part of their outward and formal manner of expressing their piety. The answer made by the Master was applicable to both, that as he was with them there was no cause to fast, but when the time came when he should be taken away then his disciples would fast. Jesus may have alluded to himself as the bridegroom because John had also referred to him as such—John iii:29. The figure of mending an old garment with a piece of new cloth, and the putting of new wine into old bottles, teaches that he who becomes a disciple of Christ will not cling to his old way of living, but so live that their "whole spirit and soul and body be preserved blameless."

While Jesus was still speaking to John's disciples, there came to him a ruler, bowing down and worshipping Jesus, saying, "My daughter is even now dead, but come and lay thy hand upon her, and she shall live." This was faith, and it came to the ruler just as it may come to anyone; the ruler knew how Jesus had healed the Centurion's servant, there at Capernaum, only a short while before; and also how Simon's mother-in-law was cured of a fever; and of the many other wonderful miracles Jesus did among the sick, lame and blind. We can read of all this and believe too, for "faith cometh by hearing, and hearing by the Word of God." The Spirit will quicken our hearing into a living faith. Jesus saw the ruler's faith and at once arose from the table and followed him. The whole multitude also followed; Mark relates that so many followed that they thronged him, crowding closely behind him in the road. As they were hurrying along there was a woman who joined in the crowd and began to press her way through so as to get near the Master. As she struggled along she was saying to herself: "If I may but touch his garment, I shall be whole." This was great faith. She was incurably afflicted, having spent all her living for doctors and medicine. She was also a social outcast in the eye of the Mosaic law; and she must approach "The Great Physician" secretly, hiding herself in the crowd. At last she was close to Jesus; she reached out and touched his coat, and she was well that instant. She intended to get away as secretly as she came, but before she could turn to go she heard Jesus call out, "Who touched my clothes?" The woman stood fearing and trembling, hoping still to elude detection. The disciples answered, "Thou seest how the multitude throng thee, and sayest thou, 'who touched me?'" Jesus was still looking around him to find the one he knew had been blessed. In the meantime, the woman resolved to make confession; so she came and fell at Jesus' feet and told him all the truth. Jesus said to her, "Daughter, thy faith hath made thee whole," meaning that it was not the act of touching his clothes, but the faith, the same faith that first urged her to go out from her lonely home, out among the curious, unfeeling crowd, and in secret believing that as Jesus had done so many works of love and kindness, only a touch of his clothes would be enough for one who hardly dared to go abroad, much less ask his mercy in public. What she did was the outcome or fruits of faith. A Christian life with all its duties, attending divine services, actively in church work, liberal contribution to

pastor's salary and conference claims, does not add one iota to salvation. Such a life is only the fruit of the tree that was started in growth when the heart said, "I believe, O help thou my unbelief?"

As Jesus and the following multitude resumed their way to the ruler's house, they were met by one coming with a message to the ruler, saying, "Thy daughter is dead, why troublest thou the Master any further?" Jesus heard the message and said to the ruler: "Be not afraid; only believe." Then, by his wonderful power, the multitude was caused to stop, and only Peter and James and John went with him to the ruler's house. As they entered they heard the funeral music and the wailing of the mourners. Jesus said: "Why make ye this ado and weep? The damsel is not dead, but sleepeth." And they all laughed him to scorn.

Where Jesus is there is no death. There was no death as he stood beside the widow's son of Naim. There was no death as he stood at the sepulchre with Mary and Martha and called to Lazarus to "Come forth." The laughing scorners had this yet to learn. Then Jesus, taking the father and mother of the little girl, went into the room where she lay, and going to the side of the bed, he took her by the hand; just as he had taken the hand of Peter's mother-in-law, and she arose and walked about. This was a notable miracle, the prominence of the child's father making it tend to increase his already wide-spread fame. This was answering a father's prayer for his child. A father or a mother's prayer is sure of an answer sometime, in God's time. Loving parents may have long passed away from earth before their prayer's for their children were answered, but they knew of the answer in heaven, their eternal home.

Jesus and his three disciples left the ruler's home and going on their way they were followed by two blind men who called on his mercy in words that were a confession of faith in Jesus as the Messiah. "Thou son of David," they said, "have mercy on us." He had never been so addressed before; so he went to a nearby house and the blind men followed. "Believe ye that I am able to do this," said Jesus. "Yea, Lord," was their ready reply; then in response to their faith was their sight given them, for Jesus touched their eyes, saying, "According to your faith be it unto you." They had faith; their sight was given them, and as they were going away Jesus charged them to tell of it to no man—why? It may have been because his wonderful miracles and his more wonderful teachings were enough to incline this simple-minded people to think more of him than of the love of the Father who sent him.

Jesus' miracles were a union of mercy and power, to show mankind his mission on earth. There was no disease that could not be driven away by his word; yet he taught, that unless the afflicted believed on him, he could do nothing for them. And now, there are none so deep in the mire of sin that, if they come to him in faith, but he will make them spotless and pure, giving them his own righteousness.

One more work of love and mercy for this busy day: As they went out of the house, some brought to him a dumb man, possessed with a devil; the necessary faith in this case was in the kind friends who brought the man. Jesus did not question them, but by the power of his word cast out the devil, and the man spake. Again were the multitude filled with wonder, saying: "It was never so seen in Israel;" but the Pharisees said—well, let us not add what they said; but rather close this lesson with praise to God for giving us such a loving Savior, in whom, if we believe, we have eternal life.

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Epworth League

LESSON FOR APRIL 3, 1910.

Topic: "The Sabbath Rest and the Weekly Toil."

Scripture References: Luke xlii: 56; Mark ii: 23-28; Luke vi: 6.

The thing about the Sabbath day which gives it its most endearing attraction is what the Scribes and Pharisees had forgot, that it was intended along with so many other gracious things to be a blessing to man. If indeed it did commemorate God's resting at the end of the days of creation, it anticipated one of the greatest needs of life—rest. No institution of God was made for itself, but all with the same beneficent design—the good of human life. The ten commandments, the Bible, the sacraments, in their origin, had in view the highest good of God's creation. If, indeed, God has been jealous of the sanctity of this day, it has not been for the day itself, but for the good things through all time it has brought his children. Therefore, the fact that the Jews had made a burden of the day by holding in with a thousand traditional regulations which made its coming a cross, in place of a blessing, found no sympathy in our Lord's mind.

There have been two extreme views of the Sabbath which seem to me both to have broken its sacredness. The one is the view we have just spoken of, which made it a burden, which would seem to have placed one on such a strain for fear he should in some manner violate its sanctity, as to make him miserable instead of happy. The other is one of extreme looseness, which by throwing the gates wide open and admitting it right to do anything one pleases to do, if allowed to have its way, would totally destroy its sacredness for themselves and everyone else. As Epworth Leaguers, we shall doubtless find that in our own day the tendency is to forget and violate its sacredness, and that we shall have small difficulty with the former extreme. Let us notice some phases of value to us.

In the first place, as a day of rest of body and mind from the wearing labor of six days. If humanity had not needed it God would not have given it. It seems to me that its enjoyment as a day of rest will depend very largely on the fidelity with which we have done our six days' work. The great need, doubtless, to many who rise early to violate its sacred hours, is the need of six days of real work to make them know the delights of a returning Sabbath morning. A proper consideration for their own bodies would take away many unnecessary trips, deliberately planned and begun on the Sabbath day, often because the fare is cheap. Many a man and woman has sold its sanctity for the paltry sum of one dollar. The Galilean

women who gathered their spices to anoint his body and then reverently waited the passing of their Sabbath, after the strain and sorrow of those preceding days, needed every moment of those holy hours, to refresh their weary bodies and anxious hearts, with which they had so faithfully followed their Lord.

In the second place, as a day of refreshment to the religious nature—the soul needs rest as well as the body. There is something in the very atmosphere of one of our Sabbaths, where people are in some large measure regarding it, that tends to make men better and holier. I have imagined in the soft, sacred light of one of these days, with a message and influence all its own, that I could by its very air and sunshine tell it from all other days. Whatever destroys this sense of its sacredness to me, violates the day. This is not done by things that must be done, nor by a walk in the fields, alone or with my friends, nor by things of that character, but it is done by dragging into it unnecessary things suggested by selfishness and do-as-you-please-ism.

In the third place, as a day of worship. Read Luke vi: 1-6, to see the habits of our Lord on this day. Nothing will so soon rob the day of its sacred air as taking away or neglecting the church services. Stop the ringing of that bell, and let the throng who usually pass to its service stop, and soon Sunday will be like all other days, one in seven to mark the passage of time to eternity.

In the last place, the Sabbath as a chance to do good. If anything can add to the sacredness of this day it is the seeking out of some object of kindness and doing some good that day. It may be to the widow and children huddled by the dying coals on a winter's Sabbath. It may be some unsaved boy or girl you meant to talk to. It may be a sick one you meant to visit. Do some good and the Sabbath sun going down will leave you with a hallowed joy in your heart that you had not known.

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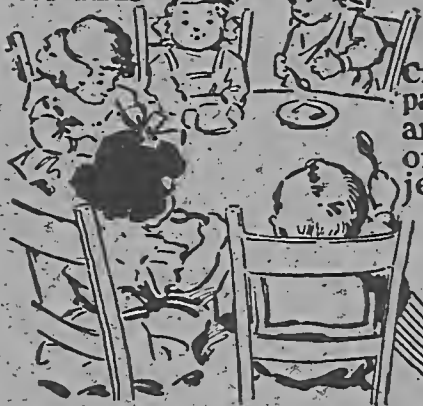
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Natchez Dist.—Second Round.

Woodville Ct., at Dawson's	Apr. 2, 3
Woodville Station	p. m. Apr. 3
Natchez, Pearl St.	Apr. 8, 10
Natchez, Jefferson St.	Apr. 10, 11
Washington, at W.	Apr. 9
Meadville, at M.	Apr. 16
Fayette	Apr. 17, 18
Hamburg, at McNair	Apr. 23, 24
Gloster, at Woodland	Apr. 30, 1
Liberty, at Gladding	May 7, 8
Adams, at A.	May 14, 15
Wilkinson, at	May 21, 22
Centerville	May 28, 29
Nebo, at Oak Grove	June 4, 5
Barlow, at	June 11, 12
Bayou Pierre, at	June 13
Scotland, at	June 18, 19
Homochitto, at Rosetta	June 25, 26
The District Conference will begin at Meadville, Tuesday, April 12, 4 p. m.	
H. WALTER FEATHERSTUN, P. E. Gloster, Miss.	

Jackson Dist.—Second Round.

Jackson Ct., at Flag Ch.	Apr. 2, 3
Jackson, Rankin Ct., 7:30 p. m.	Apr. 3, 4
Thomasville, at Mt. Carmel	Apr. 9, 10
Brandon, 7:30 p. m.	Apr. 10, 11
Madison, at Pocahontas	Apr. 16, 17
Camden, at Soule Chapel	Apr. 23, 24
Florence, at Ritchland	Apr. 30, May 1
Sharon, at Lone Pine	May 7, 8
Canton, 7:30 p. m.	May 8
Jackson, First Ch.	May 15
Jackson, Capitol St.	May 22
Mendenhall, at Braxton	May 28, 29
Eden, at Thornton	June 1
Lintonia, at Crymes Ch.	June 4, 5
Yazoo City, at 8 p. m.	June 5
Flora, at Bentonia	June 11, 12
Deasonville, at Fletcher's Chapel	June 17
Benton, at Zeiglerville	June 18, 19
Fannin, at Goshen Spgs.	June 22
Harrisville, at Rexford	June 25, 26
The District Conference will begin with a sermon, at Canton, on Tuesday, April 25, at 7:30 p. m.	
J. R. JONES, P. E.	

Seashore Dist.—Second Round.

Ocean Spgs., at Oak Street	Apr. 2, 3
McHenry-Wiggins, at W.	Apr. 6
Brooklyn and Bond, at Bond	Apr. 9, 10
Mississippi City	Apr. 13
Bay St. Louis	Apr. 16, 17
Gulfport, 29th Street	Apr. 20
Logtown	Apr. 23, 24
Mentorum, at Alexander Memorial, 11 a. m.	Apr. 27
Columbia	Apr. 30, May 1
Oakvale, at Hathorn	May 2
Hub, at Paine's Chapel	May 3
Long Beach	May 7, 8

Coalville, at Cedar Lake	May 25
Wolf River Mission, at Beau- lah, 10 a. m.	May 27
Biloxi	May 28, 29
Gulfport, 25th Avenue	June 1
Lumberton	June 4, 5
Poplarville	June 6
Carriere and McNeill, at Mc- Neill	June 7
Americus, 11 a. m.	June 10
Escatawpa, 11 a. m.	June 11
Moss Point	June 11, 12
Pascagoula	June 12, 13
Vancleave	June 15
W. B. JONES, P. E.	

Brookhaven Dist.—Second Round.

Summit, at Summit	Mar. 30
Magnolia	Apr. 2, 3
McComb, Centenary	Apr. 3, 4
McComb and Fernwood, at F.	Apr. 9, 10
North Wesson, at Matthews	Apr. 16, 17
Wesson	Apr. 17, 18
Osyka, at Johnson Station	Apr. 23, 24
Topisaw, at Sartins	Apr. 30, May 1
Brookhaven	May 8
Gallman, at Mt. Pleasant	May 14, 15
Crystal Springs	May 15, 16
Silver Creek, at N. Hebron	May 21, 22
Hazlehurst	May 29, 30
Monticello	June 4, 5
Prentiss	June 11
Boguechitto and Norfield, at Norfield	June 12, 13
Pearlhaven, Hawkin Chap.	June 18, 19
Tylertown, at China Gr.	June 25
Buford	June 26
J. T. LEGGETT, P. E.	

Meridian Dist.—Second Round.

Daleville, at Linwood	Apr. 2, 3
Matherville, at Hiwannee	Apr. 9, 10
Scooba, at Blair's Chap.	Apr. 16, 17
East Clark, at Salem	Apr. 23, 24
Waynesboro	Apr. 27
Shubuta and Quitman, at Quitman	May 1, 2
Wayne Mission, at Big R.	May 7, 8
Buckatunna, at State Line	May 15, 16
North Kemper, at Hope H.	May 21, 22
Meridian, East End	May 25
Meridian, South Side and Poplar Springs, at Pop- lar Springs	May 26
Enterprise and Stonewall, at Stonewall	May 28, 29
Porterville, at Union	June 4, 5
Meridian, Central	June 7
Meridian, 5th Street	June 8
DeKalb, at Pleasant Ridge	June 11, 12
Meridian, 7th Avenue	June 15
Vimville, at Why Not	June 18, 19
W. H. LEWIS, P. E.	
District Conference, at Fifth Street, Meridian, May 30 to June 3.	
W. H. LEWIS, P. E.	

Newton Dist.—Second Round.

Raleigh, at Trinity	Mar. 26, 27
Staffo, at	Apr. 2, 3
Bay Springs, at Stringers	Apr. 9, 10
Laurel, First Church	Apr. 16, 17
Laurel, Sixth Street	Apr. 16, 17
Laurel, Kingston	Apr. 16, 17
Morton, at Zion Grove	Apr. 21
Hillsboro, at Prairie Hill	Apr. 22
Forest, at Lena	Apr. 23, 24
Indian Mission, at Phillips	Apr. 29
Edinburg, at	Apr. 30, 1
Carthage, at Singleton	May 7, 8
Montrose	May 11
Rose Hill, at Pleas Grove	May 14, 15
Newton, Wed	May 18
Hickory, at Garlandville	May 21, 22
Trenton, at New Prospect	May 27
Shiloh, at Johns	May 28, 29
Chunky, at Mehan, Wed	June 1
Homewood, at High Hill	June 4, 5
Decatur, at Decatur	June 10
Neshoba, at Mars Hill	June 11, 12
Philadelphia, at P.	June 12, 13
T. J. O'NEIL, P. E.	
Newton, Miss.	

Vicksburg Dist.—Second Round.

Port Gibson, at P. G.	Mar. 28
Utica, at Bear Cr.	Apr. 9, 10
Washington St., at V'burg	Apr. 15
Belton, at Raymond	Apr. 16, 17
Mayersville, at M.	Apr. 23, 24
Rolling Fork, at Grace	Apr. 29
Angulla, at Bethel	May 1
Rocky Spgs., at Cayuga	May 7, 8
Silver City, at Holly Bluff	May 12, 13
Satartia, at Wesley Chpl	May 14, 15
Harriston, at Martin	May 21, 22
Oak Ridge, at Red Bone	May 28, 29
Hermanville, at Pisgah	May 31
Edwards, at Clinton	June 3
Crawford St.	June 5
District Conference at Marysville June 7, 11. Opens on 7th, at 11 a. m.	
G. H. GALLOWAY, P. E.	

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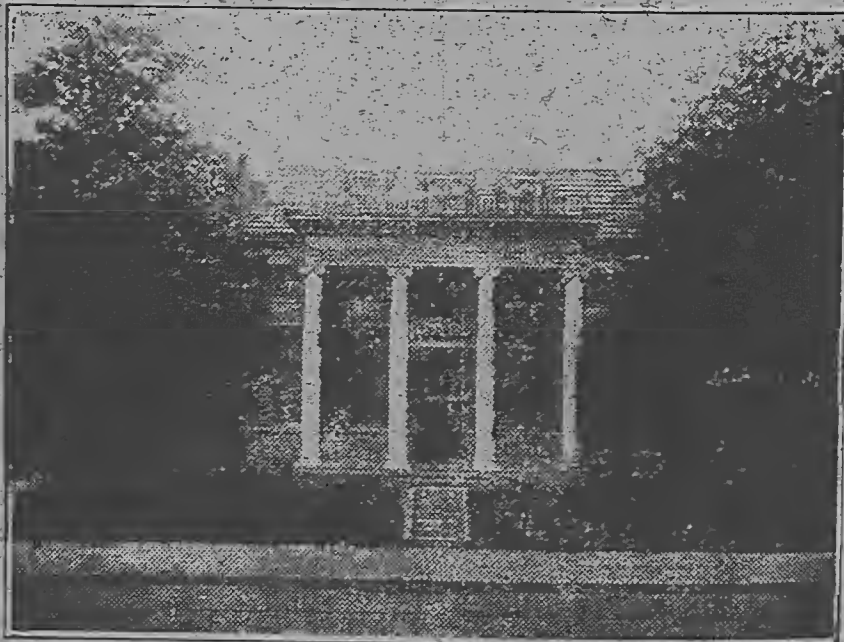
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VOL. 57—No. 14.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2826.

Editorial.

"Live not without God! however low or high.
Every house should have a window to the sky!"

Encourage your pastor. If you enjoy his sermon, tell him so. If you know of any good that is being accomplished, inform him of it. There is a mighty power in sincere praise, and no one is so strong that he does not need expressions of sympathy and appreciation.

One must be in order to do. Only he who knows is fit to impart knowledge. Only a true man can lead others into the way of truth. None but incarnated goodness can influence others to become good. He who would uplift his fellowmen must himself first climb above the base and low.

A man infatuated with himself presents a sorry spectacle. Egotism is out of place anywhere, but it is especially so in the ministry. The pulpit is not a stage for self-exhibition; not a theater for the display and parade of peacock feathers. A profound humility should ever characterize the ambassador of Him who inspired his foremost apostle to write to the Church at Philippi. In lowliness of mind, let each esteem others better than themselves.

Some churches are little else than social clubs. They stand for nothing, and are utterly destitute of spiritual power. The preaching in them is naught but pitiable moralizing. It is needless to say that they have no real hold upon the people. The true drawing power of Christianity must ever be the uplifted Christ. His divinest ministry is not to supply the present needs of the perishable body, but the deep needs of the deathless soul. It is well to do a humanitarian work, but it is a far loftier achievement to be instrumental in bringing the Holy Ghost into the hearts of men. Let us not in this day of multiplied activities forget that the true mission of the Church is to reach, save, and build up the spiritual man. No matter what else we do, if we stop short of this, we fail in the task appointed for us by the Master.

It is a great mistake for us to imagine that we have no opportunity for noble service. Our age is not more commonplace than the ages of the past. The people about our doors are not inferior to those among whom Jesus moved and wrought. The counter-parts of the Samaritan woman and blind Bartimeus may be found in almost any village. The possibilities of depraved human nature under the transforming influence of divine grace are transcendently sublime. In the development of a degraded sinner into a perfected saint, evolution does its noblest work and finds its lofty culmination. We need to-day not only faith in God, but also faith in man. It is not opportunities for the display of heroism that we lack, but the spirit of heroes. Never were the doors to splendid usefulness wider open than now. What we want is Spirit-opened eyes to see them, and consecrated hearts to enter them.

DRIFTING FROM THE LANDMARKS.

That there is a tendency on the part of many of our ministers to abandon the time-honored standards of Methodism, is painfully apparent. Instead of being held in high esteem, as in the years ago, Fletcher's Appeal is now charged with containing much that is untrue. His claim that physical evil is a result of moral evil, is openly assailed, and his great argument for depravity, formerly considered conclusive, is pronounced weak and at many points erroneous. Nor have Wesley, Clarke, and Watson fared much better. Their plain teaching that more or less carnality remains after regeneration, is by many vigorously repudiated, due no doubt to the notion that such a view is necessary to get rid of the "second-blessing" doctrine. And one of the latest fads, which seems to be getting popular in some sections of the Church, is that infants are born not only in a justified, but also in a regenerate state. This teaching conflicts irreconcilably with the most eminent authorities of Methodism. It clashes with the Seventh Article of our Faith, in that it affirms that no one is in his moral being affected by depravity until, following the example of Adam, he personally transgresses the divine law; whereas that Article declares that every man's nature is corrupt by inheritance, so that naturally he is inclined to evil.

It is not now our purpose to undertake a discussion of these controverted doctrines. We merely wish to sound a note of warning against this unfortunate drift from the proclaimed standards of the Church. We think Methodist preachers should be cautious in forsaking the teachings of the fathers, which have been so signally blessed of God. We do not advocate a slavish adherence to the past, but we do believe that the illustrious founder of Methodism and his learned coadjutors knew a thing or two about theology. We have among us swaggering politicians who talk as if it would be an easy task to write a better Constitution for the nation than that of Washington and Jefferson, but we have never been gullible enough to believe that they could do it. Nor do we think that the connection abounds in men capable of giving us a better statement of the Christian faith than that which has come from the masterful hand of Wesley. It strikes us that a little more modesty might not be unbecoming to some of the theological reformers and would-be creed-makers of our time. What the giants of Christendom have built, piling stone upon stone through the long lapse of centuries, let not novices and pygmies presume to tear down and reconstruct in a day.

There are but few original thinkers in science or philosophy. Nor are they more plentiful in the realm of theology. Calvin and Wesley dead are pointed upon and demolished by many in the arena of disputation, but were they living, we doubt not that one flash of the keen sword of their logic would put most of their critics to ignominious flight.

We urge our young ministers to cultivate respect and reverence for men of eminence and learning. In most cases we are wise to become their followers. Scarcely one in ten thousand is qualified to become

an explorer in the tangled wilderness of religious speculation. The vast majority of us would do well to keep in the beaten paths marked out by the masters.

THE RIGHT USE OF TIME.

Very few properly appreciate the value of time. It is more precious than gold or diamonds. Swiftly the fleeting hours pass, and they never come back. No entreaty, nor all the wealth of the world, can make them pause in their flight, or return when once they are gone. Time is opportunity. The use that we make of it will determine what we are to be, both in the present and future life. Hence the importance of making the most of each successive day. Not one single moment should be misapplied. The youth who has learned the preciousness of the passing hours has already surmounted the chief obstacle to an education. With mere fragments of time, one who is in earnest can accomplish wonders in the way of furnishing his intellect. And an hour a day devoted to meditation, prayer, and the reading of God's Word, would marvelously enrich the spiritual life of the average Christian.

Time misused inflicts a clinging, irremediable curse. Nothing can undo the ill effects of a misspent youth. Not even the forgiving love of Christ can obliterate the far-reaching influence of a wasted life. And not only for our own sake, but also for the sake of others, we need to use our time wisely and faithfully. People all about us are going down beneath the black waves of sin. Some who might be saved to-day may be beyond reach to-morrow. The brother whose burden we might at present help to lighten may, far sooner than we think, gaze upon us with reproachful face from the narrow coffin. The world never saw a more indefatigable toiler than the Man of Galilee. And as his disciples we should systematize our work, and never be unemployed, and never triflingly employed. We should, to be sure, have our diversions, but only that they may refresh us and better qualify us for the performance of duty. When one seeks pleasure other than as a means to this higher end, he defeats his mission and degrades himself. To wear one's self out for God and humanity, is the noblest thing that any human being can do.

The American navy, which is now said to rank next to that of Great Britain, is reported to have only twenty-four chaplains in the service. This number is painfully inadequate, and ought to be increased at the earliest day possible. Some of the Church papers are suggesting that the General Conference should speak out strongly on this subject.

Dr. Alexander McLaren, the distinguished Baptist preacher of Manchester, England, celebrated his eighty-fourth birthday on February 11. His sermons have been published and widely read on both sides of the ocean, and as a forceful and impressive expositor of the Scriptures he has had few equals in the modern Christian Church. He is not infrequently spoken of as the Shakespeare of the pulpit.

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DIRECTIONS.

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THE MASTER'S PRESENCE.

By Rev. Walter G. Harbin.

The light of heav'n is in my soul,
There's glory all around;
The blood has cleansed and made me whole,
For I the Lord have found.

When in the jeweled morn I wake,
He's there, just at my side,
My feeble hand in His to take,
My wandering steps to guide.

When sultry noon comes 'round again,
He's near me in the throng;
I feel Him midst the strife of men—
My heart breaks into song.

When purple evening climbs the East,
And all the West is gold,
Ah! then it is I know Him best—
That joy can not be told.

In grief or pleasure, gain or loss,
He's with me all the way;
For me He lifts the crushing cross,
Makes bright my brightest day.

And when, all trembling on the strand,
I hear death's breakers' roar,
I know His tender, mighty hand
Will bring me safely o'er.

PROMOTERS OF CIVILIZATION IN THE UNITED STATES.

By Rev. T. B. Holloman.

The above caption was suggested as a result of some recent reading these winter nights. The story is told of two travelers into the new State of Oklahoma, which, from its marvelous growth and development, might have been well named Minerva.

One observed, "What great developers and civilizers are railroads!"

A man with high cheek bones, raven hair and glistening black eyes—one of the tamed children of the forest—hearing the remark, added, "And the missionary."

This was laconic, but Caesar's "Veni, vidi, vici," or Captain Perry's "We have met the enemy and they are ours," told not of greater conquests.

In the Saturday Evening Post there has just been concluded one of those stories so full of truth and so real in its descriptions, that every Methodist preacher who has read it doubtless fancied himself as having been under review; and in part, at least, the subject of the serial. We are glad to know that "A Circuit Rider's Wife" is to assume book form, that it may be preserved for the coming generations. While the Rev. William Thompson is an idealized circuit rider, there is such close approach to the real, every-day life of the pastor that one is ready to say all along: "Surely, this is the preacher himself."

After many graphic descriptions and pictures, recognized by the most casual, the author concludes as follows: "Now I have finished this poor drawing of the circuit rider's character. I have often wondered why the monument builders have never thought to raise a statue to the Methodist circuit

rider. The D. A. R.'s and the other daughters of this and that raise monuments to men who were only brave, but no one has thought yet to erect a statue to the memory of the Methodist circuit riders, who are not less brave, but who have doubtless broken some heaven records in simple goodness and self-sacrifice."

At my right hand lies a book written by one of our own, telling of the labors of the early itinerant in the life of the greatest leader of his day on the American continent: how in his annual circuit from New England to Georgia and far over into the frontiers in the Kentucky country he led the band of faithful co-laborers as they advanced with the restless tide of migration and preached the gospel to those in the "regions beyond." In his little volume, "Francis Asbury, a Biographical Study," Dr. DuBose has made a contribution to the literature of the day of greatest value, and which should be, at least, in the library of every Methodist minister. At twice its price, it would be cheap in its place on the preacher's shelf.

But it is neither my province nor my purpose to review this production, yet, as it is germane to my purpose, I shall close with an extract from its concluding paragraph: "The circuit of his (Asbury's) power and influence is to the ends of our history—and the days that shall witness to him are yet many in the centuries to be."

Now, in these last and latest days comes the statement from Mr. Rockefeller that he would expend many of his accumulated millions "To promote the well-being and advance the civilization of the peoples of the United States and its territories," etc. We could but wonder if this great financier, this man who would now turn aside from his money-making to money-spending, "in the interest of the civilization of these United States and her territories," has ever taken time to read of these self-sacrificing men of God to whom has been ascribed the first place in the work of the past, and from whose successors of like spirit must yet come the only civilization that is worthy of the name. At a great Baptist convention, on one occasion, this writer heard a member from the Empire State of Texas, while trying to stir up his brethren to nobler things, say, "Why, if we don't wake up the Methodists will take the land. Not an engine makes its first trip over a newly-completed road but that has a Methodist preacher on the cow catcher." Truly, might it be a source of wonder that none of the D. A. R.'s or other daughters have thought to erect a monument to these, our nation's greatest heroes. We read of "foundation" funds for various and sundry purposes, pensions for men from Federal and State governments, and from great corporations, and yet who has thought, out of his vast accumulations, to endow somehow, and provide in some way, for these men (not only Methodist, but others equally faithful and true), that they might spend the evening-time of their lives in comfort? Verily, it yet remains for some one to leave his name to posterity in this noblest of "foundations."

THE REIGN OF LAW.

By Rev. W. S. Harrison.

Far back in the days of youthful vigor, I read a book with the above title by the Duke of Argyll. The book made a profound impression on thinking people. Simultaneously the investigations of Darwin, Agassiz, Herbert Spencer, and others of like or less caliber, well-nigh revolutionized the world's thinking. I confess to the influence on my own mind.

The great concern with me was the conflict between the reasonable conclusions of the thinkers and what I understood to be the definitions of the miracles recorded in the Bible. Now, what are the facts? The miracles of the Bible were performed by some divinely-inspired person as an attestation of his authority or the proof of his messages. These miracles could not be accounted for by the action of any laws of nature; but were in seeming conflict with these laws. This is from the human viewpoint; from God's view-point, as I believe, there can be no miracle. Thus, the miracle depends on the point of view.

But we must conclude that every miracle was performed by law, because it is inconceivable that God should work without law, or method. The miracle does not depend on the violation or the suspension of any of the laws of nature; but on the action of the supreme force doing things in spite of their continued action. The book lying here on the desk is held there by the law of gravitation. I pick up the book. The law which held it down continues the same. If the book were taken up by supernatural power, that would be a miracle. In either case, no law of nature is violated.

In all the miracles recorded in the Bible we see the action of the supreme power doing things which could not be done by ordinary process. Not by suspending these ordinary processes, but by doing things against the continued exertion of them. Whatever we accomplish in this life is done in this very way. From some point of view all our actions might be considered miracles. The greatest miracle any of us have to perform is to overcome the law of inertia, sometimes called laziness. A good many have never yet quite completed that miracle.

One of the most noted miracles recorded in the Book was that of holding back the waters of the Jordan at floodtide, while the Israelites, a nation in transit, passed over the drained bed of the river. While the flow of the river was held back by the invisible dam, the action of the water was precisely what it would have been had the dam been of stone or concrete. The water rose rapidly above the dam, backed far up the river, and overflowed all the contiguous lowlands. The law of gravitation which would have caused the waters to flow on to the sea was no more interfered with than would have been the case in any stream where obstructions are thrown in the way. By what law the water was held back, we are unable to understand. Therein is the miracle. From God's viewpoint there was no miracle.

By what laws of growth the meager leaves and fishes were made to feed the great multitudes, we are not able to see; therefore, for the present this must be to us a miracle. Perhaps in the great hereafter we may gain a vantage ground from which we can see the regularity of that which now seems irregular.

So, of all the miracles, there is no evidence that the laws of nature were anywhere broken, suspended, or their force in any way abrogated. These laws are inherent. They are the attributes or inherence of things. To eliminate them would be the destruction of matter itself.

The sons of God, who shouted for joy when they saw the world in the process of making, may or may not, have seen a miracle. But I am firm in the belief that the Supreme Intelligence saw none then or at any time. But instead, that Intelligence beholds the harmonious and universal reign of law embracing all things, material and spiritual, in all time and all space, and accomplishing all developments, all creations, all decay. These laws, the inherences in all things, are the perfect implements by which his sovereign will is wrought and his eternal purposes are brought to pass.

What then becomes of the freedom of the will? Never get uneasy about that. The first law of mind is its own freedom.

Thou First great Cause least understood,
Who all my sense confined,
To know but this, that Thou art good,
And that myself am blind.

Yet gave me in this dark estate,
To see the good from ill,
And binding nature fast in fate,
Left free the human will."

If nature is thus bound fast in fate, why should Elijah, or why should we, pray for rain? The constancy of the laws of nature is no discouragement to prayer. The rain that came in answer to Elijah's prayer was as natural, was as much controlled by the forces of nature, as any rain that ever came up from the sea to bless the land. These forces acted in obedience to another law—the law of prayer, the law of faith. These laws, material and spiritual, are not in conflict, but in harmony. All alike have vital connection with the great Source of Power.

If we lived in a world of chance we might, indeed, fear that prayer might fail. But it is as much a law of our nature to pray as it is of our planet to attract. The one will no more fail than the other. Of course, the prayer to be effectual must be real. It is also a law of God to give his praying children what is best for them, not always that for which they pray.

But there is clearly this difference between the man and the planet. The planet, dull matter that it is, always obeys the inherent law. The man has the fearful right of choice. The first law of mind is its freedom. All other laws must be in accord with this. Therefore, the man may be in rebellion. He may assume to be a law unto himself. 'Tis his right, and God so far respects this right as to mete to him the exact consequences. This also is law. Thus, no man escapes the all-pervading domain of law. In the providence of the one universal God, the universal weight of law, alike in the material and in the spiritual realms, is harmonious and altogether complete.

Starkville, Miss.

AUTOBIOGRAPHICAL SKETCHES.

By H. P. Lewis, Sr.

VII.

The year 1858 was one of great interest and spiritual help and comfort to me. My father's home was called "The Preachers' Den." Preachers of all denominations known in our county, found a welcome shelter under my father's roof. I learned to love ministers of the gospel when I was a boy. I knew how it was in the home where I was brought up; but how would it be with me, an unlettered youth, away from home and among strangers? Well, the matter did not give me much unnecessary concern. I was a preacher, in a sense, and I felt pretty sure he, in whom I put my trust, would be with and take care of me.

I made at times the same mistake so many young preachers have made. At times, I gave unnecessary offense. One young man (poor fellow, he was afterwards lost in the war), got very angry because of some, perhaps, unguarded expression I made, and threatened to "knock the devil" out of me. Really, I did not know the devil was in me. I did not want him there. Yet, I often felt that he was near me. The threat, however, was never executed. I reported this threat to a fellow-preacher. His reply was: "There is a man in my neighborhood who swore he would eat the devil. Now, if we can get the two together, may be we can get rid of the devil; by getting one to knock him out, and the other to eat him." But it was never done. The devil is still here. We see and hear of his dirty work on every side. He is in the halls of congress; in the legislative halls; often in the house of God, and sometimes in the pulpit, I fear. St. James says: "Resist the devil and he will flee from you." Then he adds: "Draw nigh to God, and he will draw nigh to you."

No, no! The devil is not dead. A superannuated member of our Conference said to me some years ago: "Brother Lewis, the devil is not dead. He may be sulking, but he is not dead. You give his old tail a twist, and yon will hear him howl." He then said: "Sister A. and Sister B. did not educate their daughters in music just to see them sit back, while some one else presided at the organ." The devil and my old self have given me more trouble during the 52 years of my ministry than all the world besides.

Among the many good people I found, and with whom I spent many pleasant hours, were Rev. W. G. Evans, a local elder, and Rev. A. Scarborough, a local preacher. We three held a meeting at Coleville, which resulted in over sixty conversions; one of the converts is now a local preacher. Judge Tom Evans, of Gulfport, is a son of W. G. Evans. Local preachers were helpful to young preachers in those days.

I could not preach much. I knew that. But I had a good voice, which some people said was clear, sweet and musical, and I could sing. I knew many songs that were new to the people of my charge.

There were but few places where a preacher could

have a room to himself for study, etc. Consequently, I did most of my reading and meditation while riding along, going from one appointment to another. On one occasion, while on one of my long rides, I grew tired of reading, put my book away and began to pray and meditate. So far as I know, I was eight or ten miles from any human habitation. I thought of the goodness of God in the gift of his Son for the redemption of man. I thought of the many, many people that were without God, on their way to ruin. I thought of myself as one of Christ's messengers, whose duty it was to call sinners to repentance and point them to Christ. There I was, with all of Harrison County, save a few coast towns, and a large part of Perry and a part of Marion county as my parish. I began to pray for help and strength, that I might do the work of a faithful preacher, and come out right in the end. While I was thus occupied, it seemed to me that the heavens were opened, and I received such a baptism of the Holy Ghost as I had never experienced before. How O how my heart yearned over dying men! How I wanted to tell everybody about Jesus and his love! What was it? A reassurance of God's promise to be with me always? A new commission? Well, it matters not. God was with me and I was happy, oh, so happy for many days. After that, I could preach better.

Let me urge my young brethren to get the baptism of the Holy Ghost, yea, of fire. Get everything impure and unclean burnt out of you. Live for God and his cause.

Well, I moved joyfully along, and sang with sometimes telling effect around my entire circuit the following hymn:

Joyfully, joyfully, onward I move,
Bound for the land of bright spirits above.
Angelic choristers sing as I come,
Joyfully, joyfully haste to thy home.

Soon with my pilgrimage ended below,
Home to that land of delight will I go.
Pilgrim and stranger no more shall I roam—
Joyfully, joyfully resting at home.

Friends, fondly cherished, have passed on before,
Waiting, they watch me approaching that shore.
Singing to cheer me through earth's chilling gloom,
Joyfully, joyfully haste to thy home.

Sounds of sweet melody fell on my ear—
Harps of the blessed, your voices I hear—
Brings with the harmony, heaven's high dame,
Joyfully, joyfully, will I go home.

Death, with thy weapons of war lay me low,
Strike, king of terrors, I fear not thy blow.
Jesus has broken the bars of the tomb,
Joyfully, joyfully, safely at home.

Glory to God! Hallelujah to the Lamb!

AMERICA'S ANSWER TO HER WORLD-OPPORTUNITY.

By J. Campbell White, General Secretary, Laymen's Missionary Movement.

The most important thing in American history this year is the changing conviction of the nation concerning its religious obligations to mankind. In this process, the very character of American Christianity is being radically changed. When a man or a nation becomes conscious of world-relationships and responsibilities, a new life has begun.

From Maine to California, at seventy-five main conventions and thousands of related secondary meetings, American Christian men of all churches have been rising up to endorse a comprehensive and adequate plan for making Christ known to the whole world in our generation. The men of every State in the union have expressed themselves on this issue with a unanimity and depth of conviction that could never be called forth apart from a tremendous cause, and the mighty working of the Spirit of God. There has not been a note of failure in the entire National Missionary Campaign. With scarcely a single exception, the seventy-five main conventions have brought together the largest and strongest assemblies of Christian men ever gathered for any purpose in these cities. The addition of some millions of dollars annually to the missionary treasures of the churches will not be the only or chief

result. This is but one evidence of altered life-purposes on the part of multitudes of men.

The National Congress, May 3-6.

With only another month intervening until the National Missionary Congress meets in Chicago (May 3-6), it is most important that a great volume of prayer be poured out continuously for overwhelming blessing upon that gathering. Without doubt it will be the most representative and potential convention ever assembled on this continent. The forty-five hundred available seats in the Auditorium have been allotted to the evangelical churches of the United States in proportion to their membership and missionary contributions, thus guaranteeing a proportionate representation from every church and from every part of the nation. It will be the privilege of a lifetime to be a member of this Congress. All desiring to attend should apply first to the Secretary of their own Foreign Missionary Board. In case the seats allotted to that church have all been taken, application may be made to F. J. Michel, Executive Secretary of the Congress, at 108 LaSalle St., Chicago, in case any church fails to use all the seats allotted to it. Applications should be sent in at the earliest possible moment. Tickets of admission will be transferable, in case delegates are unavoidably hindered from attending.

Special railway rates of one fare and one-half have been granted from all parts of the country.

A National Missionary Policy.

Not only will the leading missionary speakers of North America be heard at the Congress, but more important than that, in many respects, will be the framing up and adoption of a worthy National Missionary Policy. It is already clear that the churches of North America are responsible for reaching about sixty per cent. of the non-Christian world. The National Missionary Policy adopted at this Congress should mark a new era in the history of Christianity.

The Association Quartet, which sang with such acceptance at the Canadian National Missionary Congress, and at the Student-Volunteer Convention, will sing at each session of the Congress. The concluding feature of the Congress program will be the "Hallelujah Chorus" rendered by the Apollo Club of Chicago.

Prayer for the Congress.

In view of the vast issues involved, will not pastors and Christian people everywhere make this Congress an object of habitual prayer during the next few weeks, that the will of God for the Church of our day may be both clearly understood and completely obeyed? A conquering Christianity abroad, will be the surest guarantee of a dominant and regnant Christianity at home.

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Secular News and Comment

Marie Corelli, the famous authoress, is reported to be seriously ill with pneumonia at her home, Mason Croft, Stratford-on-Avon. On March 31 her condition was considered grave, and her friends were not a little alarmed.

Upon the invitation of a number of the leading citizens of Hammond, La., Dr. H. E. Gilchrist, of New Orleans, recently visited that municipality and organized a Society for the Prevention of Cruelty to Animals. This commendable organization is doing great good in many sections of the country.

Petitions containing 40,000 names have been filed with the Secretary of State in Missouri, asking for the submission of a prohibition constitutional amendment at the time of the general election next November. Only 24,000 names are necessary, so it seems to be assured that the amendment will be submitted as requested.

Shreveport, La., is rejoicing over the prospect of the speedy construction of the \$200,000 postoffice building which Congress has voted to erect in that progressive city. The site upon which it is to stand is being cleared and made ready, and it is announced that active work upon the structure will soon be commenced.

The Hon. James J. Bailey, of St. Landry, has announced his candidacy for a seat in Congress from the Seventh Louisiana District, to succeed Hon. A. P. Fujo, who is serving his fourth consecutive term, and who doubtless will be a candidate for re-election. It is said that Mr. Bailey will make a vigorous and comprehensive canvass, beginning at an early day.

Hugo Lillenthal, a California horticulturist, has announced the discovery of an edible fruit from the climbing rose, which is said to have been obtained by cross-grafting. It is reported to be quite nutritious with a flavor like a pineapple, and may be eaten either raw or cooked. Mr. Lillenthal predicts that it will take the place of the Logan berry, to which it is allied.

The Hon. George W. Donaghey, was on March 30th re-elected governor of Arkansas by a large majority. His opponent, Judge C. C. Kavanaugh, made a vigorous and aggressive canvass, but without avail. Gov. Donaghey evidently has the confidence and loyal support of the people whom he serves. He is a stalwart Methodist, and is reputed to be a man of clean life and exemplary character.

A dispatch to the secular papers from Galveston, Tex., announces that a very superior quality of lubricating oil has been discovered in large quantities in McMullen County, in the southwestern part of that State. As is usually the case where such discoveries are made, the price of land has mounted up like magic. Eastern capitalists have lately purchased 7,000 acres at a cost of \$3,000,000. The opinion is expressed that this may prove to be the largest and most valuable oil field in the South.

The United States Census has formerly been taken in June, but this time it will be taken on April 15; 75,000 enumerators will be in the field, and the work in the cities will be completed in fifteen days and in the rural sections in thirty. It will take four months to cover the manufacturing interests and three years to tabulate and reach accurate conclusions from the information gained. Superintendent Durand has given it out that he expects the population of the nation to be between 88,000,000 and 91,000,000.

The press dispatches state that Mr. Roosevelt will return from Africa enthusiastic on the subject of missions. This information pleases, but does not surprise us. Teddy is generally aggressive in his advocacy of any cause that he espouses. Moreover, seeing the work of missionaries never fails to evoke commendation from all who have an open mind. Most of the opposition to foreign missions which does not spring from a hatred of the divine kingdom is due to pure, unadulterated ignorance. Many who know much about other things are as ignorant as Hottentots as to what missionaries are doing and accomplishing in their various far-away fields.

And now it develops that Teddy will not call on the Pope. Negotiations looking to the arrangement of an interview were pending, but when His Highness intimated that Mr. Roosevelt must guard against any act of impropriety similar to that of Mr. Fairbanks, the distinguished ex-president promptly announced that under no circumstances would he visit the Vatican. His self-respect and independence would not allow him to consent to have restrictions imposed upon his conduct while in the Imperial City. He is too virile and representative an American for that. The manner in which our leading citizens bear themselves abroad is highly creditable to the nation.

Unable to find a place for it, the State authorities at Baton Rouge have donated the heavy bronze figurehead of the battleship Louisiana to the State University, which also is perplexed as to what to do with it. President Boyd, according to report, has had it stored away, hoping that some use may be found for it in the future. It has been suggested that a good plan would be to build a handsome archway over the entrance to the university grounds and place it upon that where it would be conspicuous and tend to awaken the spirit of patriotism. But it is said that such an arch would cost \$4,000 or \$5,000, and could not be built without a special appropriation by the General Assembly.

Justice David Josiah Brewer, of the United States Supreme Court, died suddenly of apoplexy in Washington on March 28. He was born in Smyrna, Asia Minor, June 20, 1837, where his father, who was a minister, was serving as a missionary. His mother was a Miss Field, a sister of David Dudley, Cyrus W., Henry M., and Justice Stephen J. Field, all of whom were men of national reputation, forming perhaps the most remarkable group of celebrities in a single family in American history.

Justice Brewer was graduated from Yale College in 1856, and from the Albany Law School in 1858. He located at Leavenworth, Kansas, for the practice of his profession, where he attained great distinction and continued to reside until his appointment to the Supreme Bench in 1889. He was a patriotic and progressive citizen, and in many ways contributed to the promotion of the public good. He was probably the most popular member of the United States Supreme Court, and was by many considered the most intellectual. He was widely known as an author, having issued the following volumes: "The Pew to the Pulpit," 1897; "The Twentieth Century from Another Viewpoint," 1899, and "American Citizenship," 1902. The remains of the distinguished jurist were carried to his old home in Leavenworth for interment.

ANOTHER PART OF THE PHILIPPINES.

On the eighteenth day of December an order came from the general commanding the Philippines Division directing me to proceed at once to this place for temporary duty, and upon being relieved, to return to my proper station—Fort McKinley. The cause of this order was the resignation of the surgeon stationed here, and the fact that there was no other man available. Several were expected on the 2d of January, when the transport arrived, at which time a regular appointment would be made. Leaving Manila at dark on the evening of the 20th, we ran along for four days before reaching this place. The trip was rough, as the little boat measured less than two hundred tons, and the edge of the China sea is not famous for smooth water.

The most interesting place at which the boat stopped was the Leper Colony, at Cullion. The Insular government seems to take good care of these unfortunate people, and does everything possible to keep them happy and content. They have a doctor, a nice hospital, a church (Catholic), two priests, and six Sisters of Charity. Of course, the whites do not live in the village with the lepers; their houses are in a cove between two high hills—really small mountains—and they form a society of their own. The steward of the colony told me that once each month, in addition to their rations, each leper was given one silver peso (about fifty cents in gold). As several of the lepers who are not sick much have little stores where they sell cakes, candy, bottled soft drinks, etc., the lepers are thus provided a certain amount of spending money. At present there are 2,000 on the island. They have their little farms, fruit patches, pigs, carabao cows, and the usual litter found around a Filipino home. They trade among themselves, and appear to be reasonably content.

Another interesting stop was at the Island of Cuyo. This is an island containing twenty-one square miles of territory. Roughly speaking, it is six miles long, and three and one-half miles wide. There are over 9,000 people on this island, and there is an excellent school with three native American teachers. Two of the men are married, each has a little girl four years old, and both children have the same name—Dorothy. This is the prettiest island I have yet seen, and a very rich one. The oranges are particularly fine, and there are groves of coconut palms, all loaded with fruit. There are many other fruits that would be strange to the readers of the Advocate, so they will be nameless. Chickens thrive well, and eggs are cheap and plentiful. There is a nice stone church, and two Catholic priests to minister to the wants (spiritual) of the people.

Just a word about the old church. It was built to protect the natives from the piratical Moos who from their island (Mindanao) in the olden days were in the habit of overrunning these small islands, and putting the peaceful natives to the sword. The old wall of the church forms part of the wall of a fort, and walking along the top of the ramparts I noticed the old cannon still in place. Evidently these old missionaries believed in fighting as well as praying. On one of the towers is the date "1824," but that is not the original date of the erection of the fort.

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There is no opening to the church, except from the inside of the fort.

One thing struck me, and that was the lack of medical attention. The nearest available doctor is here, and that is 135 or more miles. The doctor at the Leper Colony is a little nearer, but not available. It would seem as if some of the numberless "M. D.'s" all over the States, who are not making half a living, would offer themselves to some Church for "medical missionary relief work," and surely if the Church realized the urgent need of many of these "out-posts of civilization," they would send the men. What a blessing a good physician would be to these people! The cost of living is not high, and after the people became educated to understand the benefits of medical attendance, they could pay something to help out the salary paid by the Church. Also, there is no doubt that the Insular government would be willing to pay a small salary to have him act as local health officer (not over \$25 per month) and to oversee the sanitary conditions of the town and school.

This place is four days out of Manila, and is the capital of the Province. It is situated on the Island of Palawan, and is the site of an old Spanish naval post. The Island is nearly three hundred miles long, and from ten to thirty miles wide, containing over 4,000 square miles of territory. It is largely unexplored. A chain of mountains forms the backbone of the island and gives it a varied and beautiful scenery. Vast forests of great trees cover the larger part of the country, and it is very thinly settled. The forests abound with birds of many kinds, parrots, monkeys and wild pigs in great numbers.

But, enough of this letter. As I shall probably go back to Manila on the same boat that takes this letter, I must ask my friends to continue to address me at "Manila, P. I., U. S. Army." If so addressed, it reaches me promptly, no matter upon what duty I may be engaged. Fraternally,

J. C. BALLARD.

Puerto Princess, Palawan, P. I.

DR. W. B. MURRAH AT CARROLLTON, MISS.

The sermon preached in the Methodist Church here last Sunday by Dr. W. B. Murrah, of Millsaps College, was regarded by the overflowing congregation that heard it as one of the best ever delivered in Carrollton. Our people are accustomed to hear good preaching. Our pastors have been able ministers, and not infrequently Dr. William Hayne Leavell, the ablest Presbyterian preacher in the State, speaks from the pulpits of our town to the great delight of all. Bishop Galloway, Bishop Green, Bishop Hendrix, Bishop Thompson, Bishop Candler, Bishop Bratton, and like leading men of other churches have been heard here. Thus our people have had rather an unusual opportunity to know what real preaching is. For strength of thought, depth of insight, grasp of fundamental principles, beauty of diction, charm of rhetoric, and impressiveness of delivery, Dr. Murrah's sermon ranked among the best. It is sometimes said that no man can preach two great sermons in one day; but Dr. Murrah did. The evening discourse was a worthy companion-piece for the one in the morning. The opinion is widespread that if the General Conference, which is to meet in Asheville in May, desires for Bishop a man who, for poise of character, for administrative ability, for attractive personality, and for preaching power, would measure up to the best traditions of that high office, they will elect Dr. Murrah.—Carrollton Conserva-

Church News

Dr. C. M. Bishop, of Mexico, Mo., will preach the baccalaureate sermon of Sullins College the latter part of May. Dr. Bishop was reared in the Holston country and is an alumnus of Emory and Henry.

The Episcopal address to the General Conference will this time be written and read by Bishop E. R. Hendrix, though it will be subject to amendment, and is supposed to express the views of a majority of the Episcopal college.

The Southern Christian Advocate thinks that the controversy now on in South Carolina concerning the woman's rights memorial indicates that a large majority of the women of that State are against it. They are by no means a unit in its advocacy anywhere.

Superstition yet has a powerful hold on the adherents of Roman Catholicism. Evidence of this is seen in the fact that some of the authorities of that Church have recently given it out that Pope Plus the IX, who died twenty-five or thirty years ago, wrought some twenty-eight or more miracles. In view of this alleged power, it is claimed that he is entitled to beatification.

The Board of Education of the M. E. Church, South, has purchased the church and parsonage of the Methodist Episcopal Church, in Nashville, situated on South Spruce Street, and will use the property for headquarters. This was the only M. E. Church in Nashville, and has been served by Rev. E. C. Atkins, who goes to Elm Street as pastor to succeed Rev. W. H. Johnston, appointed to the Fayetteville District—Midland Methodist.

The Pope, it appears, has reason to be irritated over some things which have resulted from the operation of American Protestant forces in Rome. The Baptists have a theological school there, with men of scholarship in the faculty. The Vatican offered a prize of 1,000 lire for the best essay on a certain archaeological subject. The essays were submitted anonymously, and the judges awarded the prize to a competitor who turned out to be Professor Paschetto of the Baptist theological school.—New York Advocate.

Dr. I. W. Cooper, president of Whitworth College, will not be present at Whitworth's Commencement May 8-9. He will leave his report in charge of the Secretary of Board of Trustees, Rev. H. M. Ellis. The report will show that every obligation has been met, and that the college is in a most prosperous condition. Revs. J. T. Leggett and H. M. Ellis, and Prof. H. P. Todd, president of Stanton College, (vice president for Whitworth 1910-1911), will assist Mrs. B. W. Lipscomb, lady principal, in making the Commencement one of the most delightful occasions in the history of the college.

At the recent session of the Baltimore conference there was a lively discussion of the question of the relation the Randolph Macon system of colleges to the Church. The Board of Trustees had placed the several schools of the system in the "undominational list," in order to obtain the benefits of the Carnegie Foundation. Dr. Collins Denny introduced a resolution requiring the names of the trustees to be submitted to the conference for approval or rejection. To this Dr. Smith, the president of the system, is said to be violently opposed. It is scarcely probable that the contest will be settled without recourse to the civil courts.

Dr. Zehner, director of the Statistical Bureau in Stuttgart, Germany, has recently been giving out some religious statistics. He calculates that there are 1,544,000,000 people in the world. Of these, he says, 534,000,000 are Greek, Roman and Protestant Christians, 175,000,000 are Mohammedans, 10,800,000 are Jews, and 823,000,000 are heathen. Of the pagan population 300,000,000 are Confucians, 214,000,000 are Brahmans, and 121,000,000 are Buddhists, with many belonging to smaller bodies. This means that out of every 1,000 inhabitants of the planet, 346 are nominal Christians, 114 are Mohammedans, 7 are Israelites and 533 are of the various pagan faiths.

Youngtown, Ohio, has recently had a great revival, which was conducted by the Rev. William A. Sunday, and which lasted for six weeks. The services were chiefly held in a temporary tabernacle with a seating capacity of 8,000, which generally was filled. It is estimated that there were 5,900 conversions, and on the two Sundays immediately following the meeting 1,300 joined the five Methodist Churches of the city. Mr. Sunday is being spoken of by some "as the greatest evangelistic force in America." A writer in the Pittsburg Christian Advocate, after giving an interesting account of the great awakening, in referring to the evangelist, thus concludes: "To criticize the idiosyncrasies of this flaming messenger of Jesus Christ is like finding fault with the splash and roar of Niagara, and not being moved by its sublimity."

W. F. M. S.

LOUISIANA CONFERENCE.

Fourth quarterly report of Corresponding Secretary and Treasurer:

Number Auxiliaries	49
Number new Auxiliaries	3
Number members	1,197
Life members	26
Subscribers to Missionary Advocate	298
Subscribers to Young Christian Worker	267
Scholarships supported	16
Bible women supported	7
Missionaries supported	2

(Mrs.) S. A. MONTGOMERY, Cor. Secy.

Receipts.

Dues	\$ 295.45
Pledges	737.70
Scholarships	225.00
Bible Women	240.00
Retirement Fund	14.80
Young J. Allen Memorial	3.60
Trueheart Lectureship	3.05
Contingent Fund	21.10
Conference Expense Fund	13.70
Total	\$1,554.40

(Mrs.) J. J. HOLMES, Treasurer.

THE WORLD'S MISSIONARY CONFERENCE.

New York, February 15, 1910.

The steamship "Kronland" is the official or Special World Missionary Conference steamer. It leaves New York May 31, 9 a. m., arriving at Southampton June 9, where special trains will be in readiness to take passengers either direct to Edinburgh or by a personally conducted route through England and Scotland. The Kronland is a large modern 12,000 ton boat, and the best of its class.

The minimum rate from New York to Southampton is \$82.50. At that time of year it is difficult to obtain minimum rate rooms for passage on the fastest boats, as there are very few minimum rate rooms on any of the fast boats. A ten per cent discount will be allowed on the outward passage to delegates and representatives and their families going to the Edinburgh Conference (not interfering with the minimum rule of \$82.50 per passage).

In order to secure accommodations you will please write to the Bureau of University Travel, 3 Trinity Place, Boston, Massachusetts, as the Transportation Committee does not itself secure accommodation either going or returning, but refers all applications to the bureau. It is advisable to apply as early as possible, and if you can not go by the Kronland, the Bureau of University Travel will be glad to arrange your passage by some other steamer. It will also secure railway tickets to Edinburgh, and conduct a special tour across England, and provide hotel accommodations where and when necessary. It is almost equally important to secure accommodations for the return trip. There will be no special discount on the return trip.

The official delegates meet in the Assembly Hall. The Synod Hall representatives meet in the Synod Hall. If you are not an official delegate, in order to obtain a season ticket for a reserved seat in the Synod Hall (twelve shillings, six pence), you must write to the Board of Foreign Missions of the Church of Scotland, with which you are connected and be appointed a Synod Hall Representative.

If you are an official delegate and wish a ticket for your wife, you must write to the secretaries of the World Missionary Conference, 100 Princes Street, Edinburgh, Scotland, for a gallery ticket, which will cost you twelve shillings, six pence, or \$3.12.

For information regarding entertainment or the securing of rooms at hotels in Edinburgh, please address Secretaries, World Missionary Conference, 100 Princes Street, Edinburgh, Scotland, marked (tickets or delegates). State whether you are a delegate or representative, and of what Board.

An information letter will be sent within a few weeks to every delegate or representative whose name is on record at this office as sent in by the boards entitled to send delegates.

Sincerely,

155 Fifth Avenue.

W. HENRY GRANT

A CORRECTION.

In the "Call" published a few weeks ago, it was stated that reduced rates would be granted to New Orleans during the W. H. M. S. Conference. Later information says no reduced rates can be given.

(Mrs.) E. R. KENNEDY.

Pres. La. Conf. W. H. M. S.

IMPORTANT NOTICE.

The annual meeting of the Woman's Foreign Missionary Society of the North Mississippi Conference will convene in Tupelo, Miss., June 11. The annual sermon will be preached Sunday, June 12, by Rev. J. A. Hall, of Winona. The program will be published later.

(Mrs.) S. M. THAMES, Conf. Pres.

W. H. M. S.

REPORT OF THE RECENT MEETING IN GULFPORT.

The annual meeting of the missionary conference of the Woman's Home Mission Society convened at 25th Avenue Church, Gulfport, Wednesday, March 16 and continued through the 20th. We had the largest attendance in the history of the conference, there being eighty-three delegates present, and including visitors, ninety-three.

Mrs. T. B. Holloman, the president of the body, conducted the business of the conference with her usual ease and skill, her address was helpful and inspiring. The three leading points which she emphasized were: First, five hundred new members for the coming year; second, taking the entire support of the Biloxi Mission and giving this as our thank-offering; third, an organized effort to reach and to uplift the negroes. Quoting from Bishop Galloway, she said: "We canonize a man who goes to Africa to preach to the Negroes while we ostracize one who attempts the same thing in America."

We missed very much the inspiring presence of our faithful corresponding secretary, Mrs. B. F. Lewis, who was prevented from attending the conference by the death of her father-in-law, Rev. W. B. Lewis. She writes in her report: "The work has gone steadily forward, our appropriations have been promptly met, our financial report is the best in our history. Twenty-two new auxiliaries have been formed, and we have every reason to feel encouraged." The amount sent to the conference treasurer for the year was \$3,009, and the amount expended in local work was \$11,119, making a grand total of \$14,128.

Mrs. H. M. Ellis, our first vice-president, gave the best report by far which she has ever handed in. She reported in local work a grand total of \$15,213.29.

One hour, Thursday p. m., was devoted to the subject of tithing. Mrs. J. R. Ellis, the president of that department reported that a good, healthy sentiment is being created all over the conference on this most important and much-neglected subject. She reported 431 pledged to tithing, which is an increase of 295 over last year.

Thursday evening Brother Morse preached to the ladies of the conference the annual sermon, while Friday evening was given over to Brother Griffin and to Miss Drago, the former having charge of the Seamen's Bethel in Gulfport and the latter being our deaconess at Biloxi. They both impressed their hearers that they were doing a grand and much-needed work. At the close of the service a strong plea was made by Brother Morse for help in furnishing the Wesley House at Biloxi, which was readily and generously responded to by a collection of over \$100.

The guest of honor at the conference was our general president, Miss Belle Bennett, of Nashville. Her Bible reading Saturday noon, her sermon Sunday morning on Home Missions, and her Sunday evening plea for the Memorial to the General Conference were all clear, forceful and inspiring.

The ministers of the conference who encouraged us by their presence were Brothers Griffin, Morse, Alford, Williams and Holloman. When the news of Brother Lewis' death reached us, Brother Holloman conducted an impressive memorial service.

A delightful car ride to Biloxi was given to the delegates by the ladies of Gulfport in order to visit the Wesley House. After stopping at Beauvoir and other points of interest along the route, we reached Point Cadet, where we were met by Miss Drago and conducted to her home. There we saw something of her life and work and again were impressed with the good work which she is doing.

All the old officers were re-elected with the exception of Mrs. J. L. Neill, the press superintendent. Mrs. M. W. Swartz, of Jackson, being elected in her place. Conference adjourned Sunday night to reconvene at Brookhaven next year. The delegates left Gulfport Monday morning feeling that they had had the best conference in their history, and with their hearts full of gratitude to the people of Gulfport and vicinity for the royal hospitality they had received at their hands.

MRS. M. W. SWARTZ, Press Supt.

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THE WOMEN'S MEMORIAL AND SOME CHURCH HISTORY.

By Rev. H. Walter Featherstun, D.D.

With Joel's prophecy of the divine endorsement of women preaching revoiced by Peter on Pentecost fresh in their minds, with the fact that Philip's daughter and other women did preach with apostolic sanction, and with Paul's endorsement of it in 1 Cor. xi. 2-16 (notwithstanding his misconstrued statement in xiv. 34), it seems strange that the Church so soon forgot it all and lapsed back into the pagan custom of female suppression.

Dr. Arthur S. Peake, one of the authors of the Century Commentary, in his introduction to the New Testament, a volume fresh from the presses of the Scribners, defending Harnack's theory, that Priscilla wrote the Epistle to the Hebrews, says: "As the earlier freedom with which the gospel had emancipated women and set them at liberty to use their special talents for the edification of the Church gave way to a stiffer and narrower ecclesiasticism which defrauded them of their rights, there was every temptation to suppress the unwelcome reminder that a woman had so far ventured out of her sphere as to write such an epistle, so quickly did the Church forget that in Jesus Christ there can be neither male nor female." Whether or not this learned writer and his great German confrere are correct in supposing that Priscilla wrote the Epistle to the Hebrews, I can not say; but he is absolutely correct in this statement that the post-apostolic Church receded greatly from the position on the woman question held by the apostles and indicated in the practice of the New Testament Church.

But we should not be surprised at this, as we remember that the apostles were barely dead, when their successors, the Post-Apostolic Fathers, were teaching baptismal regeneration, a purely pagan corruption, even Irenaeus, born possibly before John was dead, speaking of baptism as regeneration; and when we recall that Augustine, the greatest of all the Fathers, taught the awful dogma of Predestination and Reprobation, which grew bodily out of a purely pagan concept of God. It must be remembered also that Cyprian, born barely a century after John's death, contended earnestly for the absurd dogma of prelatical succession, laying down as a maxim, "Ecclesia in Episcopo" (the Church is in the bishop), a dogma born of the pagan concept of government.

In all the centuries of her history we find the Church pulled backward by a persistent tendency paganward. It was this that brought on the Dark Ages. It was this that left consubstantiation as an alternative for transubstantiation lurking in the Lutheran and Anglican Churches. The suppression of womanhood is one of these. The statement may not be palatable, but it is, nevertheless, true.

Mr. Wesley's attitude to this question is very instructive. In 1761 he wrote to Mrs. Sarah Crosby: "Methodists do not allow of women preachers;" but tells her that in her public speaking, exhorting and conducting meetings: "I do not see that you have broken any law." Still he urges her not to take a text, and indicates that she is but doing "as other women have done long ago." He, who could not at first brook "field-preaching" and lay preachers, but came at length to use both, changed his mind on this matter. Ten years later he wrote to this same Mrs. Crosby: "I think the strength of the cause rests there on your having an extraordinary call. So I am persuaded has every one of our lay preachers; otherwise I could not countenance his preaching at all. It is plain to me that the whole work of God termed Methodism is an extraordinary dispensation of his providence." So Methodism's Father at last puts woman-preaching on the same basis he places Methodism. Sarah Crosby continued to preach.

Rev. Henry Moore, in his Life of Mrs. Fletcher, says that Mr. Wesley said about the same thing to this great woman, and she, too, preached on till her going away.

George Eliot's beautiful picture of Dinah Morris in "Adam Bede" is not a fiction. She lived and preached and stood an angel of mercy on Hetty's gallows, and brought many to Christ just as the novelist tell us. Her name, after marriage, was Dinah Evans, a kinswoman of Marian Evans, who wrote of her; and she was a Methodist preacher.

Hester Ann Rogers, the queenliest saint of primitive Methodism, did not preach, but did about everything else a Methodist evangelist of that time ever did; and Wesley said of her: "Never was any woman so owned of God in Dublin."

But what has all of this to do with the Women's Memorial to our coming General Conference? That Memorial does not ask that women be licensed to preach. No; but if the larger grant to preach is not shown in the New Testament and in Church History to be amiss, surely this thing, which the Memorial does ask, can not be wrong.

"But," say the opponents, "they will ask next to be made preachers, if this memorial be granted." Well, suppose they do, will the asking be a mortal offense? This objection has a very pagan odor about it. It harks back millenniums ago to our semi-savage ancestors.

It is urged by those who oppose the Memorial that its tendency will be to make our women less womanly. Now is there any real ground for this fear? Suppose it be granted that women who do men's work in the store, the shop, the field and office grow less womanly—this, however, has never been proved—does it follow that to place our women on the level with our men in Church life will tend to render them less womanly? To say that it will may sound very reasonable to some; but have we any proof of it? Theory may seem very logical, but facts are irresistible evidences. What are the facts in this case? What does history say?

Let us appeal first to our own personal observations—they are a part of history. We have seen some mannish woman, maybe, in reform work or the higher ranks of Church activity; have we not seen some effeminate men there also? Did the place make the one mannish or the other effeminate? Are not these characteristics or tendencies temperamental rather than the results of one's sphere of activity? What evidence have we in this matter? What are the facts? Theories will not do here. I demand proof that prominence in Church work ever made any woman unwomanly. The life of Frances Willard, a womanlier woman than whom never lived, can not give evidence to prove the ground of the fear; and nobody was ever more prominent in Christian work than she. Frances Willard was but the leader of an army, such as she generally, both within and without the ranks of the Woman's Christian Temperance Union, and the various missionary and other charitable organizations. These are the very womanliest women we have. I challenge denial of this statement. Their Christian prominence rather ministers to their womanliness. For quite two and one-half centuries the Quakeresses of England and America have been esteemed as paragons of womanliness; and yet, they have, and have ever had, every right granted to the men of their Church. In the Baptist Churches of America the women have about the same privileges asked for by the Memorial. Are they less womanly than their Methodist sisters?

One more question: "Why does God sometimes call women to these higher Church activities, even to the pulpit, if her heeding the call renders her unwomanly? That God does sometimes thus call women is proved from the New Testament and church history. Is it not true that the fear our brethren have is utterly baseless?"

AGAINST EQUAL RIGHTS.

(From Southern Christian Advocate.)

Dear Brother Nettles: Judging from some of the things one reads in the papers, it would seem that the time has come when the women of the Church are clamoring for the rights of the laity, and that, unless the General Conference grants their request, it will make a grave mistake.

With all due respect for those who are advocating it, I wish to put myself (and I think I am one of a very large number of our women) on record as being satisfied with our present status in the Church. Speaking as from the ranks, and not as one who has time to take part in any public agitation, I do not believe that it is the will of the women of the Church at large that there be any legislation as to our place in the Church and its work. We, the great silent class of women, are so busy as wives, mothers, sisters, teachers, etc., in trying to exercise the rights we already have, that we have time for no more.

Personally, I believe that the strength of woman is her womanliness, and that she makes a mistake when she seeks to fill the place or do the work of a man. I can not say how I honor the woman who, because of necessity, assumes burdens heavy enough for men's shoulders, and carries them well. Neither would I say aught against woman's capability to fill any place or to do any work. She is capable. I only beg that a few women be not allowed to speak as for the whole Church, and that we of "the silent sisterhood" be heard likewise.

I have not written hoping that, by anything I might say, I could influence the men we have chosen to represent us in the General Conference. They are wise and good men, else we had not chosen them. Into their hands I am willing to submit our cause. With good wishes for the Advocate.

A WOMAN FROM THE RANKS.

March 14, 1910.

AGAINST LAITY RIGHTS FOR WOMEN.

(From Southern Christian Advocate.)

A memorial to the General Conference, 1910, praying that body "to grant to the women of the Church the rights and privileges of the laity," has just been presented to me for signature. I can not sign that paper for the reason I do not think it wisest and best to do so. I am sure nothing but harm would come to our Church by passing such a memorial.

Mrs. Luke Johnson, of Georgia, is carrying on a vigorous campaign in favor of the memorial, and is asking for signatures. No doubt these signatures will appear in General Conference as mute appeals from the women of our Church, and will be considered

as representing its womanhood. But who will represent the thousands of women who do not desire laity rights? We feel we can safely leave the subject in the hands of our members to the General Conference—our brothers—who have so long and so well guided the affairs of our Zion. Perhaps the right result might be surer if those who are of my mind should unite in sending to the General Conference a contrary request to the memorial. About sixty per cent of that body is new, and where so grave a question is involved, nothing ought to be left undone. I can not, in this article, produce all the arguments against the memorial; they have already been well stated by stronger pens than mine.

This much I will say: I do not think we are ready for even the discussion of this subject yet, much less the realization of it. The rank and file of our women, and I may say our men, too, have not given this subject sufficient thought. The question was sprung by an allusion to it in the address of the president of the General Board of Home Missions in Savannah, Ga., last fall. No doubt she, and it may be a few other of the officers of the board, had thought seriously and prayerfully over this change, but I can not believe a half dozen of the delegates had given it any consideration whatever. Many of them had not heard of such a thing before. Hence, I argue, considering the magnitude of all that is involved, the action is too hasty and too little understood. It will be well for the women of South Carolina Methodism to act with their proverbial conservatism, and in this, as in all Church changes, to go slowly. Let our fathers and brethren decide this momentous question for us; at least, let them see that both sides are represented at the approaching General Conference.

(Mrs.) W. L. WAIT.

President South Carolina Conference Home Mission Society.

A LIVE ISSUE.

Dear Brother Meek: The sisters have stirred up a lively issue. Many things said in favor of their movement are not arguments. Some things said against it ought not to have been said.

One objection raised is an argument. For years a reproach has been flung at the Church that it is for women and children only. Of course, that is not true. And yet conditions lend color to the charge.

The Men's Movement promises great things. Every one knows that it is difficult to secure the interest of men in the work of the Church.

When it comes to electing delegates to the District Conference, the question is not, "Whom shall we send?" but, "Who can be induced to go?" And they do not go in a majority of instances. And this is characteristic of the work in general.

Now, if we make it legal for the women to fill these places, will we not make it still more difficult to secure the interest and activities of the men?

We should do everything to encourage "us" and nothing to hinder "us." J. R. BINGHAM.
Carrollton, Miss.

ANONYMOUS COMMUNICATIONS.

Dear Doctor Meek: I am enjoying some of the correspondence going on in the Advocate. The article from Mrs. McKinney in last week's issue was fine in spirit—and sense. But why don't all the correspondents sign their names, as some do? Are they ashamed of what they write? I think we are much more careful, in signed communications, to stay close to the truth, and to be fair, and just, and charitable, and courteous, than when we are shooting out of the dark. Probably very few notice anonymous articles, except when they oppose something we favor, and then they raise a spirit of resentment—a feeling that our antagonist is unfair (as anonymous writers are apt to be). If an article is not worth signing, it is usually not worth writing or publishing.

Ask your correspondents to step out from behind the trees and let us all see them. There will be much more pleasure in reading what they have to say.

Yours truly,

H. R. SINGLETON.

Alexandria, La., March 24, 1910.

Nothing but the Infinite Pity is sufficient for the infinite pathos of human life.—Exchange.

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JUDGED BY THAT MARK.

The boy in search of a job turned up at supper time at his sister's home looking rather disconsolate. "I didn't get nothing to do," he said, shortly, as soon as he was seated.

"I don't wonder, if you used that kind of grammar," said his sister.

"That wasn't it. I had my company grammar on all right; 'twas something else, and I'll tell Jim about it after supper. You'd spring the 'I-told-you-so' game on me, and make me tired."

Jim was his brother-in-law and had been a job-hunting boy himself not many years before. He was beckoned into the sitting room immediately after rising from the table, and once there, the door was shut by his wife's youthful brother, who turned and said: "I went to fourteen places to-day, Jim, and was turned down at every shot."

"What was the matter?" asked the sister's husband.

The boy held up the forefinger of his left hand, along the inner side of which was a yellow stain showing as far as the second knuckle. "That," he said, simply.

"H'm," said his brother-in-law, "the boss in our shops won't allow cigarette smoking, either; but I didn't know things had gone as far as this. Why don't you quit?"

"I have. I quit last night. One of the guys that said, 'Git,' called me back just as I got to the elevator, and says: 'What makes you smoke cigarettes?' 'I don't,' I says. 'There's some things worse than cigarette smokin' he says. 'I quit last night, I told him. Then he grinned a little and said I might not be such a liar as he thought after all, but it was a fact that Chicago men had quit hiring cigarette kids. Then he said if I had quit I might come back next week.'—Selected.

FULTON'S FIRST FARE.

There is one little incident in Robert Fulton's life which Fulton never forgot. It took place shortly before the return trip of his famous boat's voyage by steam up the Hudson river. At that time all the citizens of Albany flocked to the wharf to see the strange craft, but so timorous were they that few cared to board her. One gentleman, however, not only boarded her, but sought out Fulton, whom he found in the cabin, and the following conversation took place:

"This is Mr. Fulton, I presume?"

"Yes, sir."

"Do you return to New York with this boat?"

"We shall try to get back."

"Have you any objection to my returning with you?"

"If you wish to take your chances with us, sir, I have no objection."

"What is the fare?"

After a moment's hesitation Fulton replied: "Six dollars." And when that amount was laid in his hand, he gazed at it for some time; then, turning to the passenger with tears in his eyes, he said: "Excuse me, sir, but this is the first pecuniary reward I have received for all my exertions in adapting steam to navigation. I would gladly commemorate the occasion with a little dinner, but I am too poor now even for that. If we meet again, I trust it will not be the case then."

As history relates, the voyage terminated successfully. Four years later Fulton was sitting in the cabin of the "Clermont," then called the "North River," when a gentleman entered. Fulton glanced at him, and then sprang up and gladly shook his hand. It was his first passenger, and over a pleasant little dinner Fulton entertained his guest with the history of his success, and ended with saying that the first recognition of his usefulness to his fellow men was the six dollars paid to him by his first passenger.—Pittsburg Advocate.

THE FINDING OF SUZETTE.

Gilbert was on his way home from Sunday school one beautiful Easter day when he saw a little black

and white kitten standing forlornly in the middle of the sidewalk just ahead of him.

As he came near her, the kitten looked up into his face and meowed pitifully, as much as to say, "I'm lost. Please take me home." And Gilbert's tender heart could not resist the appeal.

Ralph saw the kitten, too. He was just behind Gilbert, but he ran past him and began stroking the kitten's soft fur.

"I am going to take the kitty home with me," Ralph declared. "I know my mother will let me keep her."

"See, the kitty has on a nice collar with a new blue ribbon fastened to it, and she acts as if she had been somebody's pet," Gilbert replied. "Somebody may be feeling bad because she is lost. You know our Sunday school teacher said that Easter was such a glad day that everybody ought to be happy, and it was our place to do what we could to make them so. Let's try to find kitty's home. We may be able to make her happy at least."

Ralph looked unwilling for a moment. Then his face cleared, and he said, bravely: "All right; but, remember, if we can't find her home, kitty belongs to me."

"If we can't find her own home, you can have her," agreed Gilbert.

So Ralph picked up the kitten, and the two small boys started to find her home.

They took the kitten to one house after another, until they had visited every house on the long street where they had found it, but at each place they received the same discouraging answer—the lost little kitten did not belong there, and the people did not know to whom it did belong.

When they at last reached the very end of the long street, Ralph said: "Now, Gilbert, I hope you are satisfied, and will let me take kitty home with me. I am sure she must be hungry. Perhaps she didn't have any breakfast."

But Gilbert only shook his head. "I am going to try just one more house before I give up," he said, firmly. "Let's go to that white house around the corner."

Ralph followed Gilbert around the corner and up the broad walk leading to the house, rather reluctantly.

"I suppose I ought to want to find kitty's home, and I guess I do, really," he thought. "Still, she is such a pretty kitty that I should like to keep her for my very own."

Gilbert rang the front door bell, and a little girl, with eyes red from crying and a very sober face, opened the door.

But the minute she saw the kitten her face became all smiles, and she exclaimed, joyfully, "O, you have found my dear little kitty! I have cried myself most sick because I was afraid I should never see her again. Her name is Suzette. Thank you so much," and she took Suzette from Ralph's arms and cuddled her in her own neck lovingly.

After Gilbert had told about the finding of Suzette, and the little girl's mother had come to the door and thanked them for their kind and thoughtful act, the two small boys set out for home with glad hearts, for they had helped to make a little girl, as well as a little cat, very happy on Easter Day.

"I'm glad we found where the kitty lived," Ralph

said as they trudged homeward, and he meant it with all his heart.—Effe Stevens, in Northwestern Christian Advocate.

SOME MAXIMS OF JOHN WESLEY.

I have no time to be in a hurry.
God begins his work in children.
The best of all is, God is with us.
I look upon the world as my parish.
I dare no more fret than curse or swear.
God buries his workmen, but continues his work.
I save all I can and give all I can; that is, all I have.
Loyalty (to rulers) is with me an essential branch of religion.

It is a happy thing if we can learn obedience by the things which we suffer.

It is plain God sees it best for you frequently to walk in a thorny path.

When I devoted to God my ease, my time, my fortune, my life, I did not except my reputation.

Be punctual. Whenever I am to go to a place the first thing I do is to get ready; then, what time remains is my own.—Selected.

God is good and holy and all powerful. What a grievous sin to profane his name!—Exchange.

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Editorial.

DENIES SAYING IT.

Since writing the editorial in which we touched upon Mr. Watson's attitude toward the work of foreign missions, we learn that he denies having said that "there are cases similar to that of Elsie Siegel among the women missionaries in the Orient," and "that more white women are led astray in China than there are Chinese converts." We make this statement in justice to the noted Georgia journalist, whom we had not the slightest intention to misrepresent. The statements which we quoted were taken from the press dispatches, and we assumed them to be true because, though several days had elapsed since their publication, they had remained uncontradicted. In our discussion, however, we wrote hypothetically, saying, "if he has been correctly quoted."

But in calling attention to Mr. Watson's denial, we do not desire to be understood as having changed our opinion in the slightest as to the ridiculousness of the position which he has assumed toward the cause of foreign missions. His fulminations are so manifestly unfair and misleading that they carry little weight except with the uninformed or prejudiced. Most of his so-called missionary facts are the fictions of his own unbridled imagination. The most charitable view to take of Mr. Watson's perfervid and erroneous utterances as to what is being done in mission fields is that they are attributable to his lamentable ignorance of what is really going on.

But this by no means justifies the demagogic and ad captandum manner in which he is given to discussing the subject. He has pitched his warfare upon the lowest possible plane, appealing to passion and prejudice, and hesitating not to assail motives or resort to any kind of artifice to discredit his opponents. Thus his effort to belittle Mr. Ellis because his name does not appear in "Who's Who," and to sneer at him because he hails from the North, can scarcely be considered a fair and manly way to conduct a serious disputation. Nor is it at all creditable to insinuate that Bryan, Taft, Roosevelt, and other eminent public men are not sincere in their endorsement of missionary work, but are only seeking thereby to gain increased popularity. We submit that the realm of motive is too mysterious and sacred for even Mr. Watson to essay to explore it. God alone can read the secrets of men's hearts and discover their inmost purposes.

Of Mr. Watson, the politician, we have nothing to say. He may be a man of exalted patriotism, hating for the people's rights. His public services, we shall in these columns neither praise nor depreciate. That does not come within our sphere as the editor of a church periodical. But when Mr. Watson intrudes himself into religious matters, arraigns mission boards, belabors church authorities, and undertakes to wield promiscuously the "big stick," he has no right to claim exemption from legitimate criticism. Those who are so free to strike blows should not complain if blows are given in return.

To the Methodist people in our territory who may chance to read Mr. Watson's strictures on this subject, we desire to say that our missionary work is in the hands of the truest, noblest and most faithful men and women. Not a single dollar is wasted. Our representatives in the foreign field live frugally and toil heroically. Nor is it true that the heathen generally are fed and clothed and given free medical treatment. This is done only in exceptional cases, just as it is in the home land. If we can not trust our bishops, our missionary secretaries, and the preachers and laymen, who constitute our mission boards, whom can we trust? There are many evils abroad in the land, but honest and upright men have not yet become so scarce that Mr. Watson is the only one beneath the American flag.

DEDICATION OF THE DE RIDDER CHURCH.

Some two months ago we promised Rev. J. W. Booth, the popular pastor at De Ridder, La., to spend with him the fourth Sunday in March and assist in the dedication of the Methodist Episcopal Church, South, at that place. Inasmuch as meeting this engagement, we boarded the "Sunset Express" on the Southern Pacific at noon Saturday, the 26th, were soon across the Mississippi river, and speeding westward at a rate of 35 or 40 miles an hour. Though we had never been on this road before, the country wore to us a strangely familiar aspect. The wide stretches of perfectly level land, the numerous marshes and brakes of willows and cypress trees, draped in moss, and the negroes crowding the depots along the way, made us feel as if we had suddenly plunged into the heart of the great Mississippi Delta.

It soon became evident to us, however, that the industries of Louisiana are very much more diversified than those of her sister State to the north. Traveling at first through a section considerably devoted to truck farming, we soon reached the sugar belt, where the cane was just springing up through the soil; then we began to observe rice mills here and there, showing that we had entered the home of that great industry; and further on we came to the oil fields, which contribute not a little to the wealth of the Creole State.

It was past dark when we arrived at Lake Charles, where we had supper and waited a couple of hours for a train on the Kansas City Southern to take us to our destination, some fifty miles away. It was 2 a. m. when we reached De Ridder, where the hotel clerk and Brother Booth met us and soon had us stored away to get a little sleep during what remained of the night.

Sunday dawned smoky and dusty. At first it looked as if there might be rain, but as the hours passed the sun came out brightly and it was a beautiful day. At 11 o'clock a crowd which taxed the capacity of the church assembled for the dedicatory exercises. It being Easter Sunday, a beautiful array of flowers decorated the chapel, and everything reflected the glory of the opening spring. The music for the occasion was appropriate and of exceptional merit. Particularly impressive were the solos of Mrs. M. Thompson and Mrs. Heins, of Ludington; Mrs. J. W. Booth presided at the organ.

After the sermon the officials rose in a body, and the house was presented for dedication by Mr. J. D. Robertson, secretary of the Board of Stewards.

It was our pleasure to preach again in the evening to a congregation almost, if not quite, as large as the one at the morning hour.

The church dedicated is a modern structure, with a pastor's study and Sunday school room, and which, when thrown together, probably has a seating capacity of 450 or 500. It was built five years ago during the pastorate of Rev. S. L. Riggs, and is valued at \$4,000. The delay in its dedication was due to the debt incurred in its erection. Rev. B. T. Crews, who followed Brother Riggs, enterprised plans to remove this incumbrance, and with characteristic energy Brother Booth and his worthy coadjutors have carried them forward to success, having raised \$1,500 during the past few months.

Our Church in De Ridder apparently has a bright future. Six years ago it assessed for the pastor \$450 and paid \$283; last year it paid \$300, and this year the assessment is \$900.

The following, a solid, progressive body of men, are the stewards: C. A. Paxson, Robert Jones, J. D. Robertson, F. A. Clapp, W. A. Wiggins, A. E. Stewart, and Joshua Cain. The pastor's praise was heard on every side, and he manifestly has a strong grip on the people.

The town is situated in the heart of the sheep and lumber district of Louisiana; is entered by four railroads, and is the home of the Hudson River Lumber Company, one of the largest concerns of that kind in the State. It is perceptibly growing; new residences are going up and brick stores are being constructed. If prohibition has hurt Calcasieu Parish, we heard not a word of it. On the contrary, all the talk was of prosperity and the wide-open doors which are challenging the evangelical enterprise of the Church in that section.

But we must not forget to express our high appreciation of the gracious hospitality of Brother and Sister Clapp, who took us to their cozy cottage home and showed us every attention and courtesy. We shall long remember their abounding kindness. May God bless Brother Booth and his noble flock, and establish the work of their hands.

OPENING OF THE HATTIESBURG CHURCH.

The fourth Sunday in March was a red-letter day with the Main Street congregation at Hattiesburg, Miss., being the occasion of the first occupancy of their beautiful new church. The Sunday school assembled in the old building where appropriate valedictory exercises were held, Dr. A. F. Watkins making an eloquent address in which he referred to the many tender memories of baptisms, marriages, and funerals which had taken place in the old tabernacle. The services over, the superintendent, Mr. W. A. Johnson; the assistant superintendent, Mr. R. L. Bennett, and the secretary, Mr. H. Ogden, marshalled

the entire school into line, a marching hymn was played, and the body proceeded to their comfortable and spacious new home in the church edifice just completed, where the lesson was discussed in the presence of all by that choice Methodist layman, Mr. H. S. Stevens. This school is one of the largest in Mississippi, numbering in all of its departments about six hundred.

At 11 a. m. Dr. Watkins preached the first sermon in the new structure, from 1st Corinthians, iv. 20, "Now is Christ risen from the dead and become the first fruits of them that slept." It was a forceful and impressive Easter sermon, which was much enjoyed by all present. From the Hattiesburg News, we take the following description of the new religious edifice:

The new church is a substantial brick building, costing between fifty and sixty thousand dollars, handsomely finished on the outside in marble and on the interior in golden oak. Its seating capacity is from one thousand to twelve hundred and the acoustics are fine. The building is almost completed, there remaining only the brass railings to put around the choir and the Sunday school rooms in the gallery, with a few finishing touches. There are beautiful art glass windows which cost \$2,000; of this each of the sixteen classes has pledged itself to raise \$50. The pulpit chairs are unusually handsome and massive. The choir is just to the right as the visitor enters the edifice, which is brilliantly lighted by chandeliers of brushed brass. There are fourteen Sunday school rooms, and altogether the arrangement is admirable.

The Lydian Circle (young ladies) have charge of the church and the putting of flowers on the pulpit each week. There were appropriate decorations, on this occasion, of dogwood and Easter lilies. This circle gave the fine piano, which will be used awaiting the arrival of the organ.

In the Sunday school room, the organ used is a gift from Mr. F. W. Foote, in memory of his little son, Elliott, a bright little fellow, who went to his home above some months ago.

The handsomely bound, large pulpit Bible used, is the gift of Mr. and Mrs. M. A. Holloman, and the pulpit hymn book, was given by Miss Lorraine McInnis. Class No. 12, taught by Miss Bettie Conder, presented the six handsomely-carved contribution plates. The Home Mission Society will carpet the church, and the study has not yet been furnished.

In February, 1907, ground was broken for the building of the new church and the work went rapidly on. The cornerstone was laid, Dr. T. B. Holloman, then pastor, presiding. The building committee is composed of Messrs. W. S. F. Tatum, J. S. Turner, Sr., G. L. Hawkins, J. J. Stevens, F. W. Foote, J. S. Conner and J. C. Carley, who did good work, but the panic coming on, work was stopped until recently, when a campaign committee was organized to raise \$6,000 to complete the building. The pastor, Dr. A. F. Watkins, was made chairman of that committee, the others being Messrs. E. L. Robins, J. S. Turner, Sr., F. W. Foote, H. S. Stevens and T. M. Ferguson.

We congratulate Dr. Watkins and the choice people whom he serves upon this notable achievement in the history of Mississippi Methodism, and pray that with their increased facilities for work they may be able to accomplish great things for the Master in the coming years.

NEXT SUNDAY THE DAY.

Next Sunday is "Loan Fund Day" in Mississippi, and it is earnestly hoped that no congregation in the State will fail to observe it. The fund raised is to be turned over to Bishop C. B. Galloway, who shed luster upon his native commonwealth all around the globe, and who was the most knightly leader that Southern Methodism has ever produced. It is most urgently needed, and will be a perpetual source of blessing in the future. The struggling churches in the State in which it is raised will have the first claim upon it. Let every Methodist from the Tennessee line to the Gulf contribute generously to this cause.

"MODES OF THE HEAVENLY LIFE."

Orders for this neat little volume from the gift-pens of the Rev. W. G. Harlin are now being received at this office. The five sermons which compose it are a practical discussion of the work of the Holy Spirit, a theme of perennial interest. They have been signally blessed of God when spoken from the pulpit, and are calculated to stimulate and nourish the spiritual life. The volume deserves a wide circulation. Persons desiring a copy should write to Mr. C. O. Chalmers, publisher of the Christian Advocate. The price is 75 cents.

PERSONAL.

Rev. Thomas E. Yancy and his family find Nettleton, Miss., a pleasant place of residence. He is in love with his people, who are kind and attentive. All is harmonious and promising in the charge.

Mr. P. M. Franklin, of Delray, Miss., places us under obligation for substantial work done for the Advocate. Especially do we appreciate his fraternal

words and good wishes. May the Lord bless and prosper him!

Rev. J. V. Bennett, writing from Auburn, Miss., sends six subscribers, and adds: "This is my third year on the Adams charge. Everything is moving along nicely. We are collecting money for the new church building at Adams."

The Algiers Senior Epworth League, which has been dormant for a season, has reorganized, and taken up its work with considerable enthusiasm. We are pleased to note a revival of interest in this arm of service at many places in our territory.

In a kind note, Brother C. B. Powell, of Campti, La., makes a remittance to the office, and promises to endeavor to increase the Advocate's circulation in his community in the near future. We are grateful both for his encouraging words and pledge of assistance.

At this writing the Woman's Foreign Missionary Society of the Louisiana Conference is in session at Alexandria, with Mrs. W. W. Carré presiding. Dr. S. H. Werlein, of this city, preached the annual sermon last Sunday at 11 a.m., delivering an appropriate and eloquent message.

Rev. C. D. Atkinson will begin a series of revival services in the new Parker Memorial Church, this city, on Sunday, April 17, with Rev. W. W. Drake, of Lake Charles, to do the preaching. The singing will be conducted by Mr. L. N. Niebergal, and Rev. R. H. Harrell will operate the stereopticon.

Rev. W. E. Dickens desires to call attention to the fact that his post office is Pelahatchie, Miss. Much of his mail has been going to Shiloh, which has caused him some inconvenience. Let those having occasion to correspond with our brother take notice and govern themselves accordingly.

Rev. M. R. Jones, De Soto, Miss.; Rev. J. H. Smith, Vaiden, Miss.; and Rev. Robert Randle, Vernon, La., have our thanks for work lately done for the Advocate and good wishes extended to us. We appreciate more than we have language to express the assistance and sympathy of our brethren.

Prof. W. A. Betts, of the Montrose Training School, has lately obliged us with a list of fourteen subscribers, for which we heartily thank him. His school is closing a prosperous session, and his Commencement will be held April 15-18. A program of the exercises arranged for the occasion appears elsewhere.

From Arkabutla, Miss., in the good county of Tate, Rev. A. M. Moore, has forwarded us a club of five names to be placed upon our subscription files. We formerly wrought not far from that village, and know some of the citizens of that community. May God guide Brother Moore in his work and make his ministry a blessing to them!

We regret to learn that Mrs. Henry Ueber, of this city, died Monday night last of pneumonia. She was the mother-in-law of Rev. A. I. Townsley, pastor of the Second Methodist Church, and a woman of most estimable Christian character. The Advocate extends profound sympathy to the sorrowing friends and relatives.

In forwarding his second round of appointments, Rev. T. J. Warlick, presiding elder of the Shreveport District, writes encouragingly of the work under his supervision. We thank him for an invitation to attend his District Conference, which will meet at Zwolle, June 6th. We hope Providence permitting, to be on hand.

Rev. George D. Purcell, pastor at Jena and Harrisonburg, is entering hopefully upon his work in his present field. He has lately had sickness in his home, but we trust that all are well ere this. He is another Mississippian who has strayed from his native heath to do service for the Master upon the fruitful soil of Louisiana.

Rev. J. S. Purcell, of Florence, Miss., writes: "Everything is progressing favorably with us. Our congregations are large, and the people are kind to the pastor and his family. A good League was recently organized with thirty-five members." We are grateful to this successful pastor for taking care of the interests of the Advocate in his rounds.

Rev. G. H. Galloway, the presiding elder of the Natchez District, is pleased with the prospect in his diocese. Writing under date of the 27th ult., he says: "The district so far promises much more than last year's accomplishment. Our preachers, all of them, are steady, assiduous workers." Happy the leader who is re-enforced by such a faithful band of co-laborers!

Though attending school in Oxford, Miss., and unable to be among his flock except on Saturdays and Sundays, Rev. W. L. Broom is gratified at the progress of his work. He has, from time to time, been sending us subscribers to the Advocate, of which service we are appreciative. We count strongly on the young men in our territory, of whom there are many of much promise to the Church.

Rev. Paul M. Brown, presiding elder of the Alexandria District, requests us to state that his address is now Tloga, La., instead of Alexandria. He keeps busy in carrying forward the interests of the Church, which are prospering under his aggressive leadership. The plan of work, mapped out at his recent

preachers' meeting shows that the spirit of evangelical enterprise is yet abroad in the land.

Dr. J. A. Rice, the accomplished pastor of Rayne Memorial Church, will preach the Commencement sermon at Wofford College, S. C., June 5th, and of the Texas State University the Sunday succeeding. He has many calls for service outside of the city and State, and has a long series of engagements which will keep him going at a rapid pace for several weeks in the early summer.

Rev. Walter G. Harbin has lately closed a successful meeting at Starkville, Miss. On the 29th ult., while the services were yet in progress, there had been 35 applications for church membership. Brother Brogan, who was unwell and not able to be active in the revival work, is succeeding splendidly in that responsible field. He is fortunate in having such capable assistants as Rev. W. S. Harrison and Dr. T. C. Wier.

We acknowledge the reception of an interesting communication from Prof. J. Magruder Sullivan, of Millsaps College. He is kept quite busy meeting his round of classes, but notwithstanding takes a deep interest in all the work of the Church. He reports the present session at the college as progressing satisfactorily, and is hopeful that our representative will bear off the prize at the approaching oratorical contest at Greenville. If the future is to be judged by the past, it is not at all unlikely that he will do so.

The Carrollton Avenue Church is enjoying prosperity under the leadership of Rev. H. T. Carley, who is one of the strongest preachers of his age in his Conference. This congregation is maintaining a flourishing mission on Apple street, where the Sunday school has an enrollment of 80. It has been announced that a chapel will be built in the near future in order to take better care of this fast developing work. Brother Carley already has his missionary assessment in hand for the current year.

Information has reached us that Mr. J. Van Carter, of Crowley, La., a son of Dr. C. W. Carter, and a brother of Rev. Briscoe Carter and Prof. Thomas Carter of Vanderbilt University, has been elected General Secretary of the International Sunday School Association of North Carolina, with headquarters at Raleigh. Mr. Carter is said to be admirably fitted for the new position to which he has been called, and we congratulate the "tarheelers" upon having secured the services of so capable and faithful a worker.

The press dispatches have recently announced that Dr. Felix R. Hill has been chosen the permanent president of Centenary College, in place of Dr. W. L. Weber, whose failing health forced him to give up the position and leave Shreveport. The choice is an admirable one, and will commend itself to the general Methodist public of the State. We have no late news as to Dr. Weber's present physical condition, but this action on the part of the College trustees would seem to indicate there is little prospect of his speedy recovery.

Mrs. M. E. Pope, of Senatobia, Miss., writes: "Cards are out announcing the marriage of Miss Lois, daughter of Mr. and Mrs. N. E. Taylor, of Senatobia, Miss., to Mr. Wistar Heald, of Lynchburg, Va., April 14th. The ladies of the Home and Foreign Missionary Societies of Senatobia are to entertain Miss Lois at a 'shower' on April 7th. Miss Taylor is a popular leader of her set, and has added much to the music of her church with her beautiful voice for some years. Rev. J. T. Murrah, of Sardis, will officiate at the marriage."

In the absence of Dr. S. H. Werlein last Sunday, the editor occupied the pulpit of the First Methodist Church of this city at both the morning and evening hours. With a spacious house of worship, splendidly located, this congregation is doing a great work, and has a bright outlook for the future. Mr. I. N. Niebergal has recently been elected superintendent of the Sunday school, which the enterprising pastor has announced they intend to build up and make second to none in this section. Dr. Werlein's incumbency in this important pastorate is giving the utmost satisfaction.

Rev. E. C. Sullivan is most anxious to take care of the interests of the Southern Methodist Church at Belmont, a developing town on the new I. C. Railroad running from Corinth, Miss., to Haleyville, Ala. He feels that a house of worship is an imperative and immediate necessity in order to hold that promising field, and has issued an appeal to the brethren for assistance, the Methodists there not being numerous and strong enough to build themselves. We trust that the people of North Mississippi will lend a hand to Brother Sullivan in meeting the pressing exigency with which he is confronted. A dollar sent to him would be well invested.

From the Carrollton Conservative of the 26th ult. we take the following: "The Methodist prayer meeting this week had the pleasure of hearing Rev. G. W. Bachman, who read and commented on the 14th chapter of St. John. Mr. Bachman directed attention to the fact that it was the birthday of Fannie J. Crosby, the blind hymn writer, and paid to her a glowing tribute. The hymns used during the service were her compositions. Mr. Bachman is a native of Carroll County, and is this year completing his

fiftieth year in the ministry. Mississippi has had no more faithful minister than G. W. Bachman. For the past twenty-five years his special work has been distributing good literature—books and periodicals. The good thus done by him can be revealed by eternity alone."

THE NEW ORLEANS DISTRICT CONFERENCE.

On the last day of March the New Orleans District Conference assembled in Parker Memorial Church in New Orleans, with Rev. F. N. Parker, the presiding elder, in the chair.

It is written that there was no sound of a hammer in the building of Solomon's Temple, but all bear witness that the hammer plays its part in this beautiful church. The building is now all covered, but none of the inside finishing has yet been placed in the main auditorium, where the conference held its sessions. The carpenters were still at work, and several speeches were severely "hammered."

The reports of the charges showed over two hundred additions to the Church since Conference, and a large part of these on profession of faith. It was also evident that all lines of Church service were being pressed.

The following local elders were called by name, and their characters passed: J. M. Beard, J. T. Sawyer, W. G. Evans, F. Mathis and H. H. Ahrens.

Two local preachers had their licenses renewed—R. F. Harrell and R. L. Schroeder.

Carrollton Avenue was selected as the place for the next meeting of the District Conference.

The following licensing committee was elected: J. A. Rice, A. S. Lutz, S. H. Werlein, W. W. Holmes, I. F. Foster and H. T. Carley.

The district authorized the campground trustees to mortgage the property to the extent of \$20,000 for the purpose of making necessary improvements, and to erect such buildings as will be absolutely essential to an opening of the Training School, which the new charter morally, if not legally, binds us to conduct.

Among the most radical actions taken were the adoption of a resolution approving the memorial of the women, asking for full rights of the laity for the women, and the memorializing of the General Conference to remove the "time limit." There may be cause for thought in the fact that the strongest speech made against removing the time limit was by a layman.

The following delegates to the Annual Conference were elected: A. S. Daniels, W. B. Thomson, W. W. Carré and Dr. E. L. McGehee. A. F. Godat and Chas. O. Chalmers were elected as alternate delegates.

H. L. Baker was elected a trustee of the Seashore Camp-ground School, in place of R. J. Anderson, resigned. Dr. E. L. McGehee and J. A. Pharr, whose terms had expired, were re-elected for three years.

The conference ordered a committee to act with the presiding elder in planning an aggressive evangelistic campaign, and A. F. Lutz, S. H. Werlein and N. E. Joyner were appointed. If possible, a great central revival will be held this coming fall or winter.

A. I. Townsley, W. W. Holmes and H. T. Carley were constituted a commission to make a careful study of the mission fields of the city and prepare data on which a future district conference might plan more wisely for new fields than we have been able to do in the past.

Early in the conference, a resolution of appreciation of the heroic struggle made by the pastor and people of Parker Memorial Church in their effort to build was adopted.

At the close of the session the conference voiced its appreciation of the delightful entertainment provided by the ladies of the church, and of the courtesies received at the hands of the press.

And so ended one of the most harmonious sessions of the New Orleans District Conference.

H. WHITEHEAD, Secretary.

There is no greater weekly in the United States than The Outlook. Both in the matter which it carries and its mechanical make-up, it is deserving of the highest praise. The discussion of current events is fair and discriminating, and the editorials and contributed articles are of unusual merit. Those desiring to keep abreast of the times would do well to read this admirable periodical.

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NEW ORLEANS

INQUIRY IS PROMPTLY ANSWERED

Sunday School

By W. B. Campbell.

LESSON II. FOR APRIL 10, 1910.

THE MISSION OF THE TWELVE.

Matt. ix, 35; x, 1-15, 40 and 42.

Golden Text: "Freely ye have received, freely give."—Matt. x, 8.

"The spirit of God will not always strive with man," is a prophecy written in the days of Noah, the preacher of righteousness, and in many other ways did God reveal himself by other prophets, as urging obedience from the sons of men; yet, they would not. Then came the fearful warning, sounding down the annals of time, by the voice of the Prophet Amos: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord—they shall run to and fro to seek the Word of the Lord and shall not find it." It was even so in the day of the Son of God, come down from heaven. Men would not hearken. Jesus bore this burden on his sorrowful soul, as he turned away from Capernaum, where he had shown many of his mighty works, and taught and preached the gospel of the kingdom in the surrounding cities and villages. Jesus, alone, could see the needs of the listening people, and moved with compassion he saw them as "sheep having no shepherd." He was trying to make his disciples see what he saw when he said to them: "The harvest truly is plenteous, but the laborers are few," and taught them to pray for themselves, for they were the laborers about to be sent into the harvest.

The twelve apostles had been chosen and having returned with the Lord from this preaching tour, it being their first lesson in the work they were to do, the Lord called them around him to receive his parting charge.

These twelve men are not strangers to us. The Scriptures have shown us their life and their work so plainly that we know each one by character, and can almost trace their growth in grace and in the knowledge of the Master. John has written of how the first half of the twelve first knew and became followers of Jesus. Andrew and John had gone across the Jordan, to Bethabara, to hear John the Baptist preach; and, having heard him, they became disciples. The loving Andrew, and John the beloved, we knew them, and the Baptist knew their tender hearts when, on hearing of Jesus' approach, he said to them: "Behold the Lamb of God." Then, as soon as they heard Jesus speak, their discipleship became changed from John the Baptist to Jesus the Messiah. In the line of the twelve, Peter is named first and then Andrew. The order of their selection by twos was the work of him that knew them best. The impetuous impulsive Peter was guarded by the gentle, unselfish Andrew. James, the plodding stickler for duty, was under the influence of John, the beloved disciple. Thomas, who hardly learned the lesson of faith, was with Matthew, who believed and obeyed at once when Jesus spoke. Philip, whose faith urged him to go and find his yoke-fellow, Nathaniel, "The Israelite indeed, in whom is no guile." James, the less, and Lebbaeus, which is Jude, two brothers, the comfort and stay of each other. The last two being Simon Zelotes, or zealous, with Judas Iscariot, whose zeal was so weak that he afterwards betrayed his Lord and Master.

These twelve, Jesus called around him to equip them for the work that was henceforth to be their life mission. He prepared them to do as he had done, to preach the Kingdom of God and to heal the sick and to cast out evil spirits. They were to preach first to the Jews. Their rejection was not then established. The Jews were to hear the Word of Life before it was offered to the Gentiles. So Jesus told them to go not in the way of the Gentiles, or to any city of the Samaritans,

but rather to the lost sheep of the house of Israel—those of the flock that had become bewildered by the teaching of the Pharisees and were looking vainly to them as their shepherd. The gospel preacher, to-day, is sent not to those who are contented and happy, but to him who is sin-sick, and to him that must flee from the wrath to come, and the modern preacher needs not so much eloquence as he needs "the demonstration of the spirit and of power." He needs to work out the unsolved problem of how the Church is to reach the masses. The masses are ready to be reached, and they will be reached in no other way than the way that Jesus reached them. He went among them. John Wesley went among them. The calling of conventions and appointing of committees are guns of too long range. It takes nothing less than personal work, and the preachers of to-day must preach and practice fellowship with the godless and the outcast. Not doing as they do, but living among them until he is known by his not doing as they do. To abstain is to condemn.

These twelve were to preach salvation, minister to bodily ills, and remove the cause of sorrow. They were not to make too great preparations in providing themselves with money or clothes; as they were to go among the poor, they must not appear rich. Surely the modern preacher should carefully guard against being classed with the well-to-do, as the line of demarcation between the rich and poor is drawn on every subject, and must distinctly be in religious matters. The Church is on the side of the poor, hoping to make the rich "rich toward God." Into whatsoever city or town ye enter, inquire who in it is worthy, is what every Methodist preacher must do after every new conference appointment. And whosoever will not receive you, nor hear your word, shake off the dust of your feet, but do not until they have heard. There are so many around us, even at our doors, that have never heard a gospel sermon—and they never will—but they may be able to see "living epistles, known and read of all men," in the lives of the true disciples of the Lord Jesus.

These twelve, and every follower of Christ, has freely received full salvation, and they must carry the gospel message along to the next and freely give the good news to every one that asketh the reason of the hope that is within, for Jesus died for all.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

After an illness of six months WILLIAM T. RIALS died at his home at Lothe, La., April 22, 1909. Brother Rials was born at Troy, Ala., February 25, 1850; was converted and joined the Baptist Church in 1881. After living a consistent life in the Baptist Church for four years he moved to Caldwell Parish, Louisiana, and united with the M. E. Church. In 1873 he was married to Miss Charity Shaws, who with her six surviving children, W. P., J. M., E. T., C. C. and S. S. Rials and Mrs. Sallie Hendrix are left to mourn their loss. The writer was but little acquainted with Brother Rials, having met him when he was on his death bed, but then he gave us the witness that he was ready to go. His testimony to the last was that all was well. Weep not, then, loved ones, he has gone to God's home. In the glad home of the blest we shall meet him and sing around the throne of God. If we be ready when Jesus calls us, we will meet him in the house not made with hands. The funeral was held in Cottonwood Church, by Pastor White and the remains laid away in the cemetery near the church, to await the general resurrection in the last day. His friend and neighbor, J. W. FAULK.

Little ROBT. JEFFERSON, infant son of E. H. and Anna Walker, was born August 3, 1909, died December 27, of the same year. This was a bright, beautiful baby boy and his fair to make a strong man in the future, but alas! how soon are the fond hopes of loving parents blighted by the cold hand of death. His stay in the world was of short duration, but was by no means devoid of good. He left the impress of his sweet little life on the fond hearts of his parents, grandmother and little sisters, and they will never forget those tender little cheeks and sweet little smiles. The baby comes to cheer the home for a while, but often it is like the flower of the morning—it is soon cut down and withereth. It is not the longest life that always does the most good, but sometimes God blesses a generation through the short life of a little child, and often, if we could only know how many sighs and heartaches were saved, and how much good was done by the early death of the young child, we would rejoice instead of mourn. May the God of all grace bless Brother and Sister Walker and help them to get to heaven with all their children.

J. H. BASS, Pastor.

Mrs. JAS. S. THOMPSON died Feb. 18, 1910, aged 65 years, 1 month, and 2 days. While the whole face of the earth was glorified with a gleaming diamond-like net-work of snow and ice and sleet, brilliantly illumined by the radiant sunbeams into a mass of loveliness, a gentle, manly spirit was passing from the beautiful sunlit scene to the heaven, whose glories it but dimly reflected and symbolized. Mr. Thompson succumbed to pneumonia after a bravely endured illness of seven days' duration, and will be sadly missed from our church and community. For twenty years he was a member of the church and held a stewardship for eighteen years. He was possessed of those modest virtues that made Isaac so great a father in Israel. His peaceful nature rejoiced in its own crystal purity. Kind-hearted, honest and true, with a pleasant word for all, our dear steward was warmly welcomed as a friendly visitor as he went his quarterly rounds in the interest of the church he loved and served so loyally during the eighteen years of his

stewardship. Last year, during our protracted services, at the close of one day's worship, he was approached with the earnest plea, "Pray for us." He seemed greatly surprised, so great was his innate modesty. O yes! he was assured, you whose five boys were former playmates and now are professed followers of our Lord, know the secret of acceptable prayer, and you must help us who have not so great a serenity of heart. What this quiet, home-loving, God-serving man was to his devoted wife and ten children, was evidenced in their loving care of him during his last illness, and their poignant grief in giving him up. Our prayers and sympathy go out to those here and loving hearts. May the angels keep watch over them for all time!

M. Z. W. L.

THADDEUS ALEXANDER LEE was born near Edwards, Hinds County, Miss., Oct. 22, 1855. On the morning of the 29th day of Jan., 1910, he peacefully closed his eyes to earthly scenes and his spirit went away to be with God. March 22, 1882, Brother Lee was married to Miss J. Ella Roberts who, with seven children, survive him. In the year 1884, this happy couple left their former home at Edwards and moved to Wesson, Miss., which has since been their home, he having for several years been one of the leading merchants of the town. Brother Lee united with the Wesson Methodist Episcopal Church, South, Feb. 21, 1886, under the ministry of Rev. B. F. Jones. From the first, he was actively identified with the work of the church, holding various official positions and recognized by all as a prince and leader in our Zion. At the time of his death he was chairman of our board of stewards, district steward, and trustee of church property. The church never called him to any place of responsibility which he did not fill with credit to himself and honor to the cause. He was an acknowledged leader in every good movement, both in the church and in the community, and by his characteristic optimism, he inspired confidence and courage in the hearts of those around him. There was nothing small about T. A. Lee—he was a broad-minded, great-hearted, large-visioned, noble man. Truly, he was one of nature's noblemen—yes, more, he was God's own redeemed and regenerated son. Religion was with him a matter of conscious experience, rich and full, and this inner state was evidenced by the fruits of righteousness as they were displayed so beautifully in his life. He was a friend to the poor and distressed; with a free, but unostentatious hand, he dispensed a liberal charity. In the community he was always found on the right side of all moral questions, ready to champion with all his might the cause of truth and righteousness. He loved the church and gave liberally of his time and means to its support. He believed that the church and pastor were entitled to the best that could be obtained. He was a well-rounded church member, interested in every department of the work and a regular attendant upon all of its services. He was the pastor's friend and trusted counsellor. In these lines I record my own love for this good man and the deep sorrow and sense of personal loss which fills my heart since he went away. Next to his once happy, now darkened home, he will be missed nowhere as he will in the church. From the prayer meeting on Wednesday night, he went home to take his bed from which, after two days' illness, he ascended to the Father's house.

"Our friend serenely to his final rest has passed,
While the memory of his virtues lingers yet,
Like twilight hues when the bright sun has set."

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Epworth League

By Rev. Wm. H. Coleman.

TOPIC FOR APRIL 10.

THE CHRISTIAN'S SACRIFICE—PRAISE.

(Heb. xlii, 15; Hos. xiv, 1-3.)

I.

The General Idea of Sacrifice.

The idea of sacrifice is common to all religions, polytheistic and monotheistic. The ancient classics make frequent mention of the pagans offering sacrifices to their gods. But the earliest sacrifice mentioned in the history of the human race is that of Cain and Abel, mentioned in the Bible.

Some theologians believe that fallen man, feeling the guilt of sin, conceived the idea himself. Others believe that God commanded it, which is the most reasonable, since there were later laws, in the Mosaic code, providing for it, and since these Jewish sacrifices typified God's promised Messiah who should come to sacrifice himself for man's redemption.

II.

The Old Testament Sacrifices.

The Jews offered five kinds of sacrifices:

1. The Sin-offering, an animal sacrifice, signifying reconciliation.
2. The Burnt-offering, an animal sacrifice, signifying atonement.
3. The Trespass-offering, an animal sacrifice, signifying forgiveness.
4. The Peace offering, signifying communion.
5. The Meal offering, signifying thanksgiving.

III.

Christ's Sacrifice.

Christ, the promised, the long-looked-for, the one typified by these animal sacrifices, came, and the Epistle to the Hebrews, from which our first reference is taken, tells us of His great sacrifice for us. How He was at once the great High Priest—that offered the sacrifice for the people, and the sacrifice that was offered; how He made the offering of Himself once for all time, so that there need not thereafter be either priest or animal sacrifice.

The chief value of the sacrifice of our Lord is not so much its material character as its spiritual character. Not so much in the degree of His suffering as in His intense love for man and perfect obedience to the Father, that actuated His suffering, even unto death. Not so much in His shed blood as in the perfect, complete, devotion of himself to the task of redeeming us, the laying down of His life for us, the final consummation of which culminated in the shedding of His blood.

IV.

The Christian's Sacrifice.

Understanding the nature of Christ's sacrifice will help us to more fully apprehend the true meaning of the Christian's sacrifice, only one phase of which is brought out in the sub-topic, "Praise," for the Christian's real sacrifice involves not only praise, but also substance, service, self—all.

"All to Jesus I surrender,
All to Him I freely give.
I will ever love and trust Him,
In His presence daily live."

Romans gives us a very clear conception of the basis, scope, degree and meaning of the Christian's sacrifice. The inspired author broadly and solidly lays the foundation of it in the great, universally-needed plan of redemption by the atonement of Christ—His sacrifice for us; in our privilege of justification by faith, and the consequent peace with God and abundant life of the Spirit through the infinite riches of His grace.

Therefore (Rom. xii, 1), these being the solid grounds of your sacrifice—your reasonable service is a sacrifice of yourself and all that pertains to your life.

Praise is one feature or part of this. Hebrews xlii, 12, tells us of Jesus sacrifice for us and what it involves for us—our sanctification. Therefore, we are exhorted in verse thirteen to go unto Him, etc.—that is, to avail ourselves of the benefits of His sacrifice. And then (verse 15) to offer to God, by Him, the sacrifice of praise.

1. Our praise, to be a real sacrifice, must be genuine: from a consecrated life and a Spirit-filled heart.

Merely saying the most eloquent prayers is not praise.

It is possible for the singing of the richest and most perfectly trained voice to be a mere mockery of praise.

The one who is wholly consecrated to God will have His love abounding in the soul, and out of the heart will spontaneously flow a greater degree of praise than can be expressed by the lips.

2. Praise must be given thoughtfully.

How easy it is to sing the words of the most devotional and soul-inspiring hymns without thinking of their significance or feeling their sentiment. That is not praise.

How easy it is to go through with certain ritualism without entering into its spirit. That is not praise.

How easy it is to bear testimony in a cold, formal way, using stereotyped expressions, without feeling what we say. That is not praise.

V.

Personal Questions.

1. Do I appreciate the sacrifice of Christ for me?
2. Does my life truly demonstrate the Christian sacrifice: in the home, in school, in society, in the work of the League?
3. Does "the fruit of my lips" always and everywhere reveal a life that is wholly "The Christian Sacrifice?"

CALENDAR.

Woman's Home Mission Society, Annual Meeting for North Mississippi Conference, Columbus, Miss., April 2-6, for Louisiana, New Orleans, La., May 5-8.

Anti-Tuberculosis, Sunday, April 21.
General Conference of Methodist Episcopal Church, South, Asheville, N. C., May 4, 1910.

General Board of Church Extension, Louisville, Ky., April 20.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Annual Meeting of the Woman's Board of Home Missions of the M. E. Church, South, Nashville, Apr. 15-22.

Annual Meeting Woman's Board of Foreign Missions, Clarksville, Tenn., Apr. 20-26.

Woman's Foreign Missionary Society of the North Mississippi Conference, Annual Meeting, Tupelo, Miss., Tupelo, June 11.

Seashore Divinity School, Seashore Campground, Biloxi, Miss., June 28-July 7.

Epworth League.

North Mississippi League Conference, Kosciusko, Miss., June 14-16.

District Conferences.

Natchez District, Meadville, Miss., April 12-15.

Jackson District, Canton, Miss., April 25-28.

Oxford District, Abbeville, Miss., May 11-13.

Baton Rouge District, Bogalusa, La., May 28-30.

Meridian District, Fifth Street Church, Meridian, Miss., May 30-June 3.

Winona District, Moorhead, Miss., June 2-5.

Shreveport District, Zwolle, La., June 6.

Ruston District, Arcadia, La., July 13.

Columbus District, Mayhew, Miss., April 27.

Aberdeen District, Pontotoc, Miss., June 20-24.

College Commencements.

Montrose Training School, Montrose, Miss., April 15-18.

Whitworth College, Brookhaven, Miss., May 8-10.

Port Gibson Female College, May 12-16.

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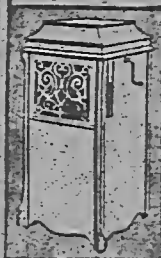
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Marriages.

Near Cooperville, Miss., on March 15, 1910, by Rev. D. E. Vickers, T. J. RICHARDSON and Miss VIRGIE TRAXLER.

March 17, 1910, at the Methodist parsonage, Lamar, Miss., by Rev. A. G. Hall, Mr. R. C. McNYNCH to Miss BETTIE HUNT, both of Spring Hill, Miss.

March 27, 1910, at the residence of the bride's parents, near Smithdale, Miss., by Rev. Jas. V. Bennett, Dr. J. H. GERALD and Miss LORENA D. GARNER, both of Amite County.

March 20, in the Methodist Church at Paris, Miss., Mr. GEO. W. SARTOR and Miss INEZ WOOD, both of Paris; Rev. J. E. Cunningham officiating. Miss Wood is the daughter of our pastor at that place.—Rev. W. J. Wood

SEASHORE DIVINITY SCHOOL.

To the Patronizing Conferences of the Seashore Divinity School:

Dear Brethren—The four conferences embraced within the territory of the Seashore Divinity School, at their last sessions, requested the presiding elders to not hold a district or quarterly conference at a time that will interfere with the session of the school—June 28 to July 7.

It may be a matter of interest to those who are recommended for admission on trial by the several district conferences to know that they will have an opportunity to be instructed on the subjects that they will be required to stand an examination upon. The four conferences will be represented on this committee on Admission on Trial, and we are anxious that all who shall apply for admission on trial shall be present and take the course.

The Conference Course will be represented by the other four committees. We are expecting a large attendance of the preachers, and especially the under-graduates.

ROBT. SELBY,
President Board of Directors.
Natchez, Miss., March 31, 1910.

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CHURCH DEDICATION AT BELEN.

The new Methodist Church at Belen, Miss., is completed. It is a handsome and modern structure, valued at \$2,000. The building committee consists of Mrs. G. C. Jones, Mr. C. W. Partee, Jr., and Mr. J. B. White. The members of the committee have been untiring in their work, and faithful. Having a small membership, the splendid new church stands as a monument to their efforts and the liberality of the people of the town of Belen.

On the fourth Sunday in April the church will be dedicated. Rev. W. W. Woolfard will preach the sermon for the occasion. All former pastors are invited to be present.

T. M. BRADLEY, P. C.

OXFORD DISTRICT CONFERENCE.

Will all the brethren who expect to attend our District Conference at Abbeville, Miss., May 11-13, please notify me at once? Also, I request all of the pastors to send me the names of delegates immediately, in order that homes may be provided for them. I trust that I may have a prompt response from all interested.

B. P. FULLILOVE, P. E.
Abbeville, Miss.

LOUISIANA CONFERENCE.

Monroe Dist.—Second Round.

W. Monroe, at Colony, April 9, 10
Marion, at Magnolia, April 15, 16
Gilbert, at Magnolia, April 23, 24
Winnsboro, at Crowville, April 23, 24
Oakridge, May 1
Florence, May 8, 9
Mangham, at L. Creek, May 14, 15
Delhi, May 21, 22
Collinston, May 28, 29
Downsville, June 1
Floyd, June 4, 5
Lake Providence, June 11, 12
St. Joseph, June 18, 19
Brookland, June 22
Cathoun, June 25, 26

S. S. KEENER, P. E.

Ruston Dist.—Second Round.

Haynesville, at New Salem, 11 a. m., April 9
Haynesville Mission, at Woodward Chapel, 11 a. m., April 10
Haynesville, sermon, 8 p. m., April 10
Benton, at Alden Bridge, April 16, 17
Blenville, at Burk Place, April 23, 24
Simsboro, at Vienna, April 30, May 1
Ruston, 11 a. m., May 8
Arcadia, 8 p. m., May 8
Plaindealing, at Emma, May 14, 15
Vernon, at Wesley, May 21, 22
Gibland, at Mt. Moriah, May 28, 29
Ringgold, at Rocky Mt., June 3
Lanesville, at Brashwood, June 4, 5
Bernice, at Bernice, 8 p. m., June 8
Winnfield, June 11, 12
Jonesboro, at Hodge, June 12, 13
Cotton Valley, June 18, 19

Lisbon, June 22
Houghton, at Castor, June 25, 26
Mindell, 8 p. m., June 26
The District Conference will convene at Arcadia July 1 to 3. The opening sermon will be preached by Rev. Robert Randle on June 30, at 8 p. m.
R. W. TUCKER, P. E.

Alexandria Dist.—Second Round.

Pollock and Standard, at Standard, Apr. 5
Glenmora, at Fellowship, Apr. 9, 10
Colfax, at Montgomery, Apr. 13
Tioga, at Oak Grove, Apr. 16, 17
Selma, Apr. 20
Opelousas, Apr. 24, 25
Ville Platte, Washington, Apr. 24, 25
Bunkie, at White Chapel, Apr. 27

PAUL M. BROWN, P. E.

Lafayette Dist.—Second Round.

New Iberia, Apr. 9, 10
French Mission, at Lydia, Apr. 10, 11
Morgan City, Apr. 16, 17
Jeanerette, Apr. 17, 18
Franklin, Apr. 23, 24
Lafayette, Apr. 24, 25
Houma, Apr. 30, 1
Patterson, May 1, 2
Prudhomme, at P., May 7, 8
Lake Charles, May 14, 15
Rayne, May 15, 16
Sulphur, at Vinton, May 21, 22
Jennings, May 22, 23
Bell City, May 28, 29
Lake Arthur, May 29, 30

J. E. DENSON, P. E.

New Orleans Dist.—Second Round.

Plaquemine, at P., Apr. 10
Slidell, Apr. 17
Covington, Apr. 24
Algiers, a. m., May 1
Carrollton, p. m., May 1
Felicity, May 29
First Church, a. m., June 5
Second Church, p. m., June 5
Rayne Memorial, June 12

F. N. PARKER.

Hattiesburg Dist.—Second Round.

New Augusta, at Richton, Apr. 10, 11
Eucutta, at Eucutta, Apr. 14, 15
Vosburg, at Philadelphia, Apr. 16, 17
Hattiesburg, Main Street, Apr. 21
McLain, at Pine Grove, Apr. 23
Leakesville, at L., Apr. 23, 24
Pachuta, at Adams, Apr. 30, May 1
Hattiesburg, Broad St., May 4
Lux, at Lux, May 7
Purvis, at Dearmans, May 9
Sumrall, May 14, 15
Maxie, at Epps, May 16
Oloh, at Tracy's, May 21, 22
Eastbutchie, at Pleas. R., May 29, 30
Magee, at Sharon, June 4, 5
Collins, at Collins, June 6
Lucedale, June 11, 12

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Tidings from the Field

Oakvale, Miss.:

The Rev. D. C. Farmer, of Wesson, Miss., was with us on the 20th inst., and he preached two able sermons for us.

The good people of Oakvale pounded us with a beautiful line of groceries, on Thursday evening, and to my surprise, among the things that were brought was a nice white shirt for the preacher to wear next Sunday. Much obliged to one and all—come again.

I am delighted with this my second year, and I am as happy as I can be in this land.—Yours faithfully, Hilary Westbrook.

Rainey, Miss.:

At the last session of the Annual Conference I was read out for my first time to Rainey charge by Bishop Hoss. We arrived during the first snow of the winter, and the good women had the parsonage ready to receive their new pastor. We find everything promising and we are moving on fairly well. We have three Sunday schools, and the laymen's movement under way at two places. The pastor's salary was raised by the stewards over what it was last year. These are a loyal people and they know how to take care of a pastor. We have part of a fund in subscription, to build a new church and have money in hand to place an organ in one. We have made one hundred pastoral visits and received eleven subscribers to the Christian Advocate. We also have two prayer meetings. We are praying for a great revival to sweep through our land.—C. A. Northington, P. C.

Booneville, Miss.:

In justice to my constituency and predecessors on this work, I feel that folks ought to know just what is doing here on the Booneville Circuit. I feel, too, that my predecessors by hearing of the good things that are taking place here with us, will be encouraged to know that their efforts and work for the uplifting of these dear people were not in vain, and that it will have a tendency to make them push forward with greater tenacity than ever before. Such things as have taken place in the past are being repeated in this very day and time. We see repetitions of the spiritual and every other sphere of life as they occurred hundreds of years ago.

Just yesterday (the fourth Sunday) we experienced a Pentecostal day. There were certainly the speaking with new tongue and other such rejoicings in our Carolina Church at the 11 o'clock service. When I came here I was told that this Church was about dead and that its funeral would soon have to be preached, but yesterday, which was in commemoration of our risen Lord, old Carolina threw off her grave clothes and came forth shouting and singing praises to the lowly Galilean. Men and women who have been spiritually dead, arose from their graves and reconsecrated their lives

and all, to the service of God in words, deeds and actions. Hence, I say we had the speaking with new tongues. Such performances as this have taken place at several of our monthly appointments this year already. Oh, what a glorious time we have had; for the Lord has been with us powerfully!

We have organized two Sunday schools (there were two which were already in existence), all of these are doing very fine work. We have very enthusiastic superintendents and teachers in all of our schools; have also organized two Home Mission Societies, one with a membership of twenty-two women and eight men as honorary members, and this out of a Church, too, with just forty-two members. We are going to put forth great efforts to get the other twelve into it, or some other working society of the Church. We believe that it is best for everybody to work—"father included."

We also have the old-style class meeting organized; it is a great inspiration to the people.

By the help of our zealous brother, J. H. Holder, of Booneville, we organized an Epworth League at Blackland (that is, Brother Holder organized it); and want to say right here that Blackland has furnished the official material and a large part of the membership for the Booneville League. I expect that's why they have been such a live, wide-awake one. We are figuring on having the "Banner" League of the North Mississippi Conference at Blackland.

I find it very easy to organize these various societies in sections where the ground has been well worked. Deep plowing, followed with harrowing over the ground, puts it in a very fine pulverized condition; and it is still better when all this is followed by good seed sowing. It makes the cultivation and harvesting much easier—such has been the case in these parts.

We find that we have been preceded by some of the "Giants" of the conference, hence it is easy to reap the harvest. To say nothing of the worthy brethren that served this work in the past few years, we see vivid footprints of Brothers W. A. Clark, W. R. Williams, D. W. Babb, T. H. Dorsey and W. M. Young. The last two mentioned, we learn, had Pentecostal times at this Carolina Church mentioned above, some many years ago when in their boyhood ministry.

We have a fine co-operative body of stewards who have recently ordered the expenditure of \$200 on the parsonage; so you can readily see that the spirit of progress has permeated the heart, head and pocket of old and young. We have added eight members to our Church rolls. Praise the dear Lord for it all.—W. V. Shearer, P. C.

Greenville, Miss.:

It will doubtless be interesting to you, Mr. Editor, who spent the six years, just prior to your removal to New Orleans in the Queen City of the Delta, where you are justly esteemed by all men, both as a minister of Jesus Christ and a broad-minded American citizen, to hear some tidings from that field with which you are still legally united. And I am persuaded that what is here written will arrest the interest

of other brethren, beloved, who have labored in this field in times past.

Under the operations of the time limit Greenville received a new pastor for the current conference year in the person of Rev. W. S. Lagrone, and a new presiding elder in the person of Rev. W. W. Woollard, both seasoned and tested workmen, among the very best in the North Mississippi Conference. Both were most cordially received by the good people of Greenville, but we dare not say that they were warmly received, for the first Sunday after Conference, when both were in the pulpit, was one of the most inclement days I remember ever to have seen. But the fires of fraternal regard burned brightly in all hearts and the reception was warm after all.

It is hardly necessary for me to say that Brother Lagrone took a vigorous hold of all the affairs of the Church at once. Anything else would be a violent deviation from the habit of a life-time. He has gently but firmly laid his hand on the forces of the Church and is conducting a forward movement along the whole line of religious effort. The result has been a largely increased attendance upon the services of the Church and a greatly deepened interest in its on-going. Twenty-two additions have thus far been made to the Church. Interest in the Sunday school is growing, the attendance last Sunday morning being one hundred and sixty. Brother Lagrone will begin his meeting on April 20. All of the affairs of the Church bear a hopeful indication. The finances are all in the hands of the official board, and are in a good state of forwardness. Everything has been paid to date and provision has been made for a considerable payment on the Church debt.

I can not forbear to say that in my opinion one deep secret of Bro. Lagrone's success is his evident belief in the gospel he proclaims. He is troubled with no uncertainties concerning its authority, its divinity, its truth. Another secret is his optimism. He knows no such word as fail.

I shall now tell you, Mr. Editor, of an event which will excite envy in your bosom. During the Easter holidays Brother Woollard and I, accompanied by some of our juvenile friends, spent a couple of days on beautiful Lake Washington. Indulging the gentle art of angling. We were the guests of that best of good fellows, Rev. J. H. Ingram, pastor at Glen Allen, who is in highest favor throughout those regions. He proved to be a royal host, leaving nothing undone that might minister to our pleasure, and his good wife promoted our comfort in a manner characteristic of those best of women, Methodist preachers' wives. Now, then, does that not make you envious, sir?

I must not close without telling you that your worthy successor on the Greenville District is planning largely and wisely for the Lord's work in this great country. If the preachers and laymen co-operate with him—and I have not heard a single discordant note—he will do great things for our Methodism in this greatest district in the North Mississippi Conference.

The interests of our Conference organ are receiving due attention in Greenville, Brother Lagrone having already secured more than one hundred new subscribers and more to follow. The preachers in the patronizing territory should experience no difficulty in circulating the most ably edited paper in Southern Methodism, The New Orleans Christian Advocate.—J. D. Barbee.

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in life.—Madam de Stael.

If your cup is small, fill it to the brim. Make the most of your opportunities of honest work and pure pleasure.—Selected.

Weak Hearts

"I was terribly afflicted with my heart. At times it seemed to miss every other beat. I took Dr. Miles' Heart Remedy until my trouble was all gone—it has never returned." R. R. PENN, Springville, Iowa.

One person in every four has a weak heart. Some are born weak, some become weak from disease, others by over-exertion. If you have palpitation, fluttering, irregular pulse, short breath, oppressed feeling in chest, smothering or faint spells, you may know your heart is weak. There is nothing better for a weak heart than

Dr. Miles' Heart Remedy. It has brought relief to thousands, it should do you, even in cases of long standing.

The first bottle will benefit; if not your druggist will return your money.

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Dept. B, MOBILE, ALA.

DON'T LET THE KNOCKER INSULT YOUR INTELLIGENCE.

Of course you have met the knocker, the chronic hysterical knocker who always greets you with his tales of abuse of people and things. He is the wholesale dealer in scandals, insinuations and falsehoods.

Every self-respecting man and woman owes it as a duty to society to silence the knocker on every possible occasion. Life is too short to be wasted in listening to scandals and falsehoods about our friends and neighbors.

Here is the way to silence one knocker. The next time you hear any one say that Coca-Cola contains "dope," ask him if he ever heard of the Pure Food Law. If he says yes, then give him the laugh. If he says no, explain to him how that it is absolutely impossible for any food, or drink containing dope to be marketed under the law passed by the Federal Congress on June 30, 1906, and effective since January 1, 1907. Coca-Cola has always been the most delicious and refreshing temperance drink, absolutely free from anything that could injure the most delicate child.

If the knocker hasn't sense enough to see the point when you explain the Pure Food Law to him, then tell him to write to the Coca-Cola Company, Atlanta, Ga., for a free copy of "Truth about Coca-Cola." Possibly that will open his eyes and close his mouth.

Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.—Samuel Smiles.

NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2827.

Editorial.

When wealth is lost, little is lost.
When health is lost, something is lost.
When character is lost, all is lost."

Hyperbole abounds. Even many good people are given to using too many superlatives. Exaggeration, though it be in a good cause, is a vice. Moderation in statement should be cultivated. Happy the individual who has formed the habit of expressing the exact truth!

The University of Virginia has hanging upon one of its walls a magnificent portrait of Thomas Jefferson, its illustrious founder. Underneath the picture is written this utterance of the famous statesman: "The art of government is the art of being honest." Wiser words never fell from human lips. And most appropriate are they in this day of graft and political corruption.

In the lives of one of the old saints a story is told of how the devil found a young Christian at a theatre and took possession of him. The saint, discovering it, remonstrated with his satanic majesty, and said, "Why do you take one of the Lord's children?" And the devil said in reply, "What business has one of the Lord's children on my ground?" There are some to-day who do not wait to be tempted by the evil one, but rather tempt him by going to places which he frequents. They make themselves easy victims for the great destroyer.

There are two kinds of crowns spoken of in the New Testament: the "stephanos" and the "diadema." The former is the crown of reward, the latter the crown of sovereignty. The first will be worn by the saints, when the battles of life have been gallantly fought and heaven has been successfully won. The other will grace the brow of him "whose name is above every name," of him who is "the King of kings and Lord of lords." As Bishop Marvin has said, that will be the day of days even in heaven, when the Lamb shall bring his bride to the Father's house to dwell with him evermore.

The press dispatches from San Francisco announce that the Emmanuel Movement in that city has signally failed and will be abandoned. This does not in the least surprise us. There is doubtless some value in mental therapeutics, but the extent to which diseases may be cured by that method is no doubt greatly exaggerated. Such matters had better be left in the hands of physicians. That and all other experiments which would focus the attention of the Church upon the body rather than the soul are only new forms of materialism. Though not indifferent to the alleviation of physical suffering, the religion of Christ must chiefly concern itself with the real man, the invisible spirit. It is true that in accomplishing the redemption of humanity, it will produce "a new earth wherein dwelleth righteousness," but that is incidental. Its real mission is to populate heaven with a race of redeemed, perfected and glorified beings, who shall live forever and honor God in loftier ministries than are here possible.

"ST. LUKE THE PHYSICIAN."

Under this caption, in a recent issue of the New York Medical Journal is published an entertaining and instructive article from the pen of Doctor James J. Walsh, the eminent Dean of the School of Medicine of Fordham University. He opens the discussion by calling attention to the fact that within recent years the higher critics have vigorously assailed the statement of St. Paul in Colossians that Luke was a physician, and had apparently established that view to the complete satisfaction of many speculative theologians. But now he affirms that there has come a reaction and that the traditional view is again in the ascendancy. In illustration of this, he refers to a late publication of Professor Adolph Harnack of the University of Berlin, widely known as one of the ablest of the destructive higher critics, in which he holdly champions the old teaching in preference to the new.

In his book, entitled "Luke the Physician," the distinguished German professor lays down for his scholarly argument the following predicate: "When a physician writes a historical work it does not necessarily follow that his profession shows itself in his writing; yet it is only natural for one to look for traces of the author's medical knowledge in such a work. These traces may be of different kinds: 1. The whole character of the narrative may be determined by points of view, aims, and ideals which are more of less medical (disease and its treatment); 2, marked preference may be shown for stories concerning the healing of diseases, which stories may be given in great number and detail; 3, the language may be colored by the language of physicians (medical terms, metaphors of medical character, etc.)." The learned writer then proceeds to show that all of these characteristics are discoverable in the works credited to St. Luke.

But Doctor Walsh does not stop with citing the authority of Professor Harnack, but in an interesting and striking manner takes up the discussion himself and shows that Luke in describing diseases used terms which are distinctively technical, and some of which are found nowhere else in the New Testament. Such words are *hydropikos* (Luke 14:2), *sphurda* (Acts 3:7), and *apepon* and *lepidos* (Acts 19:18). He also points out that the critics formerly had much to say of the use of wine to heal the wounds of the good Samaritan, contending that no physician would ever have made such a blunder as that; but that recent researches into the works of Hippocrates and other medical authorities of that remote period have demonstrated that it was recognized at that time as a valuable remedy, due no doubt to the fact that it contained enough alcohol to give it an antiseptic effect. And referring to the contention that the Third Gospel and the Book of Acts were not written by the same person (a view formerly much insisted upon by the higher critics), Dr. Walsh points out that the exhibition of a technical knowledge of medicine in the two books puts that question well-nigh out of the domain of dispute.

So wholesome and impressive are some of his observations bearing on this subject that we cannot

refrain from quoting him briefly. "This tendency to deny old-time traditions of authorship with regard to many classical writings was a marked characteristic of the nineteenth century, but the close of the century saw practically all of these denials discredited. The separatists were formerly confident that the Iliad and Odyssey were not by the same person, and that even the Iliad itself was the work of several hands. But now we are just as sure that they were composed by the same hand. To maintain the separatist view it is necessary to find another man of supreme genius living at the time; these poems were written. It is easier to explain certain differences of style than to supply another genius. Most of the old works of literature have gone through a similar trial."

And again the writer says, "Perhaps the most unfortunate characteristic of much nineteenth century criticism in all departments, even those strictly scientific, was the marked tendency to reject all previous opinions for new ones. Somehow men felt themselves so far ahead of old-time writers and thinkers that they concluded they must hold opinions different from their ancestors. In nearly every case the new ideas that they evolved by supposedly newer methods are not standing the test of time and further study."

These striking statements are well worth laying to heart. The vagaries of scientific and skeptical theologians spring up and pass away with startling rapidity. To chase after them is to undertake to follow a veritable will-o-the-wisp. They hold to nothing permanently. Their opinions are in a state of perpetual flux. They are like ocean birds—forever riding the bounding billows of speculation and lighting nowhere. Their kaleidoscope theories tax credulity more than all the miracles of all the religions on earth. To turn away from the certainties of the glorious gospel for such unfounded and fitting fancies is the quintessence of absurdity. And to carry such nonsense into the pulpit would be the monumental farce of the ages, did it not partake too much of the nature of tragedy.

It is frequently said it makes little difference what one believes if only his conduct be moral and proper. There never was a teaching more false and misleading. The essential truths of Christianity are cognizable and men are responsible for their beliefs. Such is the declaration of the divine voice both in nature and revelation. The man who mistakes strychnine for quinine and swallows it must pay the penalty with his life. And so he who turns away from the gospel of Christ, upon which divinity is so palpably stamped and the truth of which is attested by the power of the Holy Spirit, to embrace some other faith, or to grope along through the world with no faith, commits soul suicide. Unbelief is a sin of the blackest hue, and, regardless of what one's outward acts may be, shuts out every hope of heaven. "If ye believe not that I am he, ye shall die in your sins." He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him."

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DIRECTIONS.

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THE LAW OF THE HARVEST.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. vi. 7.

Our first impression of these words is that of warning. And that warning is based on the operation of the law of harvests in the things of the Spirit as in the products of the field. The one set of laws is not surer to the eye than the other to the mind. A law is simply a rule of action which is discovered by observation. Things are seen to occur in some uniform manner and then the law of their action is written. We expect uniform results to occur from the same conditions, or else we are surprised, and begin to speak of exceptions to rules and laws. If a farmer found wheat growing where he had planted corn, he would be baffled and confused; indeed, all his skill and experience would count for nothing, if the laws of nature did not act uniformly. If nature played us false and gave us thistles for figs, or stones for grapes, or was uncertain or treacherous in her results, we could not have the beauty and stability that come from order. So, in matters of morals or spirit, we could have no beauty of life or stability of character without order. The very term, morals, implies that there are ethical laws which govern conduct. And they are upheld by sanctions, rewards of obedience and punishments for violations; just as the negligent farmer is rewarded with short crops and the diligent with large increase.

Paul was not the first to formulate this law of the harvest for matters of human conduct. He is simply making use of it in this practical part of his letter to the Galatian Christians. This law had been discovered in the experiences of men, just like the laws of nature, by observation, or, as the logician would say, by the method of induction, by noticing how uniformly certain results follow certain lines of conduct. You know what to reasonably expect from dishonesty—the final results are sure. It is the law of dishonesty to involve those who practice it in ultimate disaster. Back in the days of Job, Eliphaz said:

* * * "they that plow iniquity
And sow mischief, reap the same."

Hosea must have seen this same law operating, for he says: "They sow the wind, and they shall reap the whirlwind." It is confirmed every day in the common judgments of life. We estimate men by it whenever we say of certain conduct that "it was to be expected of him." But what Paul does for us in the text is to state this law in a general way and to show that it has its application in both directions, of good as well as of evil. Whatsoever we sow that shall we also reap, and he puts the emphasis on the word "that."

Let us first look at the warning which is quite naturally impressed upon us at the first reading of the text, for it speaks with a positiveness that should sober one's thoughts on life, if this law be found to hold true. We can readily appreciate the fact that the husbandman can not hope to reap better than he sows. We quite naturally expect a crop of overgrowth or weeds, if land is not tilled or cared for. Indeed, it is only by the diligent application of labor that land is even kept up to normal productiveness. Now, human life is no exception to this very same law. Neglect brings regrets, evil sowing produces remorse. You can easily detect these results sooner or later. In the spendthrift, this law of the harvest is very plain to be seen in the want that speedily overtakes him. Or, it is very evident when profligacy overtakes reckless indulgence. But when a youth, whose early years were careless and wild, turns out well, or when a man prospers on ill-gotten gain and probably dies in the full flush of that tainted prosperity, we hastily conclude that this law of the harvest, which declares that a man must reap what he has sown, is discredited. We are tempted to think that death sometimes cheats justice. But we are of short vision if we think that this law of the harvest ceases to operate at death. Death can not bury a virtue or hide a fault. The great Elizabethan dramatist declared that the evil men do lives after them; the good is oft interred with their bones. But such a judgment is only partial. The good will not stay

buried. On the one hand, Pontius Pilate is condemned for his cowardice by each succeeding generation, while on the other hand malice may scourge and crucify a Christ, but the sweetness and power of his life can not be hidden of a tomb, even though a Roman seal may be stamped upon it.

We are constantly busy revising history and reversing its judgments, wherein we feel they are false. The very memories of men are made to expiate the evils of their lives or are summoned to vindicate their goodness. A good man can afford to hide his time, for the future will vindicate him. Even Job reached this conclusion that the evil have not the future. The good alone possess the future. During the war of 1812 General Hull was convicted of cowardice and sentenced to be shot, for surrendering Detroit to the British general, Brock, but President Madison pardoned him on account of his services during the Revolution. Hull's defense was that he had surrendered to save the women and children of Detroit from the scalping knives of the Indians who formed part of the Brock's force. James Freeman Clark, the historian, says: "Public opinion has long since revised this sentence (against Hull), and the best historians disapprove it." The rewriting of history is one of our busiest occupations. What a name was that of Napoleon! In rewriting his fame, all acknowledge his largeness, but some question his greatness. He was a colossus—but of selfishness. Last year we had a notorious New York politician of other years visiting in this country from Ireland, whence he fled until the statute of limitations should put him safe beyond the reach of the law. Some prominent New York people attempted to honor him with a banquet, but in the future that will be written down to their shame, not their glory. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. We can not escape that law; for we have not only the present but the future also to reckon with.

This law of the harvest is more or less obvious in all these cases, yet it is just as true and persistent, if not so obvious, in the sphere of our private lives. If not a leaf can stir in the great workshop of God about us without its due effect, neither can a single thought pass without its record and effect in our lives. Nature is not more sensitive to the forces that operate within it than our lives are to the spiritual laws which mold and fashion the character of them. Take, for example, the law of consistency, which means that the inward motive of life is the same as outward expression; that there is harmony between conduct and inward desire. Let a Christian violate that principle through insincerity and he will reap the natural fruits of hypocrisy, which will tear down his faith in human virtue and character, and it will ultimately undermine his confidence in God. He may not become an avowed Atheist, yet he will lack the vital spark that genuine piety has, and as a Christian he will be only nominally so. He will have sympathy with all good things, but not power in the possession of them. We may deceive the world, but we mock only ourselves.

But, in the second place, there is this encouraging side of the law of the harvest, we may determine the nature of the harvest. We may sow what we desire to reap. If we give our energies to high thoughts and noble ends, we shall reap of the Spirit, life eternal. Such a promise is precious and at times comforting when we are depressed concerning the outcome of life's striving. It nerves us for effort, when listless or indifferent, to realize that the harvest must come to all honest effort. The reason such a promise is not more attractive to young people is because we make eternal life too much a matter of heaven, too much like life insurance where one must file to win, instead of identifying eternal life with all worthy life, as Jesus did. This is life eternal, to know God and him whom he hath sent. Young people aren't standing on Jordan's stormy banks and casting wistful eyes to Canaan's fair and happy shores, as the poet says. They are full of energy and life, not waiting on the shores of death, and religion must be defined to them in the terms of worthy living. Let us teach them to live worthily that the favor of God and men may rest upon them, and that if they expect such favor they must sow aright.

Every community, every generation, has its abundant illustrations of just this side of the law of harvests. No man can grow into the esteem and respect of his community without laying a foundation in worthy living. The farmer in the spring will determine what crops he desires to raise in the coming season and then in accordance with that plan he will sow his proper grain. And what he sows that will be reap. The only time to determine the nature of the crop, is in the time of sowing. How many would like to change the harvest at the time of reaping, who have neglected this truth in the time of sowing! How many begin to sow late what ought to have been sown earlier! One of the commonest, as well as the saddest facts of human experience is, the lament over loss, because of neglected opportunities. How much of the sacrifice and effort of the present generation is made that its follies may be overcome in the next generation and not repeated. How we try to put old heads on young shoulders, just for this very reason. If they would only sow right, we feel sure of the harvest. And well we may, for there is no law in the universe surer than this; that right results are guaranteed to all who will pa-

tiently sow and cultivate for them. We too frequently sap our strength by contemplating the joy of results, instead of centering our attention on the effort needed to produce those results. Harvests are not reaped from day dreaming. There is joy at the harvest time; but there is also the keen March wind that he, who would have the joy, must face, as he goes down the field to sow.

Another truth of the law of the harvest is that we reap more abundantly than we sow. This is a source of sorrow and a source of joy. We sow sparingly, but we reap in abundance. We scatter in handfuls, but we gather in bushels. After the night of weeping there comes the morning of abounding joy. How invigorating and transporting it is to think the good we do goes on increasing according to this law of the harvest. Think of the increasing good of a Paul as the years unfold! And the same holds true of any good life of service. The good men do does not die with them.

But if this be true of the good we do, according to the same law, what must we say of the evil we do? Does it increase with the years? What an appalling thought! Have you ever found yourself overwhelmed by a grief that could be traced to a very little misstep or wrong you did, perhaps thoughtlessly?

Such is the law of the harvest. Do not quarrel with it or fight against the inevitable, but take advantage of it. Sow that which shall make you glad at harvest time.—Rev. A. T. Steele, in the Methodist Recorder.

AUTOBIOGRAPHICAL SKETCHES.

By H. P. Lewis, Sr.

VIII.

Courtship and Marriage.

In the good Book, we read in Gen. ii. 18, "It is not good that the man should be alone." And in Heb. xiii. 4, "Marriage is honorable in all." The wisest and best men in all ages, with very few exceptions, have demonstrated the above fact. Man, in his sojourn here on earth, whether he be a minister of the gospel or not, needs the advice and counsel of the pure, sweet woman. It takes a good, pure woman, among other things, to make a home what it ought to be.

Just how old, or rather how young I was when, for the first time, I began to think and talk about matrimony, I do not know. Being brought up in a pure, Christian home, where love predominated—the right kind of parental love—where there was peace and happiness with Jesus, the Christ, exalted in the home, it is not at all surprising that I should contemplate a union with some good woman. Some women are not good. Then, not all good, pure women are adapted to the work of an itinerant life.

In my young manhood I was often told to "look before you leap." If all young people, especially preachers, and women contemplating marrying preachers, would move cautiously, thoughtfully, and prayerfully on this subject by taking time to think seriously and to talk often face to face with the good Lord about it, there would be more happiness, less jars, misunderstandings, etc., and fewer divorces.

It is said that a preacher, many years ago, became wonderfully interested in a certain young woman, and thought she was the very woman he needed for a wife. It was in the early days of Methodism when preachers were expected to pray about such matters. So he sought the Lord in prayer, and asked him to let him know in some way or other, if she were the proper one for him to marry. The Lord did not satisfy him fully; so the poor fellow grew impatient about it, became a little desperate, and cried: "O Lord, let me have her, let me have her anyhow."

I have seen some women that grew sore under the duties, trials and hardships they had to endure as wives of itinerants. To have to move every one, two, three or four years; cut loose from well tried friends and loved ones, go away among strangers and to strange places is real hard on some good women. And I say it is hard, too. For a woman to be happy and contented under any and all circumstances with her husband, to "endure hardness as a good soldier of Jesus Christ," she ought to be a woman of good common sense, a truly saved woman, one consecrated to God and the work of the ministry. An unconverted or society woman has no business in a Methodist parsonage any more than an unsaved, unregenerated man has in the pulpit. I believe some women are called to the work of the ministry in their sphere, as much so as men are, called to fill the pulpit as expounders of God's Word.

It was in the latter part of 1858 that I heard of the young woman whom I afterwards married. I heard that she was young, sensible, soundly converted, able in prayer, and a good worker in the church. Without telling anybody, I said to myself, "I will marry her if I can, the Lord being willing." Conference, which met in Woodville that year, was near at hand; I made it convenient to go by where she lived, in the home of Rev. C. A. McNeal, her uncle. I met her for the first time on Dec. 3, 1858. But oh! alas! she was engaged to another. Yet, we saw each other, and I guess, loved each other on first

the need for such a house as we have indicated is imperative. Of that fact we have never at any time had the least doubt. But the closer investigation that we have recently made has served to deepen and intensify our conviction on the subject. Washington City is the Capital of the nation, and the very center of its political life. More than that, it is a meeting-place for the nations of the earth. Thither come all kinds and classes of people from every quarter of the world. Other churches have not been slow to recognize this fact; and to take advantage of it. The Roman Catholics in particular, who are never lacking in practical sagacity, have long followed the policy of entrenching themselves here

Indorsement by the Bishops.
We, the undersigned Bishops of the Methodist Episcopal Church, South, have attended the meetings of the National Building Committee, having in charge the erection of our representative Church in Washington. We cordially concur in the statement.

427-429-431 Camp Street, New Orleans

Secular News and Comment

Prof. Alcee Fortier, who has lately been offered a chair in the Cincinnati University at an increased salary, has announced his purpose to remain at Tulane. There will be a rally of the Acadians at Lafayette, La., on April 28, when Prof. Fortier has been invited to deliver an address in French.

Lord Kitchenier, the famous field marshal of the British Army, landed in San Francisco on the 7th instant. He had been inspecting and reorganizing the troops of Great Britain in Australia, and was en route to Canada. He is, perhaps, the world's most eminent living soldier.

Prof. Barnard of the Yerkes Observatory, who was one of the first to photograph Halley's comet and has been a close student of the celestial wanderer, thinks it is dwindling in both substance and luminosity. He affirms that it will not be visible before April 20, and then only at dawn. Mr. Barnard was formerly connected with Vanderbilt University, where he achieved national distinction as an astronomer.

Forty-eight per cent, or 1,942 of the students at Harvard this year are from Massachusetts. California sends 63; Oregon, 19; Washington, 26; Nevada, 2; Utah, 5; Idaho, 5; Arizona, 2. The law school is the most national in its scope. Of its 749 students only 208, or twenty-seven per cent, are from Massachusetts. The foreign element at Harvard has doubled in the last five years and is now four per cent.—Pacific Methodist Advocate.

The trans-Andine railway tunnel connecting Chili and the Argentine Republic, has just been completed, the first train passing through on the 5th instant. It is 12,000 feet above the sea level, is five miles long, and the highest subterranean passageway in the world. It affords direct communication between Valparaiso and Buenos Ayres. The finishing of its construction was an occasion of general celebration in the two countries most interested.

The scientific collection received by the Smithsonian Institute, as a result of the African expedition headed by Mr. Roosevelt, is said to be the most complete and valuable in the world, and one which will be of great service to naturalists. The specimens procured are reported as follows: 11,397 vertebrates, consisting of 4,897 mammals, 4,000 birds, 2,000 reptiles and batrachians, and 500 fishes; and a considerable number of invertebrates, including crabs, beetles and millipedes; and in addition to this, many marine and fresh water shells and several thousand plants.

Dr. Simon Flexner, of the Rockefeller Institute, has announced the discovery of a serum which he claims is a certain cure for spinal meningitis, if administered in time. The statement is that in 123 cases where the treatment was applied before the third day, 107 recovered. This gives a mortality of 16.5 per cent, whereas the mortality rate under the usual method of treatment is from 75 to 80 per cent. If Dr. Flexner's remedy stands the test and does what is now claimed for it, he will have done a great service for mankind and have written his name imperishably upon the scroll of fame.

Mrs. Grover Cleveland has lately erected in the Princeton Cemetery, in New Jersey, monuments to her distinguished husband and her daughter, Ruth. The inscription on Mr. Cleveland's tomb is as follows: "Grover Cleveland, born Caldwell, N. J., March 18, 1837; died, Princeton, N. J., June 24, 1908."

No mention is made of the fact that he was once President of the United States.

We do not need to say that we admire the simplicity of this inscription. The truly great are not made more illustrious by titles or official distinction. It is the little fellow who likes to see a long string of letters after his name.

Pellagra is reported to exist in twenty-two States of the Union, and still to be spreading. Its prevalence in the West Indies and South Africa is now well established, and the British government is becoming interested in the study of the malady. The musty corn theory is considered inadequate to explain the existence of the disease in so many countries. Dr. Sambon, who has made extensive researches in the investigation of the subject, thinks that, like malaria and the sleeping sickness, it may be caused by some insect. Some of the States will hold conferences soon to devise ways and means to check the dreadful scourge.

The Baltimore Manufacturers' Record, in its issue of March 10, submits the following figures, which show the phenomenal strides which the South has made in a commercial and industrial way within the past three decades: Since 1880 the population has increased from 16,369,000 to over 28,000,000; the capital invested in manufactures, from \$257,000,000 to \$2,214,000,000; the products of manufactories,

from \$457,000,000 to \$2,777,000,000; capital invested in cotton mills, from \$21,000,000 to \$298,000,000; the amount of cotton consumed, from 108,000,000 pounds to 1,200,000,000 pounds; cotton oil mills, from 45 to 850; the capital invested in cotton oil mills, from \$3,800,000 to \$105,000,000; the value of lumber products, from \$39,000,000 to \$440,000,000; the value of farm products, from \$660,000,000 to \$2,550,000,000; the amount of coal mined, from 6,000,000 to 100,000,000 tons; phosphate mined, from 190,000 to 2,592,000 tons; railroad mileage, from 20,612 to 69,400; value of exports, from \$264,000,000 to \$650,000,000; the assessed value of property, from \$2,834,000,000 to \$9,565,000,000.

A RINGING APPEAL.

To the pastors and friends of the Anti-Saloon League in the State of Louisiana.

Dear Brethren: I write this letter to inform you that we are expecting to have a great prohibition rally in the city of Baton Rouge during the first week of the Legislature, which meets May 8.

We are arranging a program now, and are in correspondence with some of the national leaders and noted speakers on this question. We are anxious to throw a great body of men and women, preachers and laymen, especially the business men of the State, into Baton Rouge, that the Legislature may know that we are still doing business and are prepared to meet them on any issue that may present itself. It is very important because of the bills that will be proposed that we have as great and as influential a constituency back of these measures, giving them weight, as we possibly can get.

Let every church take the matter up and all Epworth Leagues, Endeavor Societies, W. C. T. U.'s, and temperance societies generally appoint delegates to this convention, or rally. Let the business men of the State organize and also appoint delegates and send a strong body into Baton Rouge to back us in our efforts to free our State from the accursed liquor traffic.

We have great cause for hopefulness. Each day new signs of promise are observed, and we take much courage by the outlook. We have mailed to every pastor in the State, as far as we were able to ascertain their addresses, an appeal and a contribution card, which speak for themselves.

Will not the pastors take this matter up and read the appeal in every one of the churches and give the people a chance to say what they will give for this special work relative to the Baton Rouge Convention?

Our time is short, the needs are great, and the work at a crisis. This means so much to the cause of God and humanity—the salvation of the race and the emancipation of the unfortunates from the curse of liquor.

Brethren, do not disappoint us. This is pre-eminently the work of the Church. There is no cause before the Church or nation to-day that is paramount to this.

We have secured open railroad rates of one and one-third fare round trip, beginning May 7, 8, 9, to bear final return limit to original starting-point prior to midnight of May 16th, tickets to be good commencing date of sale and for continuous passage in each direction.

I am your fraternal servant, J. J. SMYLLIE,
State Superintendent, Louisiana Anti-Saloon League.

AN IMPORTANT MATTER.

Editor New Orleans Advocate: Will you please allow a layman, who loves the Church and her ministry, to call attention to the annual recurring publication of the names of some of our preachers in the list of delinquent tax payers? It is needless to assert that this is a fact which ought not to exist. It does harm. It weakens a preacher's influence over his people. It is a surrender of his rights to assist in choosing suitable men to office. It allows his name, which ought to stand for law and order and all civic righteousness, to appear in public print along with the basest element of the population—those who would sell their own and their country's best interest for a mess of pottage.

As a matter of fact, our ministers, as a rule, to which there are not many exceptions, do stand in the front ranks of men who are battling for all that is good, and fighting against all that is evil. Whatever else may be said of Methodist preachers, it cannot usually be truthfully said of them that they are stingy. It cannot then be true that they place themselves in the attitude of being defaulters to the body politic, just to save the small sum demanded as a poll tax; for that is about all the average Methodist preacher is expected to pay.

I can think of no explanation except that of negligence. And yet they tell us laymen that that sin is sufficient to close against us forever the gates of the eternal city. Will they plead it at the bar of public opinion?

I have been a subscriber to the Advocate for seventeen years; and for several years when the delinquent list has been published, including the names of some of our Methodist preachers I knew and sometimes the name of my own pastor, I have felt that some notice ought to be made through its

THE GROCERY CAT

has been known to sleep in the coffee barrel, or, if the cat's away, that gives the rats and mice a chance. Then there's the dust of the atmosphere and the pickled-pigs-feet-and-mackerel smells that coffee in open barrels take in and so readily absorb. Oh yes, you get a plenty when you buy loose coffee and have the grocer wrap it up for you in a paper bag that leaks strength and flavor all the way to your home; but do you want it all, or simply a clean, crisp, fresh, high-grade article like

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columns with the view of getting our pastors to do a little thinking. I have waited for another to do this, but I have waited in vain; and, as I thought it ought to be done, I have decided to do it myself. I would have no objection to letting the readers of the Advocate see who is responsible for this, but prefer to leave each derelict preacher to wonder whether or not I am one of his own members.

LAYMAN.

RATES TO THE GENERAL CONFERENCE.

Permit me to say through the columns of your paper for the information of all concerned, that the Southeastern Passenger Association, covering the territory east of the Mississippi and south of the Ohio, has authorized a reduced rate to Asheville, on account of the approaching session of the General Conference. Tickets will be on sale May 2-11, good to return, until midnight May 31, 1910, with the privilege, however, of extension to June 15, 1910, by deposit of the ticket with the Special Agent at Asheville, and the payment of a fee of one dollar at the time of deposit.

The reduced rate applies to visitors, as well as to members of the Conference.

B. S. LIPSCOMB,
Sec. Gen'l. Conf. Com. on Entertainment.

GRATEFUL APPRECIATION TO LOUISIANA METHODISTS.

While but few of the preachers responded to our appeal for help on Easter, the donations from the churches, Sunday schools and personal contributions amounted to nearly one thousand dollars. This will enable us to pay off the note and meet many of the other pressing obligations. We take courage and look to God for the help we must have to carry on our work.

ROBT W. VAUGHAN,
Superintendent Louisiana Methodist Orphanage,
Ruston, La., April 8, 1910.

It is a comfortable and cheering thing to have some one praying for you. It heartens you; it acts as a tonic. It gives one the power of courage which comes from a sense of fellowship. Even a man as strong as Paul craved the prayers of others and felt more equal to his apostolic work because of what those prayers secured for him.—Selected.

The entire object of true education is to make people not merely do the right things, but to enjoy the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely just, but to hunger and thirst after justice.—John Ruskin.

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Church News

Dr. Collins Denny will lead the Baltimore Conference delegation in the General Conference. He is a great preacher, and easily one of the foremost men in the connection.

The fifty-fifth session of the Southern Baptist Convention will assemble in Baltimore on May 11th. The opening sermon will be preached by Dr. W. L. Packard of Georgia.

The Epworth Leaguers of the Western North Carolina Conference will meet in Asheville while the General Conference is in session. Among the speakers announced are Bishop Candler, Dr. Palmore, Dr. DuBose, and Prince T. H. Yun.

Mr. Torrey is now conducting a revival campaign at Terakana, which is expected to continue for a month. The services are being held in a tabernacle which will seat 3,000 people. The Protestant Churches of the city are co-operating in the meeting.

Dr. Theodore L. Cuyler's memory has recently been honored by the unveiling of an appropriate tablet at the Lafayette Avenue Presbyterian Church of Brooklyn. The memorial was purchased by \$1 contributions from his host of friends and admirers. In the galaxy of great American preachers, Dr. Cuyler has a distinct and secure place.

We note that Rev. R. M. Boone is now in charge of The Baptist Chronicle of Louisiana, succeeding the Rev. J. B. Lawrence, who has become pastor of the First Baptist Church of New Orleans. This is the second time that Mr. Boone has occupied the tripod of The Chronicle. His salutatory, which appeared last week, was appropriate and in good taste. We wish him much success in his work.

Georgia Methodism is bestirring itself to better equip and endow its educational institutions. The movement in behalf of the Wesleyan Female College has been measurably successful, and Emory lacks only \$35,000 of reaching the \$300,000 mark. The third Sunday in April has been named as "Endowment Day" for the latter institution, when a vigorous effort will be made to secure the balance necessary to round out the desired sum.

The Western Methodist thinks the fact that the Southern Methodist Church is succeeding cannot logically be pleaded against "needed" changes. Certainly not; but it is a telling argument against reckless experimentation. A Church which is outstripping its competitors is in an admirable position to let well enough alone. And by every token it should be slow to surrender methods which have been tested, and found efficient, for untried innovations of doubtful value.

The Southern Christian Advocate is authority for the following statement: "A delegation of prominent Southern philanthropic leaders, including Bishop Hoss, made last week to the New York representatives of Mr. Rockefeller a request that the South be given representation on the Board of Trustees on the new Rockefeller Foundation." Whether their request will be acceded to, remains to be seen. We should not be surprised, however, to hear of its being promptly granted.

The St. Louis Advocate of the 6th inst. was a Home Mission number. It contained many striking illustrations, and much information concerning the various enterprises maintained by the Church beneath our own flag. A portrait of Rev. N. E. Joyner, the superintendent of St. Mark's Hall of this city, appears upon the front page, and one of the leading articles is from the facile pen of Dr. J. A. Rice, who discussed "Intrenching Methodism in the Cities." We congratulate our distinguished contemporary upon this fine issue, which is highly creditable in every respect.

More democracy in the Church is a cry that is having just now some vociferous advocates. Before this comes one is warranted in asking what kind of democracy is wanted, for there have been many brands of democracy, and some of it is evidently of the character no sane man would desire for Southern Methodism. Bishop Wilson is right. The Southern Methodist Church needs neither more democracy—as that term is generally understood—nor more aristocracy. The Episcopal form of government has not been so despotic in the history of the Church as is sometimes intimated by those who would like to do away with it. And we have done very well with bishops from Asbury down to this time, making more rapid progress than those Churches to which we are now and then directed as the Churches having the so much desired democratic form of government. The episcopacy seems to suit the genius of American Methodists very well.—Wesleyan Advocate.

Dr. Borden Parker Bowne, dean of the Graduate School of Boston University, and perhaps the most eminent Methodist scholar in America, died at his

home in Brookline, Mass., on April 1 of heart failure. His decease was wholly unexpected, as he met his classes that day until noon, at which time his indisposition forced him to desist from work. Dr. Bowne was born in Leonardville, N. J., January 14, 1847, and was graduated from the University of the City of New York in 1876. He began at once to devote his attention to philosophy and studied abroad at the Universities of Halle, Paris, and Göttingen. One of his instructors was the renowned Prof. Lotze, of whose system of philosophy he became the ablest exponent in the Western Hemisphere. He was a voluminous writer, and invariably commanded a wide circle of readers for the brilliant products of his pen. He has won a well-established place in literature, from which the recurring years will not dislodge him. His passing will be an appreciable loss, not only to his own denomination, but also to universal Methodism and Christianity at large.

MISSISSIPPI CONFERENCE.

Report of the treasurer of the Board of Missions of the Mississippi Conference for quarter ending March 31, 1910:

Brookhaven District—	Foreign	Domestic
Magnolia	\$ 25.00	\$110.00
Crystal Springs	30.00	
Brookhaven	75.00	25.00
Osyka	45.00	
Prentiss	10.00	5.00
North Wesson	6.50	5.00
Total	\$191.50	\$145.00
Hattiesburg District—		
Broad Street	\$ 12.00	\$ 10.00
Vossburg	20.00	
Taylorville	25.00	
Maxie	10.00	10.00
Magee	10.00	15.00
Total	\$ 77.00	\$ 35.00
Jackson District—		
First Church	\$100.00	\$ 5.00
Harrisville	10.00	3.00
Jackson Circuit	2.00	4.00
Lintonia	4.00	8.00
Camden	8.00	10.00
Benton	10.00	5.00
Madison	5.00	5.00
Rankin Street		5.00
Florence		5.00
Fannin		5.00
Total	\$139.00	\$ 50.00
Meridian District—		
Shubuta	\$ 10.00	\$ 10.00
Seventh Avenue		6.53
Vimville		10.00
Total	\$ 10.00	\$ 26.53
Natchez District—		
Scotland	\$ 12.50	\$ 12.50
Meadville	8.00	18.00
Pearl Street	5.00	3.00
Total	\$ 25.50	\$ 33.50
Newton District—		
Rose Hill	\$ 10.00	\$ 10.00
Forest	25.00	25.00
Newton	39.00	37.00
Morton and Pelahatchie	36.00	36.00
Decatur	8.00	8.50
Walnut Grove		10.00
Sixth Street		15.00
Total	\$118.00	\$141.50
Sea Shore District—		
Coalyville	\$ 25.00	\$ 4.00
Twenty-ninth Street	4.00	
Moss Point	168.00	
Saucier	80.00	
Total	\$277.00	\$ 4.00
Vicksburg District—		
Port Gibson	\$ 52.50	\$ 45.00
Hermanville	5.00	10.00
Sartartia		20.00
Edwards		3.00
Lorman		10.00
Total	\$ 57.50	\$ 88.00
Total 1910	\$895.00	\$525.53
Total same date 1909	787.10	654.39

W. L. LINFIELD, Treasurer.

Hazlehurst, Miss., March 31, 1910.

PREACHER-WANTED.

I am in need of a preacher for a circuit with five appointments. Will pay about \$400 for the remainder of the year. A single man preferred. Plenty of work, but a good opportunity for the right man. Do not reply unless you mean business. Address J. E. Densoir, P. O. Lafayette, La.

W. H. M. S.

LOUISIANA CONFERENCE.

By Mrs. A. C. McKinney, Supt.

We have received a few fine reports. Shreveport, Alexandria, Crowley, and Monroe (possibly others) are doing good work. Owing to the protracted illness and death of my mother, also my own illness and that of several members of my family, I have not been able to write as many letters to delinquents as I have been wont to do. But, sisters, I will appreciate it very much if you will voluntarily write, and tell us what your auxiliary has done. My annual report is due.

The Woman's Home Mission Society at Monroe shows a steady and healthy growth, meeting twice a month and receiving one or two new members at almost every session. The number enrolled is about sixty, and, with the present rate of increase, I think we can safely predict a membership of one hundred by the end of the year.

One of the meetings is devoted to connectional work each month, and the second to local work. The first is held at the church and the second at the homes of the members.

The women are exhibiting great ability in handling the work of the new organization. An active interest is being manifested in the district parsonage, as well as in the local parsonage.

At the last meeting Mrs. Jno. M. Munholland was elected delegate to the Conference in New Orleans, with Mrs. A. A. Gunby as alternate.

Mrs. S. W. Handy is the efficient and popular president, and is sparing no effort to fully equip herself for the office.

FROM CENTENARY COLLEGE.

On the first day of April the students took the faculty on a "trolley ride." Spring is being warmly welcomed at the college.

Dr. W. L. Weher, our recent president, has been for some weeks with his wife and babe, at Elberton, Ga. He writes that his health is improved, but he is still feeble and unable to undertake any work. He will probably go about April 1 to the home of his father at Charleston, S. C.

The college is doing well. Of course, things were in a confused state during the fall and winter, owing to the sickness of the president and his absence part of the time from the institution, but now order and harmony prevail, and the students are in their places and hard at work. Dr. Hill requires all of the professors to make weekly reports as to the progress of their classes, so that he may know how each student is doing.

Ground for a garden has been fenced in and planted, and there is promise of an abundance of vegetables to eat in the future. The Athletic Association has raised the money and enclosed a spacious park, where college athletics of the proper kind may be fostered and encouraged. Thus attention is being given, not only to the mental and moral, but also to the physical culture of the students.

We are looking forward to a great time at the commencement June 5th. The students, generally, are cheerful and hopeful. We are all greatly in love with Dr. and Mrs. Hill.

A STUDENT.

April 1.

GOING TO ASHEVILLE.

Dear Brother Meek: Will you kindly state in the Advocate that any persons desiring to go to Asheville to the General Conference, who are on or near the line of the Southern Railway in Mississippi may if they wish send their names to the assistant passenger agent at Columbus, Miss., and he will take pleasure in giving them any information they desire. If all will go on the 9th of May they will furnish a manager, or conductor, to go with them, and look after their comfort and convenience.

W. S. LAGRONE.

Greenville, Miss.

NOTICE.

To the Pastors of the Jackson District, Mississippi Conference—

Dear Brethren: Please send me by first mail the names of your delegates and alternates to the District Conference which convenes at Canton, April 26-29. As far as possible, indicate those who expect to attend.

Visiting brethren representing various Church interests will also please send their names.

The time is short and prompt information is necessary that adequate entertainment may be provided.

C. F. EMERY.

Canton, Miss.

THE WOMEN'S MEMORIAL.

By Prof. W. L. Clifton.

It seems difficult for human beings—even the saints—to discuss a question dispassionately. Especially is this true if the question relates to a proposed change in the status quo. The passion and prejudice is usually more in evidence on the side of the opponents of the suggested change. The discussion of the Women's Memorial furnishes no exception to the rule.

"Woman's Rights" memorial! Why those qualifying words? The originators of the movement did not so describe it. This movement is not at all the same as the so-called Woman's Rights movement; for asking admittance into our Church conferences is not the same as desiring admittance into political conventions. As evidence of this statement, please to recall the fact that our ministers are expected to be present in the conferences of the Church, but for them to take part in political conventions is by many considered really reprehensible. Will the opponents of this memorial admit that our Church conferences are no less objectionable places for women than political conventions? This memorial and the suffragist movement, offensively and unfairly termed "Woman's Rights" movement, are not only not the same, but there is even little or no connection between them. Will any one deny that a very large number, possibly three-fifths, of those favoring this memorial are opposed, or indifferent to the suffragists' activities?

"Suffragette." To supply this term to any one of the women favoring this memorial is unfair and unwise, and the gentleman who does it forgets his better instincts. Even between the suffragist and the "suffragette" there is no more essential relation than between an earnest statesman and a blatant demagogue. Calling all suffragists "suffragettes" is no more becoming than to call preachers "sky-pilots." Please to remember that not all who favor this memorial are even suffragists, a fortiori are they not "suffragettes."

"Astride woman!" Horse-back riding in any manner has absolutely no point of connection with our women having representation in the Conferences of the Methodist Church. If there were any such connection and the user of the above term had been dominated by his better self, he would have said the "woman riding with divided skirts." As a matter of fact, not one in a hundred of the women workers in our Churches ever ride horseback at all. Why bring in all these irrelevant matters? There is no more connection between this memorial and riding with divided skirts than there is between a man's religion and the coat he wears.

"Shoulder rifles!" What even remote connection is there between women sitting in our Conferences and "shouldering rifles?" I always thought Church Conferences were convened in the interest of the cause of the Prince of Peace. Do delegates to The Hague go there walking arsenals? They go there to promote peace, not war. So it should be in our Conferences. Does not the brother who used that phrase know that rifle-bearing is not a qualification required of those sitting in our Conferences? Our State statutes exempt from army service all ministers of the gospel, and yet they sit high in the councils of our Church. May I repeat here a humorous incident that may show how absolutely independent are army service and Conference membership? A chaplain of one of our regiments to be engaged in the little "brush" with Spain had only one objection to his office. He was afraid that, whenever an engagement came he might rush to the firing line. So, when his company was ordered to Havana, being ranked as a commissioned officer and, hence, privileged to resign, and bent upon restraining himself from shedding blood, he gave up his chaplaincy. There is no record that he ceased to sit in the councils of his Church. Why, our ministers are not even required to do jury service, though they vote unrestrainedly. To argue that the assumption of one responsibility would impose all responsibilities is a non sequitur in logic and fails to stand in fact. The foregoing is not a discussion of the Women's Memorial, and refers to points so foreign to that issue that I should not have adverted to them but that some seem to have thought them pertinent.

The opposition to the Women's Memorial have some arguments, and I can not see why they do not parade and repeat these instead of continuously offering ex cathedra opinions interspersed with irrelevances, apparently injected to belound the issue. I confess to seeing much truth in the contention that woman's place is the home. If they will say that the home is woman's first place, I shall agree with them fully. But may I meekly murmur that, in my opinion, home is also the man's first place? I desire to state that all must agree that woman is filling much better her place in the home than the man is filling his. It is my opinion that nearly every home has a mother in it, but a father is a rarity. There are sires and business managers, but very few fathers. Every reader of these lines knows that I speak truth.

But to confine my remarks more strictly to woman and the home, shall say the opposition nearly always violate logic and fact in their discussion. They de-light in statements like this: It is better women

be debarred seats in our Conferences than have the children neglected. We are not reduced to that alternative. I reply to that statement, in part, by proposing: It is better to debar men from the Conferences than have them fail to provide for their families. Our proposed reply is every whit as pertinent as the statement replied to.

We know, as a matter of fact, that our men who are most active in the Conferences provide best for their families. Likewise, we know that the women most active in our Home and Foreign Mission Societies, and in the district and annual meetings of those societies, also provide for us the model homes. We most steadfastly believe that the vital thought and spirit with which they come in conscious touch in these meetings—Conferences, may I say?—help them to make their homes centers from which radiate sane, strong, wholesome influences to bless humanity. Have these women found the interest of home or children in conflict with Conference attendance? If so, the reactionaries, I believe, know well which interest has always won and always will win in a court where a wife and mother's heart sits as arbiter.

"Let your women keep silence in the Churches." Why is this looked upon as a command fundamental and eternal in application? If it be so recognized, why has it been allowed to be so flagrantly violated? I have heard women invited and urged to speak out in churches—in experience meetings, for instance. I repeat, why is this order essential and eternal rather than temporarily expedient and specially applicable to the people then addressed by St. Paul and only to them? In my opinion, St. Paul wrote and spoke with the people whom he addressed very definitely in mind. He dealt with their needs as they were. That, in doing this, he uttered many eternal truths, I readily grant; but, as frankly, I shall state I can see no reason for classifying the above quotation as one of those utterances conveying the truth of eternal and universal application.

Again, the opposition say that Jesus selected only men as apostles. That is easily accounted for on a common sense, reasonable basis. First, he desired his apostles to be heard. He knew that the truths they must utter would of themselves meet sufficient opposition without placing them in the mouths of women against whom there was greater prejudice, by far, than now exists. That this prejudice existed, recall the attitude of the Scribes and Pharisees against the woman taken in adultery. That Jesus recognized this prejudice, behold, his pause before answer to their query. That he did not share the prejudice, recall his answer. That the prejudice still exists in the hearts of men, the reader will know by examining his own heart.

Second, Jesus knew the hardships of the apostle's life at that time, and man was physically stronger. The resistance against truth was greater even than now and was often violent.

Third, the work was then more arduous and travel more taxing. He may have had other reasons, but we poor ordinary mortals can discern these and can see that these alone would account for his course. Do these conditions still exist? Certainly not in equal extent and degree.

"Willingness to do and ability to perform" should indeed be the only test made of a person asking work in our Lord's vineyard. Woman's request is proof of willingness; past achievement is proof of ability.

Most of our preachers would resent a questioning of their call, even when they have wandered into other fields of activity. I should feel presumptuous to question woman's.

SOWING DISSENSION.

The General Conference is about to get busy. No doubt the delegates know just what to do; all have taken a correspondence course in General Conference legislation, and we presume are posted. The M. E. Church, South, is sick (we didn't know it until recently), and will soon be placed on the operating table. Will she ever come out from under the influence of chloroform? Her case has been diagnosed. She has a complication of ailments, presiding elderitis and time-limit colic. Both are to be cut off. She has weakness of the episcopacy, and her episcopacy must be overhauled. Her name has weakened her influence, and it is to be changed, districts are to be made smaller, the presiding elder, on condition he is not amputated, is to receive but 10 per cent pro rata; deacons are to administer the Lord's Supper; we are to have organic union; laymen from every charge are going to Annual Conferences and sit in the cabinet; Quarterly Conferences will license preachers. The League will be reorganized, six or eight bishops will be elected, and Church Conferences will elect all Church officers.

This is but a start. The writer is in his third year in the Conference course, and is impressed that the kingdom needs workers and that the great business of the Church is to save souls. What means this sound of unrest? Why do the columns of the General Organ of our Church flash forth words of dissatisfaction? The seeds of dissension are being sown. Level headed, and we trust Christian men, will compose the General Conference. Can not they pilot the old ship? Does the General Organ wish to

reflect on the judgment of all our Annual Conferences in selecting men as delegates? Are Rev. Joyner, Rev. Brown and Dr. Parker, of the Louisiana Conference, unable to meet any problem of the Church and solve it? If so, why elected? Many of the suggestions are wise, and many, otherwise; but the whole business has caused many people who were sweetly resting in the fold of Southern Methodism and working for the Master, to take sides and become dissatisfied.

As preachers, we were not called to be "ecclesiastical statesmen," whatever that is, but to "preach the acceptable year of the Lord, win souls and glorify God by good works." "The Lord can work and none can hinder." God is not dependent on Church law for results. Methodism succeeds in places and fails in places. The Baptists, Presbyterians and Congregationalists do likewise. The Spirit leads on to victory those who are led by him, no matter in what country they live, or under what circumstances they labor. Paul went to jail and had results. The future of the M. E. Church, South, is not tied up in General Conference legislation, but depends upon the spirit of prayer and devotion to God among her preachers and members. The strategic point is not in time limits, power of bishops, existence of presiding elders, representation to women, nor anything else within the power of the General Conference. "I am the way," says Christ, and besides him there is no other way.

Gueydon, La.

A. J. GEARHEAD.

OUR MOTHERS.

The strength of a nation lies in its mothers. The Spartans recognized this, and trained their girls to be brave, to endure hardships, to be self-sacrificing and pure, and their sons were sent out into life strong, vigorous, chivalrous and fearless.

Behind every invention, heroic deed, poem or story stands a great soul; and back of this greatness is the mother who formed the character and was the inspiration and power.

The greatest place in the world is not in kings' palaces or in beautiful temples or where the laws of the nation are made, but, as N. McGee Waters beautifully says, "It is in the homes of the people, where, by night and day, women tend little children and train them."

"Unconsciously we uncover our heads when we meet a mother with her little child. She may be young, like Mary; she may be poor, like Nancy Hanks; she may be inexperienced, like Mary Ball; but she has power to work mysteries and perform miracles."

"In sickness and in health, in toil and in ease, at home and abroad, she lives for the life that is grafted upon her own, scornful of pity, conceiving of no higher honor than by and by to lean upon the arm, which has been made strong by her strength and to trust to the heart which has been made pure and true by her own purity and fidelity."

"So she lives her life. 'Drudgery,' silly people call it; but unto her who is wise it is a holy mystery."

"So she lives her life. 'In a prison house,' unknown ones may say; but unto her whose eyes have been opened to see the mysteries, and far unto the future, it is a queen's domain."

"And then one day, when the world may have forgotten her work, because it seems so commonplace, she stands up and puts judges and statesmen, and inventors, and poets, to shame, for she has done what they can not do. She has given a man unto the world, to rule it, or a woman unto the world to mother it in its sorrow. Her work is beyond praise. Her ministry is above ordination. Only Christ's can compare with it."—To-Day's Magazine.

For busy people The Literary Digest performs a distinct and needed service. It gives at a glance the current happenings of the world, and presents all sides of controverted questions. This journal has a unique place among American periodicals, and is deservedly popular.

WANTED.

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If every little boy or girl
Some loving word would say:
Or just one kindly deed would do,
The world would be so gay.

No matter where you chanced to go,
You'd never see a tear,
And as for frowns, when people smile,
They always disappear.

Why should not every boy and girl
Pass through life with a song
If each one did his level best,
To help the world along?

The wrong things then would soon be right,
So try to do or say
One kindly deed, one loving word:
Begin this very day. —Selected.

A DOLL THREE THOUSAND YEARS OLD.

The delight which a little girl sometimes experiences in getting hold of a doll that belonged to her mother when she was a little girl—a quaint, china-headed and china-haired little creature, with low neck and short sleeves and very full ruffled skirt—is a tame thing when compared with the feelings that any girl must experience over a doll now in the British Museum. This doll is almost three thousand years old.

When some archaeologists were exploring an ancient Egyptian royal tomb they came upon a sarcophagus containing the mummy of a little princess seven years old. She was dressed and interred in a manner befitting her rank, and in her arms was found a little wooden doll.

The inscription gave the name, rank and age of the little girl and the date of her birth, but it said nothing about the quaint little wooden Egyptian doll. This, however, told its own story. It was so tightly clasped in the arms of the mummy that it was evident that the child had died with her beloved doll in her arms.

The simple pathos of this story has touched many hearts, after thousands of years. The doll occupies a place in a glass case in the British Museum, and there a great many children have gone to look at it—Youth's Companion.

GRANDMA'S BIRD STORY.

"A story! A story!" cried the children, coming in one snowy afternoon from out of doors, where they had been making snow houses and snow men and women. This was their special hour in grandma's own sitting room, and neither Ruth nor Robert ever forgot their privilege. After a little, grandma laid aside her knitting work, sighed contentedly, and queried:

"What kind of a story do you want, dearies?"
"Oh, a really, truly story," answered Robert, laying his dark, curly head on grandma's knee.
"A really, truly temperance story," begged Ruth, but Robert demurred.

"No," said he, decidedly. "I don't want a temperance story every time. I want a bird story once in a while."

"Suppose I tell you a temperance bird story?" questioned grandma, stroking the curly head that lay so lovingly under her hand. In a moment the children were all attention, and grandma began: "Once upon a time—"

"Yes, yes," exclaimed Ruth, "that's the way all the really stories begin," and she clapped her hands in great glee, as she nestled close to grandma's side.

"Once upon a time a dear temperance lady lived just back of a saloon," once more began grandma.

"Oh!" gasped Ruth, but Robert kept very quiet. Boys, of course, should be very brave and not afraid of anything. It was all right for girls to be afraid of saloons, but not men and boys. Men and boys should not shrink away, but go right by them and show that they are not afraid. So, as grandma went on, he looked wise and waited.

"This dear temperance lady was often annoyed and sorrowful to see drunken men come out of the saloon and go staggering down street to where she felt sure their little boys and girls were suffering for the money which they had spent for liquor. And always, as she watched, she prayed the kind Father to save them."

Here Ruth sighed, but Robert remained stoical. "One day," went on grandma, "the saloon-keeper came to his back door and threw out a broken bottle. It was broken only at the top, leaving the bottom like a tumbler, and in the whole part of it was something which looked red like wine. A few moments after it was thrown out a bevy of English sparrows flew down to the ground and surrounded it. Such a chattering! One of the birds would hop back to the bottle and peek in; then he would hop back and forth all the while keeping up a dreadful scolding. Then another bird would hop up and take a peep at its contents. And so, for some time, these wise little birds seemed to keep up a discussion, as to what was in the bottle, and whether or not it was something of which they might take a taste. At last one bird, more venturesome than the others, hopped up to the bottle, and perking his little head, reached over his tiny bill and took a drink. Then what a chattering and scolding! But the bold little bird paid no heed, although his mates kept up a terrible chattering as, though they were afraid the wine would hurt him. But it made no difference. Drink after drink went down his little throat in spite of the remonstrances of his bird comrades.

"In a little while he toppled over—drunk. Then his mates began to chatter and scold harder than ever. But try as they would, it was impossible to waken him. Not another one of the whole flock of birds would take the smallest sip of wine from the broken bottle. After a little," continued grandma, stroking Ruth's hand lovingly, because she was such a tender-hearted little girl, "the birds, seeing they could do nothing for their drunken comrade, flew away and were gone for some time. When they returned, they brought reinforcements."

"What's reinforcements?" questioned Robert, who always wanted to know the meaning of words.

"It means help, dearie, in one way or another. In this case it meant more birds. They had been after more birds to help arouse their drunken brother. You see, the birds knew that something was wrong, and that was why they wanted help."

"Men don't always do that way, do they, grandma?" said Ruth, nodding her head emphatically, as she rocked to and fro in her little rocker before the glowing wood fire.

"Men ought to know better than to drink whiskey and beer, anyway!" stoutly declared Robert, with a sniff that told much.

"But sometimes men are not strong enough to resist temptation, when whiskey is set before them," replied grandma, "and I'm sorry to say that men are not always as kind to help their fallen brother as these much despised little sparrows were to help their tiny mate. But you must listen or supper will be ready before we are through with our story."

"When the birds came back with their reinforcements, they began to pull at the drunken bird's wings in a way that meant business. At last, by dint of pulling and working, they finally reached the gutter at the back of the saloon, where a stream of water was slowly making its way into the sewer. Into this small stream of water they pushed the drunken bird, in such a position, however, that he would not drown. Then they began to chatter and scold as if they were discussing the matter. Great was their delight when he opened his eyes. They chattered as if they knew he was coming to, all right. But their voices took on a different sound when he fell back once more in a stupor. At last, after several attempts, the poor fellow was able to stand up and hop about. After a little, he hopped up on the bank. Then from that he flew to the tree. Still, his companions watched and stayed by him. When finally he was free from the effects of the wine so that he could fly about a bit, their delight was complete. But it was at least two hours from the time he became drunk until he was able to fly away with his mates."

When grandma had finished the story, both chil-

den were so quiet that she knew they were thinking of the lesson in the story. "What lesson does the story teach, my dearies?"

"Not to drink the dirty old stuff!" answered Robert decisively.

"I know what it teaches, grandma," whispered Ruth, as she looked up into her grandma's face. Then she raised her voice a wee bit. "It teaches that we mustn't grow discouraged in trying to get our friends to be good. The drunken bird wouldn't have got up so soon if the others hadn't helped him. And just at that moment they heard the call of the supper bell."—Mary P. Sayers, in The Union Signal.

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Editorial.

MR. ROOSEVELT AND THE POPE.

For the second time within the past few weeks the Vatican has brought into world publicity an American citizen. The first was Mr. Fairbanks, formerly a United States Senator and Vice-President; the second is Mr. Roosevelt, the most eminent and widely-known son of the Western Republic. Though both were denied an audience with the Roman Pontiff, the circumstances leading up to the climax in the two cases were quite different. Mr. Fairbanks was already in the Imperial City and had made an engagement to speak to the Methodists (of which Church he is a member), when the demand was made that he should cancel that appointment if he desired to see His Holiness. But Mr. Roosevelt had made no engagement except with the King of Italy, a fact which was well known to the Pope; but the head of the Romish hierarchy saw fit to suggest to the distinguished ex-President that if he received him, it would be with the expectation that he should stay clear of the Methodists. When the Vatican sought to impose this restriction upon him, the great American, with characteristic independence, promptly wired that the proposed interview had been made an impossibility.

That Mr. Roosevelt bore himself properly throughout the episode, is beyond question, and universally admitted. His telegrams were in admirable taste, and his course was thoroughly diplomatic. His statement to the American people, made through the columns of *The Outlook*, requesting them to treat the incident as personal and to refrain from harsh criticism, was praiseworthy, though many will fancy that they see in it the fine hand of the master politician.

But notwithstanding Mr. Roosevelt's desire, candid and vigorous comment will be made upon the occurrence. And indeed it ought to be made. True, the Pope has a perfect right to receive as his guest whomsoever he pleases, but when he openly states the ground of his action and indulges in severe strictures upon another denomination, the matter becomes legitimately a subject for public discussion. If His Holiness should, in a courteous and dignified manner, decline to receive a person, no matter how distinguished, applying for an audience, he would be justly entitled to immunity from criticism. But when he offers to accord conditional receptions and seeks to dictate what those who would call upon him must do to gain admittance to his presence, and takes advantage of such occasions to strike at other religious organizations which have incurred his displeasure, not even Mr. Roosevelt has a right to ask for his conduct exemption from deserved comment and proper characterization.

The truth is, we have little patience with the view of semi-religious periodicals that the Roman Catholic Church should be accorded the same consideration by Protestant bodies in planning their evangelistic work as they accord one another. From our viewpoint, the Romish Church is heretical in its teaching and corrupt in its practices. Where it has free rein it is the oppressor of the people and the enemy of progress. We would not persecute any man, not even the pagan. But against error and superstition of every phase and form it is our duty to contend by the dissemination of truth and every other fair and upright method. We would not, if we had the power, strike down and destroy the Church of Rome. But we would promote its reformation and make it again a true Church of Jesus Christ without admixture of paganism or idolatry. Such exhibitions of arrogance and intolerance as has lately been made by the Vatican shows that the Rome of to-day is not unlike the Rome of former centuries. Certainly, to insist that if one sees the Pontiff, he must not while in the city, either before or after his visit, call upon any one who is under the

ban of the Pope's disapprobation, is a piece of monumental presumption. Nothing could be more unwarranted than the railing of Catholic journals at Mr. Roosevelt for receiving the Masons with ordinary courtesy since his proposed visit to the Vatican was abandoned, one of them even venturing to suggest that by so doing he was endeavoring to wreak vengeance upon Pope Pius. Such unprovoked and indefensible outbursts will do the Church of the Holy See no good.

But what of the charge against the Methodists? The Papal Secretary, Cardinal Merry del Val, thus publicly assails them: "It is not in any sense a question of religion. Mr. Roosevelt might have gone to an Episcopalian, a Presbyterian, or any other Church, except the Methodist, and delivered an address there, and he would have been received by the Pope, even on the same day. But he could not be received when it was suspected that after the audience he intended to go to the Methodist Church in Rome, which is carrying on a most offensive campaign of calumny and detraction against the Pontiff." Is it true that the Methodist Church is pursuing unworthy methods of propagandism in Italy? Not one shred of proof to that effect has ever been adduced. We do not believe a syllable of the accusation. Our diagnosis of the case is that the Methodists are succeeding beyond any other Protestant denomination in that field, and that Rome is feeling the influence of their competition, and that therein lies the secret of her implacable hostility.

Upon this point we quote, in conclusion, the *New York Independent*, a paper certainly not biased in favor of the followers of Wesley: "We confess that we do not believe that the Methodist Mission is 'carrying on a most offensive campaign of calumny and detraction against the Pontiff.' It is not plausible, because it would be unwise. Doubtless some bitter things have been said there, but bitter things have also been said at the Vatican. It is impossible that the effort of the mission is to seduce faithful members of the Catholic Church. It is rather directed to those multitudes who have left it, the great bulk of the people, those who will have nothing to do with it, rightly or wrongly. Everybody knows that in Italy as in France, the people are divorced from the Church, and it is a free field for any one who wishes to bring back the people to the Christian faith, whether Catholic or Protestant."

DISTRICT CONFERENCES.

The District Conference season is now at hand. Some have been already held and others will soon be under way. These occasions should be interesting and promotive of progress. The work of the Church will be reviewed and new plans enterprised. Much prominence should be given to the preaching of the Word and the increasing of spirituality. The original design of the District Conference was that it should be a season of evangelistic effort and religious uplift and refreshing. It is regrettable that the humdrum of business is too often allowed to obscure and crowd out the devotional feature. We sincerely wish that the spirit of a wholesome evangelism could be re-awakened in every part of Southern Methodism. We should like to see camp meetings spring up in our various communities from the Potomac to the Rio Grande. Why not? Our holiness brethren yet use them with fine effect, and we know of no reason why we should not do so.

Of course, every preacher should be present at his District Conference. The law so requires, and he should make no engagement to conflict with it. The laymen ought also to attend. The Church needs their counsel and assistance, and they need the influence and inspiration of these gatherings. If the laity could be aroused and constrained to throw themselves fully into the work of the Master, the achievements of Southern Methodism within the next decade would constitute the brightest chapter in our glorious history. Being a delegate to the General Conference, it will be impossible for us to reach any of the District assemblies before the month of June. But we earnestly request the brethren in their deliberations to remember their Conference organ, and to lend a vigorous hand in speeding it forward on a career of larger prosperity.

A VOICE FROM THE PAST.

(Below we publish a clipping kindly sent us by Mrs. L. B. Freeman, of Buntyn, Tenn., which appeared in the *St. Louis Advocate* of May 2, 1894. The presiding elder therein referred to was her honored father, Rev. W. P. Barton, than whom the North Mississippi Conference never had a truer or nobler; and the author of the communication was her gifted and accomplished mother. We take special pleasure in reproducing it because it deals with an issue being discussed at the present time.)

"Extension of the Pastorate."

"Dr. Chapman: The first thought about the St. Louis resolution concerning a pastorate without limit was, 'How well these preachers must be pleased with their places; the second thought, 'At least it would be modest for the request to come from the people.' Instances have occurred where preachers would gladly have remained longer than

the present limit, while the Church was more than willing for a change. It is a rare thing for one man to have every qualification for a minister of Christ, and it is only fair that the lives of such should teach separate churches. A presiding elder of many years' experience said: 'I could wish to go back to the two years' limit, or at most three. I have had some of the most popular preachers in our Conference in my district, and found it would have been better for preacher and people if there had been a change before the end of the fourth year.' If such a memorial is presented, the Church, as well as the preacher, should be considered, and I hear of no desire on the part of the former for even an extension of the pastoral term.

NOT THE ONES PETITIONING.

In the discussion of the Woman's Memorial much has been said about the women who are Epworth League presidents, Sunday school superintendents, and acting stewards who are shut out of the Quarterly Conference. There are some such women; no doubt about that. For four years we were in charge of the Greenville District where there are a number of them. We know them, honor them, and appreciate them. But in our association with them we never heard one of them make the slightest complaint of her existing relations to the Church. Not from among that class did this memorial come. They are not adding voice to the present clamor for unaccustomed rights. Nor has it been shown that those who are so distressed about their lack of recognition hold any authorized brief to speak for them. No, no; this movement began at the top among the leaders; not among the rank and file; not among those whose rights are said to be trampled under foot. We mean no discourtesy by this statement. We entertain for Miss Bennett and her associates the highest regard and respect; not a few of the best women of the Church and some of our warmest friends are on that side. The motives of not a single one, would we impeach. We honestly think they have proposed a measure which would seriously injure the Church; but we claim no infallibility and may be mistaken. If we cannot see alike, let us differ in charity and love. Acrimony is out of place among the followers of Christ.

NOT AN EASY TASK.

There are some who appear to think that editing a paper is an easy task. That is because they have never tried it. Dr. Buckley said in a recent issue of *The New York Advocate*, "The editing of this paper is a business, and a most consuming one." And if Dr. Buckley with his fullness and the adequate facilities of men and money at his command finds it so, how must it be with those who have to work with little assistance and meager resources? To procure, read, revise, and sometimes re-write matter; to compose much of what is published; to read proofs, to conduct a large correspondence, and to peruse the Church and secular papers to try to know what is going on—these duties are quite enough to keep one completely occupied. We have tried a number of things in our time, but have found nothing that kept us more steadily engaged. And an editor's work is also exacting. There must be no delay. Other things may invite and call, but until the grist is made ready for the hopper all else must be put aside. If the press does not run, confusion will result and the paper will not get out on time. We mention these things because there are those who think the editor can drop everything and go to this or that gathering at will. But this he cannot do. Only when all has been placed in order and readiness at the office is he in position to give attention to other matters. The issuance of the *Advocate* must have the first claim upon him at all times.

DECEASE OF REV. W. W. MORSE.

Rev. T. H. King and others have informed us of the death of Rev. W. W. Morse, an esteemed member of the Mississippi Conference, which occurred at Tylertown, Miss., on April 5th. He had been in failing health for several months, having been forced by his physical condition to abandon active service and take a superannuated relation last December. In the hope of securing relief from the malady afflicting him, he underwent a surgical operation at Jackson last winter, but the desired improvement did not materialize, and despite all that could be done, he continued to fail and grow feeble until the departed end came.

Brother Morse was born in Kemper County about fifty-eight years ago. His father and mother were people of most exemplary life and character, and the home in which he was reared was permeated by wholesome religious influences. It gave to the Methodist itinerancy two worthy ministers; the other being Rev. J. M. Morse, now stationed at Gulfport, Miss.

The deceased entered the Mississippi Conference in 1885, and has since wrought well in every field to which he was assigned. He was a modest, unassuming man who was free from the spirit of self-seeking and aspired not to conspicuous place; but his ministry was fruitful and he rendered substan-

service to the Church. He gripped those among whom he worked and won his way into all hearts. There was about him a manifest genuineness which quickly commanded confidence and co-operation. He was a true shepherd, and the sheep knew his voice and followed where he led. Among the charges that he served were Forrest, Morton, Florence and Tyertown, in all of which places he was honored and held in affectionate esteem.

Of the end of such a man, it is scarcely needful to write. He was ready for the summons. Having toiled faithfully through life's brief day, he was not afraid to meet the gracious Lord of the harvest. Looking the inevitable squarely in the face, he gave to his pastor, Brother King, and his devoted friend, Rev. J. R. Jones, minute instructions concerning his obsequies; and thinking of his comrades in the ministry, he said: "Tell them the gospel that I preached is a comfort to me now." With no stain upon his record, with no dread of the future, with unwavering faith in God, and at peace with all the world, he fell into the last long sleep.

Released from the tumult and strife,
Victorious he hath passed through the door
Into the Temple of Life,
And here we shall see him no more.

But there with the true and the brave,
With the Conqueror of the grave,
There we shall see him."

To the bereaved widow, daughters, son, brother and other sorrowing relatives we extend profound sympathy, and pray that God may comfort them and bind up every bruised, bleeding heart.

PERSONAL.

Have you sent in your renewal to the Advocate? If not, you should do so at once. The law will soon require that the names of those in arrears be dropped.

Rev. T. J. Warlick requests us to announce that the Shreveport District Conference will meet at Zwolle June 14th, instead of June 7th. Let those interested take note of this change.

The Epworth, Era announces that Dr. Fitzgerald Sale Parker has about recovered from his recent attack of rheumatism. This will be pleasing information to his many friends in this section.

The energetic pastor at Silver City, Miss., Rev. J. H. Foreman, has favored us with a list of nine renewals and four new subscribers. Thank you, brother, and may the Advocate prove a blessing to your people.

Rev. J. J. Brooks, of Gunnison, Miss., reports his work to be in excellent condition. Congregations are good, and the prayer meetings well attended. He is highly pleased with the work of his presiding elder, Rev. W. W. Woodard.

Rev. H. T. Carley, of the Carrollton Church of this city, was too unwell to preach last Sunday, but an efficient substitute was found in the person of Rev. N. E. Joyner. We trust that Brother Carley's indisposition will be of brief duration.

We have been pained to learn that the health of Mrs. J. R. Bingham, of Carrollton, Miss., has not lately been robust. A nobler, truer worker for the Master is not to be found in Southern Methodism. We pray that she may speedily recover her accustomed vigor.

Rev. L. T. Sargent, of Greenwood Springs, Miss., has lately been doing some telling work for the Conference organ. He sent us on the 5th inst. a fine array of names and a good check. He says, "We are moving on fairly well, and everything promises a good year."

Rev. L. B. Hankins is meeting with gratifying success on the Starkville Circuit. He has received eleven members, baptized eleven infants, and built one church and matured plans for another. The assessment for ministerial support is considerably larger than last year.

Rev. C. C. Miller, presiding elder of the Baton Rouge District, is engaged in a meeting at Kentwood. He says Methodism is progressing along the I. C. Railroad. We thank him for a kind invitation to attend his District Conference, which will convene at Bogalusa May 28.

Mr. J. R. Pepper, of Memphis, has recently been looking after business matters in Greenville, Miss. He is associated with Mr. Edmund Taylor, of that city in the management of the Goyer Company, a large wholesale house which enjoys an enviable reputation throughout the Delta.

A busy, painstaking worker is the Rev. H. N. Harrison, of Donaldsonville, and the interests of the Church are prospering under his guiding hand. His report at the recent session of the New Orleans District Conference was a good one, with an optimistic note concerning the future.

Rev. A. F. Moore writes from Arkabutla, Miss.: "We have just closed our first Quarterly Conference. Some of the stewards say it was the best held in years. Some have been discouraged, but are beginning to take hope and heart." We thank our brother for remembering the Conference organ.

Rev. R. O. Wier, of Arcadia, La., attended the Shriners' Convention in the city this week, and while here honored the Advocate office with a call. He was in fine health and spirits, and spoke encouragingly of the outlook for the work in his charge. He was the guest of Rev. J. F. Foster, of Algiers.

Rev. W. R. Goudelock reports as follows from the Columbus Circuit: "Our work is moving on nicely this year. I have nearly all of my missionary assessments in hand. Our slogan for the District is, 'all claims in full.' Brother Thomas is a hustler and is taking well with the preachers and people."

Writing of his work at Rocky Springs, Miss., Rev. J. E. Samply says: "The Lord is blessing us. The people are kind and very thoughtful of their pastor and his needs. We are doing our best, and hoping for a revival all over the charge." We acknowledge the reception of eleven subscribers from our good brother.

In this issue, Rev. B. P. Jaco announces that the Corinth District Conference will assemble at Blue Mountain May 3. If we mistake not, it will be the first time that such a gathering has ever assembled in that goodly town, and no doubt the occasion will be one of much interest. We appreciate the invitation to be present.

Rev. A. G. Hall is vigorously at work at Lamar, Miss. Under date of the 24th ult. he writes: "We are painting and papering the Church at Lamar and repairing the parsonage; have just finished making a new garden. The church at Harris Chapel is also undergoing repairs. Congregations are good, and everything harmonious."

We sympathize with Rev. E. E. Langford in the continued illness of his wife. She has lately found it necessary to undergo another operation, which she did at Yazoo City, where she is at present with her mother. We sincerely hope that the shadow of this affliction may soon be lifted from the heart and home of Brother Langford.

Rev. J. A. McBryde, of Stallo, Miss., writes: "We had our second Quarterly Conference on the second and third. The work made a fine report. We are much pleased with our genial presiding elder, Rev. T. J. O'Neil. Despite the fact that he has had serious illness in his family almost all the year, he remains cheerful and hopeful."

We thank Rev. Robert Selby, of Natchez, for a prospectus of the Seashore Divinity School, which will be in session from June 28 to July 7th. The program now being arranged promises to be one of unusual merit, and no doubt the occasion will be one of great interest. We will have more to say on this subject in the near future.

Brother J. H. Ingram is happy in his work at Glen Allen, Miss. Why shouldn't he be? He has a choice people, and beautiful Lake Washington stretches for miles away from his very door. We thank him for work done for the Advocate, and for an invitation to come up and try our hand at the fine art of angling. But our friend should not tantalize us.

The noblest Roman of them all, Rev. R. M. Davis, of Byhalia, recently favored us with an interesting letter. Viewed from any standpoint, he is a rare man. Great in intellect, he is as simple as a child, and not the least of his attractions is his unfailing gentility. We hold him in the highest esteem, and greatly appreciate his commendatory words.

It was our pleasure to meet on the street last Monday Dr. E. H. Galloway, of Jackson, Miss., who was in the city on professional business. He is the only living son of the lamented Bishop Galloway, and a young physician of the highest character and unusual attainments and promise. He already stands in the forefront of his profession in Jackson.

Rev. R. I. Collins, as usual, is keeping busy on the Cleveland Circuit. Congregations are good; prayer meetings are large, and the outlook promising. The camp meeting this summer will be under the direction of Dr. B. Carradine, of St. Louis, who is well known both in Mississippi and Louisiana. We are grateful to Brother Collins for his activity in behalf of the Advocate.

Rev. M. R. Jones, of DeSoto, Miss., has informed us of the death of Mrs. Lucinda L. O'Neil, the mother of Rev. T. J. O'Neil, presiding elder of the Newton District, which occurred at her home in Clark county, Miss., April 5. We extend our deepest sympathy to our bereaved brother and the other sorrowing friends and relatives. A memoir, we trust, will be furnished us soon.

We are pleased to note that the Easter offerings received by Rev. R. W. Vaughan for the Louisiana Orphanage were enough to meet the more pressing needs of that noble institution. But much yet remains to be done, and money will be necessary. Let the claims of this great enterprise be kept before the people in every charge in the State. We have in the Church no more meritorious cause.

We acknowledge ourselves indebted to the following brethren for appreciated work done for the Advocate: Rev. W. J. Wood, Paris, Miss.; Rev. G. A. Guice, Saucier, Miss.; Rev. R. T. Pickett, Wood Market, Miss.; Rev. W. J. Dawson, Morton, Miss.; Rev. C. B. Powell, Campiti, La.; Rev. R. A. Sibley, Jr.,

Glancy, Miss.; Rev. H. R. Caldwell, Mount Olive, Miss.; and Rev. B. E. Meigs, Oak Ridge, Miss.

Mr. and Mrs. J. H. Johnson and babe, of Clarksdale, Miss., called at the sanctum one day last week, but unfortunately we were out. Mrs. Johnson was en route to Biloxi, where she will spend a month or more. Brother Johnson is the mainstay of our Church in Clarksdale and one of the foremost laymen of the North Mississippi Conference. We keenly regret having missed seeing these dear friends.

Elsewhere in this issue appears a ringing appeal from Rev. J. J. Smylie for activity among the prohibition workers of Louisiana in behalf of a great mass meeting in Baton Rouge early in May. This is a matter of great importance. Liquor is incomparably the greatest curse of the ages, and there is no nobler warfare than that to strike down the saloon. Let the temperance people of the State hear and heed this urgent call.

From Tishomingo, in Northeast Mississippi, Rev. W. N. Dods sends a nice check and a fine list of names to be added to our subscription files. He writes: "I am mixing things with the brethren up here when it comes to the Advocate. One of the names I am sending is that of a Baptist minister. He asked me if the paper would make a man a Methodist. I told him no, but it would make a man want to be one."

Rev. L. A. Sims is doing a really remarkable work at Epworth Church in this city. His Sunday school is larger than the seating capacity of his house of worship. He has under way plans to construct a \$10,000 new building, which he hopes to complete in the near future. He will attend the session of the General Board of Church Extension which will meet in Louisville, Ky., April 20th, and seek to enlist the assistance of that body in carrying forward his enterprise. We hope that they will treat him generously, for his cause well deserves it.

Dr. Richard Wilkinson, of Augusta, Ga., occupied his former pulpit at Rayne Memorial last Sunday, preaching to large congregations who were delighted to see and hear him again. He discoursed in the morning on "The Atonement and the Cross in human history and experience," and in the evening spoke of the present cry for men with clean hands and hearts. Monday night he delivered an eloquent lecture on R. E. Lee. Dr. Wilkinson was a delegate to the Shriners' Convention, and while here was entertained at the residence of Mr. J. T. Ferguson, at 3448 Chestnut street.

The Methodist women of the city held a meeting in the ladies' parlor at the First Methodist Church on Friday, the 8th inst., to make preliminary plans for the entertainment of the Woman's Home Mission Conference of Louisiana, which will meet in this city May 5-8. Mrs. W. W. Carre presided; Mrs. Lewis S. Clark was named chairman of the entertainment committee; Mrs. W. E. Terry of the reception committee; Mrs. D. C. Worrel, decorations, and Mrs. John B. Parker, of press and program. The sessions of the Conference will be held in the First Methodist Church, where luncheon will be served daily.

From the Times-Democrat of the 9th inst., we take the following: "At a meeting of the Board of Trustees of the Mansfield Female College yesterday, a committee of business men were appointed to raise money to pay off the small debt incurred in building the annex. The Board will put an active solicitor in the field, and is much encouraged at the outlook, and fully expect to raise the amount in a few months and fill the college with girls for the next session. At no time during the past five years has there been so much to encourage the Methodists of Louisiana to work for the college, and with the united assistance of the pastors to co-operate and lend assistance to the committee of business men who are at the head in financing the institution, great things are expected."

We request our contributors to be patient with respect to the publication of their communications. We are doing the best we can to get them in with fairness and justice to all. We have all the papers on the women's memorial that we can handle before the meeting of the General Conference; possibly more. We have denied no person in our territory the right to discuss that subject in our columns. We have tried to divide the space at our command justly and equitably between the two sides. We hope, however, that after the adjournment of our general assembly matters will be in such shape that the discussion may properly be closed.

The Roxie Herald thus writes of the Commencement address recently delivered for the High School at that place by Rev. J. W. Campbell: "Rev. J. W. Campbell, of Fayette, delivered the Commencement address, and we have no hesitancy in saying that we feel sure that all who heard him went away with a higher idea of the importance or the value of an education in the struggle for success in this life. The Rev. Mr. Campbell has a very pleasing, as well as a very logical way of giving his ideas to his audience, and we do not exaggerate when we say that we have listened to lecturers who have a national reputation who do not surpass Mr. Campbell as a lecturer."

The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

SECOND QUARTER—LESSON III. APRIL 17, 1910.

THE QUESTION OF JOHN THE BAPTIST.

Parallel Passage—Lk. vii:19-28; Matthew xi:1-19.

MEMORY VERSES, 4, 5.

1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.
2. Now when John had heard in the prison the works of Christ, he sent two of his disciples.
3. And said unto him, Art thou he that should come, or do we look for another?
4. Jesus answered and said unto them, Go and show John again those things which ye do hear and see.
5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
6. And blessed is he, whosoever shall not be offended in me.
7. And as they departed, Jesus began

Golden Text: "But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me." (John v. 36, R. V.)

With the editor's permission, we shall insert the lesson text each week for the following reasons:

1. The passage of Scripture selected for study by the International Committee is first in importance, and should be first in attention and thought to every student of the lesson.
2. Not to have the text thus before one renders satisfactory study of it impossible. Better, we believe the lesson without notes, than notes without the lesson.
3. To merely give the Scripture references is not sufficient; as many will not take the trouble to get a Bible and look up the references, and to all the handling of a newspaper and a Bible at the same time is inconvenient. (We invite expressions of opinion to the Advocate on this point.)
4. The very best method of study is to read and re-read the lesson itself, trying to discover its real meaning and message.
5. All study of lessons by the merely reading over of helps and notes is to make of them not "helps," but substitutes for honest thought on our part. The notes truly help only those who try at least to help themselves.
6. It shall be our purpose each week, with the Scripture passage before us, to discover its essential meaning, and to point out its message for us to-day; and shall we not begin each lesson with the ancient prayer: "Open thou mine eyes, that I may behold wondrous things out of thy law?"

With this, as introductory, let us turn now to the lesson for next Sunday:

I. The Lesson's Meaning.

John the Baptist had been for a year in the prison fortress of Machærus, east of the Dead Sea. The inevitable effect of such confinement upon a nature like John's was a depression of spirit tending toward morbidness and melancholy. Separated, too, as he was from the convincing influence of personal contact with Jesus, he relapsed into conceptions and expectations of the Messiah, more in harmony with current Jewish thought than with inspired prophecy. So, partly from physical causes, and partly because it seemed to him from what he could gather in his loneliness that Jesus was not measuring up fully to his expectations of the Messiah he was constrained to send two of his disciples to Jesus with the question, indicative of misgivings on his part, "Art thou he that should come, or do we look for another?" Christ's answer, "Go and show John again those things which ye do hear and see. The blind receive their sight, etc." (In Luke it is said, "In that same hour he cured many.") Christ's answer was a reminder to John of the real import of Messianic prophecy, and an appeal to his own deeds as its perfect fulfillment.

In this response of Christ we find the first great truth of to-day's lesson, the truth which the golden text emphasizes, that the test and proof of Christ's Messiahship (as of our dis-

to say unto the multitudes concerning John, What went ye out in the wilderness to see? A reed shaken with the wind?

8. But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

cipleship) is in his works. Here Christ applies to himself the test which he laid down so frequently for others, and answers in effect: "By my fruits you should know me, John. Am I not fulfilling in spirit and deeds the ancient prophecies concerning me?"

Then follows the general declaration (verse 6), arising out of a discernment on Christ's part of just where the trouble lay with John: "Blessed is he whosoever shall not be offended in me." That is, Blessed is he who does not measure me by his own mistaken standards or ideals, and reject or doubt me because I do not perfectly fulfill them.

The truer spirit for us, as for John, is to withhold judgment, recognizing that we are all imprisoned, in some measure, in our view of others; and if doubts still come, in the light of true Scriptural ideals on our part to express our doubts, if at all, as did John, to the one concerning who we have misgivings, not to others. It was John's conception of the Messiah, which needed revising; not Christ's life and work.

But though there was in these words a delicate reproach, Christ was in no wise inclined to allow the people to think ill of his great Forerunner because of the incident. The words that follow (verses 7-11) are a magnificent vindication of John by Christ himself, and an expression of admiration for his character not paralleled anywhere in the sayings of Jesus concerning other men. It reveals to us the kind of man Christ admires; and the characteristic which elicited Christ's admiration most was plainly his moral courage, his boldness, his freedom from all fear of man, and his perfect loyalty to his mission as "my messenger—which shall prepare thy way before thee." "Among them that are born of women there hath not arisen," he declared, "a greater than John the Baptist."

Lastly, Christ concludes his remarkable eulogy of John with the unexpected words: "Notwithstanding, he that is least in the kingdom of heaven is greater than he." What does this mean? and whence comes this utterance? It arose out of a knowledge on Christ's part, which none else could then share, of the infinitely greater privileges and possibilities of spiritual attainment which his death, followed by the descent of the Spirit at Pentecost, would provide; and it means that the humblest Christian, apprehending the great truths of redemption and being filled with the Holy Spirit in a measure beyond all that had been possible before ("For the Holy Ghost was not yet given, because that Jesus was not yet glorified"—Jn. 7:39) might live a more holy life and possess greater peace and joy and hope in believing than could John, or any under the Old Testament dispensation, however exalted their aspirations and characters might be. They were as men, struggling up the mountain side nobly and bravely, with but a dim vision of the glory that awaited them. We, with clearer vision, animated by the same purpose, have in larger measure the

(Continued on Page 14)

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A TALK ON FARM POWER.

Every hour counts big with the modern farmer. He could not possibly get along with old fashioned methods. For there are so many more things to be done each day than formerly—and certainly the days have not lengthened. So farmers are crowding the hours. They are buying time-saving machinery of every kind. And thousands of farmers have solved many of their problems with a gasoline engine. The practical, time-saving, work-saving and money-saving advantage of a good gasoline engine has been proved to them and by them. It seems strange that every farm is not equipped with such power; and the main reason for this condition seems to be that many farmers are not fully convinced, or do not fully realize the real value of a good gasoline engine.

No matter how small or how large your farm may be—a month's use of the right kind of a gasoline engine will make you wonder how you ever got along without one before. When you think of the work it does—the time and the money it saves—you will bless the day you decided to purchase one. For in running the cream separator, wood saw, feed cutter, churn, grindstone, fanning mill, corn sheller, thrasher, shredder, and the many other farm machines—and for the many special jobs on every farm—a good gasoline engine is the most wonderful helper of the day. It means steady, economical power at a minute's notice—wherever you want it.

The good gasoline engines are remarkably simple in construction, remarkably economical in cost of running and remarkably strong and durable so they last for years. We say "good" gasoline engines because those are the only kind that are paying big dividends to thousands upon thousands of farmers every day. To choose a good one means close investigation on your part. You know you cannot afford to make a mistake. So our advice is to first select a reliable line, like the I. H. C. for example, then find out just what style and size engine meets your needs best. You know just what work you will have for such an engine. You know the conditions surrounding your farm. You may need a 2-horse power, horizontal, water-cooled engine, or you may need a 2-horse power vertical, air-cooled engine. You may want a portable, stationary or semi-portable outfit. To give you an idea of how completely some manufacturers cover the possible needs of farmers, here are the styles and sizes in which I. H. C. engines are made. I. H. C. Vertical engines are made in 2, 3 and 25-horse power; Horizontal engines—portable and stationary—are made in 1, 2, 3, 4, 6, 8, 10, 12, 15, 20 and 25-horse power. Famous air-cooled engines are made in 1, 2 and 3-horse power, and the 4 H. C. Hopper-cooled engines are made in 2, 2½, 3, 4, 6 and 8-horse power sizes. And the prize-winning International tractors are made in 12, 15 and 20-horse power. There are also special sawing, spraying and pumping outfits in the I. H. C. line.

While on the subject of the I. H. C. engines, their many features come to mind. The thousands now in use everywhere are certainly giving wonderful satisfaction, and it is due to careful, extensive experimenting, the selection of the right principle first, then the selection of right materials and the most expert workmanship. These points are bound to lead to extreme simplicity, absolute reliability, wonderful economy, utmost durability and abundance of power and strength for whatever work you may have for them. For a clearer understanding of how a good gasoline engine is made, let us go over some of the points of the I. H. C. Victor Horizontal gasoline engines. They are especially designed for general farm work. They can be used anywhere. They are equipped with electric ignition, so that it is never necessary to have an open flame near the engine, which would prevent its being used in insured buildings. This engine is regularly equipped for using gasoline, but with slight alterations, natural gas, alcohol or kerosene may be used as fuel. The cylinder and jacket walls are cast in one piece so that it is easy to clean the jacket walls when necessary. The cylinder is especially designed to insure close compression of the explosive charge, which gives these I. H. C. Victor engines their remarkable efficiency. The hit and miss type of governor is used reducing the fuel consumption to a minimum. The ignition is positive in action, and the ignition points are made of a special material that withstands the heat of the spark as well as the effects of corrosion and oxidation. The plunger type of pump, made mainly of brass, and the valve of right materials shows off in the work that I. H. C. engines are doing.

All the I. H. C. engines are just as carefully made. Which ever one meets your need will serve you well. You should read the I. H. C. book because it tells you much about engines that you ought to know. It is a veritable mine of information on good gasoline engines. We urge you to get the I. H. C. catalog from your local International dealer at once. Let him tell you about the I. H. C. that will do your work best. If you prefer write directly to the International Harvester Company of America, Chicago, U. S. A., and they will be pleased to advise you. But see your local International dealer if you possibly can and have a power talk with him. Take the I. H. C. catalog home with you and study it. Your time will be well invested. Because the purchase of an I. H. C. engine will mean more to you than you now think. You must have one to fully appreciate its value.

DEDICATION OF BETHEL CHURCH.

Dear Brother Meek: At our second quarterly meeting for the Baker circuit on May 1, 1910, Rev. C. C. Miller, P. E., of Baton Rouge District, will dedicate what is known as the Bethel church. This church was first built in 1850 and was burned down by the Yankees during the war; was rebuilt again shortly after the war, and that house stood till 1906, when it was rebuilt again by Brother J. W. Lee. During the recent storm in September, it was blown down, and it looked at first that it would be impossible to rebuild it, but the people rallied again and a building committee was appointed and the church stands to-day completed.

I want to say further that some good men have gone out from this old Church: Rev. James Tucker, now of Mississippi; Rev. H. N. Brown, of the Louisiana Conference, and his brother, who is also studying for the ministry. We have a membership now of 102. All former pastors are invited to attend the dedication.

F. N. SWEENEY, P. C.
Baker, La.

CORINTH DISTRICT CONFERENCE.

The District Conference of Corinth District will convene at Blue Mountain, Miss., Tuesday, May 3, 1910, at 9 o'clock a. m., and adjourn Thursday following, at noon. Program and report blanks will be sent out at once. Let each pastor, local preacher and all other members arrange to be present at the opening and remain until close.

BEN P. JACO, P. E.

CORINTH DISTRICT CONFERENCE.

Dear Brother Meek: The Corinth District Conference will convene in Blue Mountain (Mississippi) May 3, at 8:30 a. m., and I would like for all who contemplate attending send me their names at once, so that we can arrange for their entertainment. We want to take care of all who may have business in any way with the Conference, who can attend, and in order to do this, you will please send me your name at once, so that we can properly provide for you. All regular pastors who want to bring their wives, please write me. We hope to have a great time.

J. H. BASS.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-33 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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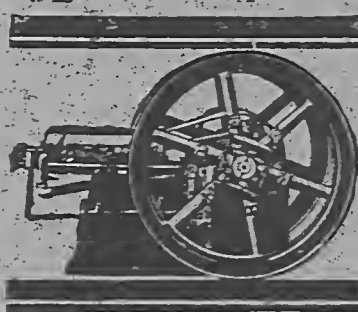
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See the local International dealer at once. Let him tell you all about the I. H. C. engine that meets your needs exactly. You will be well repaid for your visit. If you prefer, write direct to us about the engines you are most interested in and we will promptly send you catalogues and any special information you request.

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 Liberty, at Gladding.....May 7, 8
 Adams, at A.....May 14, 15
 Wilkinson, atMay 21, 22
 Centerville.....May 28, 29
 Nebo, at Oak Grove.....June 4, 5
 Barlow, atJune 11, 12
 Bayou Pierre, atJune 13
 Scotland, atJune 18, 19
 Homochitto, at Rosetta.....June 25, 26
 The District Conference will begin at Meadville, Tuesday, April 12, 4 p. m.
H. WALTER FEATHERSTUN, P. E.
 Gloster, Miss.

Jackson Dist.—Second Round.

Camden, at Soule Chapel.....Apr. 23, 24
 Florence, at Ritchland.....Apr. 30, May 1
 Sharon, at Lone Pine.....May 7, 8
 Canton, 7:30 p. m.....May 8
 Jackson, First Ch.....May 15
 Jackson, Capitol St.....May 22
 Mendenhall, at Braxton.....May 28, 29
 Eden, at Thornton.....June 1
 Lintonia, at Crymes Ch.....June 4, 5
 Yazoo City, at 8 p. m.....June 5
 Flora, at Bentonla.....June 11, 12
 Deasonville, at Fletcher's Chapel.....June 17
 Benton, at Zeiglerville.....June 18, 19
 Fannin, at Goshen Spgs.....June 22
 Harrisville, at Rexford.....June 25, 26
 The District Conference will begin with a sermon, at Canton, on Tuesday, April 26, at 7:30 p. m.
J. R. JONES, P. E.

Seashore Dist.—Second Round.

Gulfport, 29th Street.....Apr. 20,
 Logtown.....Apr. 23, 24
 Mentor, at Alexander Memorial, 11 a. m.....Apr. 27,
 Columbia.....Apr. 30, May 1
 Oakvale, at Hathorn.....May 2,
 Hub, at Paine's Chapel.....May 3,
 Long Beach.....May 7, 8
 Coalville, at Cedar Lake.....May 25,
 Wolf River Mission, at Beulah, 10 a. m.....May 27,
 Biloxi.....May 28, 29
 Gulfport, 25th Avenue.....June 1,
 Lumberton.....June 4, 5
 Poplarville.....June 6,
 Carriere and McNeill, at McNeill.....June 7,
 Americus, 11 a. m.....June 10,
 Escatawpa, 11 a. m.....June 11,
 Moss Point.....June 11, 12
 Pascagoula.....June 12, 13
 Vancleave.....June 15,
W. B. JONES, P. E.

Brookhaven Dist.—Second Round.

Osyka, at Johnson Station.....Apr. 23, 24
 Topisaw, at Sartins.....Apr. 30, May 1
 Brookhaven.....May 8,
 Gallman, at Mt. Pleasant.....May 14, 15
 Crystal Springs.....May 15, 16
 Silver Creek, at N. Hebron.....May 21, 22
 Hazlehurst.....May 29, 30
 Monticello, at Tilton.....June 4, 5
 Prentiss, at Santee.....June 11,
 Boguechitto and Norfield, at Norfield.....June 12, 13
 Pearlhaven, Hawkin Chap.....June 18, 19
 Buford, at Summers Chapel.....June 26,
 District Conference.....June 8, 10
J. T. LEGGETT, P. E.

Meridian Dist.—Second Round.

East Clark, at Salem.....Apr. 23, 24
 Waynesboro.....Apr. 27,
 Shubuta and Quitman, at Quitman.....May 1, 2
 Wayne Mission, at Big R.....May 7, 8
 Buckatunna, at State Line.....May 15, 16
 North Kemper, at Hope'll.....May 21, 22
 Meridian, East End.....May 25
 Meridian, South Side and Poplar Springs, at Poplar Springs.....May 26
 Enterprise and Stonewall, at Stonewall.....May 28, 29
 Porterville, at Union.....June 4, 5
 Meridian, Central.....June 7
 Meridian, 5th Street.....June 8
 DeKalb, at Pleasant Ridge.....June 11, 12
 Meridian, 7th Avenue.....June 15
 Vinville, at Why Not.....June 18, 19
W. H. LEWIS, P. E.
 District Conference, at Fifth Street, Meridian, May 30 to June 3.
W. H. LEWIS, P. E.
 Newton Dist.—Second Round.

Morton, at Zion Grove.....Thurs.....Apr. 21
 Hillsboro, at Prairie Hill.....Fri.....Apr. 22
 Forest at Lena.....Apr. 23, 24
 Indian Mission, at Phillips Ch.....Fri.....Apr. 29
 Edinburg, atApr. 30, 1
 Carthage, at Singleton.....May 7, 8
 Monroze.....Wed.....May 11
 Rose HHL, at Pleas. Grove.....May 14, 15
 Newton.....Wed.....May 18
 Hickory, at Garlandville.....May 21, 22
 Trenton, at New Prospect.....Fri.....May 27
 Shiloh, at Johns.....May 28, 29
 Chunkey, at Meehan.....Wed.....June 1,
 Homewood, at High Hill.....June 4, 5
 Decatur, at Decatur.....Fri.....June 10
 Neshoba, at Mars Hill.....June 11, 12
 Philadelphia, at P.....June 12, 13
T. J. O'NEIL, P. E.
 Newton, Miss.

Vicksburg Dist.—Second Round.

Mayersville, at M.....April 23, 24
 Rolling Fork, at Grace.....April 29
 Anguilla, at Bethel.....May 1
 Rocky Spgs., at Cayuga.....May 7, 8
 Silver City, at Holly Bluff.....May 12, 13
 Sartatia, at Wesley Chpl.....May 14, 15
 Harriston, at Martin.....May 21, 22
 Oak Ridge, at Red Bone.....May 28, 29
 Hermanville, at Pisgah.....May 31
 Edwards, at Clinton.....June 3
 Crawford St.....June 5
 District Conference at Marysville June 7, 11. Opens on 7th, at 11 a. m.
G. H. GALLOWAY, P. E.

THE PHILOSOPHERS AND THE FROG.

Dr. Stafford, for many years Professor of Chemistry in the Medical College of the University of Nashville, used to tell his students a fable, the moral of which was plain. The wise men were gathered together to ascertain the explanation of the fact that when two glasses of water of equal weight were balanced on the beams of a balance-scale and a frog is then put in one of the vessels the balance remains the same, thus proving that a frog has no weight when immersed in water. Each wise man had his own explanation, and there was much heated argument and discussion. At length one of the wise men said: "Let us try it." Of course, you know the result.

But the fable has a moral. You sometimes hear wise-acres say that Coca-Cola is injurious. You ask them why. One says one thing and another says another. Why not try? Why not analyze it? If you are not a chemist yourself, then why not accept the verdict of every competent chemist who has ever analyzed it? Eminent College and University Chemists, Commercial Chemists, Government, State and City Chemists, all have analyzed Coca-Cola, and not one has ever been able to find anything injurious in it. If this is true, don't you think it is about time for those who have been scandalizing the National temperance drink to be silenced? The next time you hear anyone say "that Coca-Cola contains 'dope,'" tell him to write to the Coca-Cola Company, Atlanta, Ga., for a free copy of "Truth about Coca-Cola."

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 Noel Memorial.....Apr. 17, 18
 Fullerton, at Fullerton.....Apr. 20, 21
 Oakdale, at Oakdale.....Apr. 23, 24
 Longville, at Cravins.....Apr. 26, 27
 Grand Cané, at Keithville.....May 1,
 Texas Avenue.....May 1, 2
 Coushatta, at Carroll.....May 6, 7
 Campti, at Clarence.....May 8, 9
 Greenwood, at Greenwood.....May 14, 15
 La Chute, at Atkins.....May 21, 22
 Hornbeck, at Prospect.....May 28, 29
 Leesville.....May 29, 30
 Ida.....June 4, 5
 Zwolle.....June 10,
 Many.....June 11, 12
 Pelican.....June 18, 19
 Pleasant Hill.....June 19, 20
 De Ridder.....June 25, 26
 Bon Ami.....June 27, 28
 Mansfield.....July 2, 3
 Mooringsport.....July 3, 4
 Shreveport, 1st Church.....July 6,

Bossier City.....July 7,
 Shreveport District Conference will meet at Zwolle, La., June 14. The opening sermon will be preached Monday night. **T. J. WARLICK, P. E.**

Baton Rouge Dist.—Second Round.

St. Francisville, at Star Hill.....Apr. 20,
 Zachary, at Zachary.....Apr. 21,
 Ponchatoula, at Springfield.....Apr. 23, 24
 Amite City.....Apr. 24, 25
 Baker, at Bethel.....Apr. 30, May 1
 Denham Springs, at Liveoak.....May 1, 2
 Pt. Vincent, at Maurepas.....May 4,
 Pinegrove, at Pipkin's C.....May 7, 8
 Baton Rouge—
 Second Ch., at Antioch.....May 14, 15
 First Church.....May 15, 16
 Tickfaw, at James Chapel.....May 18,
 E. Feliciana, at Independence.....May 21, 22
 Bogalusa—District Conference.....May 28, 30
 New Roads, at New Roads.....June 4, 5
C. C. MILLER, P. E.

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MRS. ABBIE J. TUCKER.

The world can never know the debt it owes to the mothers of Methodism. The Susanna Wesleys, Lady Huntingdons, Barbara Hecks and the thousands of others whose names are not written on history's pages, but are inscribed in letters of gold in "The Book of Life," and are numbered with the most precious jewels in the home of our Father. Such the name, the memory of Mrs. Abbie (DeLoach) Tucker, faithful wife, devoted mother, loyal sister, and obedient, humble child of God.

She was born in Coosa County, Alabama, January 14, 1855, to A. W. and Theodosia (Spence) DeLoach. Her father was a descendant of the French Huguenots, who came over in the early colonial days and settled in the English Carolinas.

She possessed much of the same sturdy, independent, energetic spirit that characterized the colonizers. She died while on a visit to her daughter, Mrs. Ollie Williams, at Strong's, Miss., January 29, 1910, and was buried in the Booneville Cemetery, January 31.

When a girl, her family moved to Alcorn County, Mississippi. Here September 18, 1873, she was married to Mr. H. R. Tucker by Rev. D. W. Babb. To them were born four boys and three girls; all but one survive to mourn her departure. Three sons and three daughters, she lived to see to manhood and womanhood, the pride of her life. Truly, her "children were the crown of old age," and, truly, "they rise up to call her blessed."

Two noble sons are in the itinerancy, one in North Mississippi Conference, one in the Memphis Conference. One daughter is a volunteer for missionary work. Each of the others are loyal members of the Methodist Church.

When quite young she gave her life to God, and all through the years nothing she possessed was ever too dear for her Lord. Like Mary of old, she ever sat at the Master's feet to learn of him, and with a devoted love she freely poured out the frankincense of her life, a sweet savor to her Lord. She unreservedly dedicated her children, her worldly goods and herself to him. And in him she found the secret of life's real joy.

Five years after her marriage to Mr. H. R. Tucker he became a traveling preacher in the North Mississippi Conference. For twenty years, side by side, they labored in the itinerancy, filling circuit, station and district charges.

While serving the Corinth District, Brother Tucker went home, after a few days' suffering from pneumonia. Here, near the sacred dust of her loved companion, she made her home, and by his side we laid her body to rest. Her devotion to him was as strong as heart cords can bind, her love as tender as when a girl, her memory of him was always as fresh as if it had been but yesterday that "he left us." No mother ever loved more tenderly the child of her bosom

than she did the six children who were, indeed, "her jewels." For them and for her Christ it was her consuming desire "to spend and be spent."

In her Church life, she was a vigorous, active, thorough-going worker—a real leader. Her Christian life was indeed her life; a resolute faith, a strong conviction of duty and a deep consecration made her an effective worker in the Master's kingdom. Her kind consideration, her forgiving disposition, her solicitude for others, her earnestness, always won her a hearing and enabled her to do telling work. Wherever there was suffering and need she could be found with a ministering hand. She was an active leader in the missionary societies, Sunday school and Children's work. If her place in Church and prayer meeting was vacant it meant that she was sick or away from home.

We could not do better than to recount her virtues by the "fruits of the Spirit," for this was her life. Her love for God was supreme and her love for the world was as broad as humanity. Her joy was in knowing she was doing the Master's will, and, indeed, none found more real joy in life than she. Her's was the "peace of God that passeth understanding," a joy inexpressible and full of glory. Thus, under the polishing hand of God a natural life was made to shine with a glorious luster, the flower was made to develop full-blown, shedding its perfumes and giving joy everywhere. To say that she was loved would be commonplace to all who knew her. She was loved and honored in life, deeply mourned in her death, and her memory remains "like ointment poured forth" as a precious benediction to our Church and town. She lives on in the lives she blessed. What made all this? Not money, not social position and prestige, for these she cared but little; no

it was none else but the Christ that dwelt continually within her, and whom she delighted to lift up in her life.

How beautiful to grow old in the service of God! The masterpiece of God is not the awe-inspiring scenes of earth or sky, nor the beautiful paintings of the sunset, nor the dainty tints of the flower petal, but a redeemed, sanctified, glorified soul; washed in the blood of the Lamb; and made strong by the Bread of Life.

We are sad at the earthly parting. We could not but weep at the "good-bye" for earth and time, but how glorious the morning dawn to her weary, tired and longing soul; how happy the union at the "gates of pearl." Glorious mother, sister, friend, but more glorious over there!—Her Pastor,
J. H. HOLDER.

Prosperity is not a blessing if your wants increase at a more rapid pace than your possessions.

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LET THE EXPERIENCE OF THE MAJORITY OF FARMERS BE YOUR GUIDE IN BUYING TWINE

THE time has come to order your binder twine for the 1910 harvest. Twine dealers are placing orders for their season's stock. The mills are running. Now is the time for you to decide the twine question. It is something that requires careful consideration. The success of your harvest will depend on the uninterrupted work of your binder, for no binder can work well if you use a cheap grade of binder twine.

It is our aim to have every farmer who uses IHC twine go through the 1910 harvest season without a break in the field. We have much more at stake than merely selling twine. Your interests and ours are the same.

We know that the raw materials from which IHC twines are spun have the quantity and quality of fibre that insure greater strength than is found in any other twine. They are evenly spun—smooth running—do not tangle in the twine box—work well in the knoter, insuring perfect binding and perfect tying. They insure your being able to work your binder through the entire harvest season with greatest speed and economy and are therefore practical profit insurance.

Those who buy cheap twine will certainly have trouble—delays due to tangles, knots and breaks will mean the loss of valuable time—and every delay at harvest time will cut down your profits.

There is a sure way to avoid this. Let the experience of the past be your guide in purchasing your twine. The verdict of the majority of the farmers of this country is a safe guide. Their decision should have more weight with you than the statement of any twine manufacturer. These farmers know. They have the same problems confronting them that you have. They have no axe to grind. They do not sell twine. They are only interested in results.

I H C Brand of Sisal—Standard Sisal Manila or Pure Manila

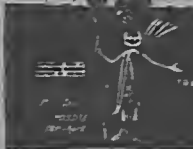
Are the twines used by the majority of the farmers of this country. They have been proved to give the best results. Eighty-five to 90 per cent of the farmers use Sisal. It is smooth running and works at steady tension without kinking or tangling in the twine box—insuring perfect binding and perfect tying. Its only equal is the really high grade Manila twines such as bear the IHC trade-mark.

Your interests and ours are identical on this twine proposition. We have more at stake than selling twine. We are vitally interested in the successful operation of hundreds of thousands of binders. On their successful operation depends our success—and we know they cannot operate successfully with poor twine. No binder made can. For this reason we have given the twine problem careful study. When we say "Stick to Sisal or high grade Manila bearing the IHC trade-mark"—we do so because we know them to be the highest standard of excellence in binder twine.

But we don't ask you to do as we say. We want you to be the judge. But your judgment to be right should be based on facts—not on the statement of any twine man. And the fact is—that the majority of the farmers of this country use IHC twine. Sisal or Standard (which is made from pure Sisal) comes 500 feet to the pound; high grade Manila, 600 feet to the pound; Pure Manila, 650 feet. See your local IHC dealer at once and let him know how much you will need. If you want more facts on binder twine, write direct to

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Tidings from the Field

Campti, La.:

I write to give you a few items from Campti charge. Things are moving on nicely with us. Since coming on the work I have visited many homes, coming in closer touch with the people, and I feel safe in saying that the question of mingling is of much importance. It brings the preacher and people into a closer relation with each other and with God.

It is just at this point that I wish to say the town of Campti and the surrounding country in connection with our other preaching points is composed of many very excellent people. They know how to make a preacher and his family feel welcome in their midst. This, of course, is much encouraging to the preachers.

The Churches and Sunday school interest are, I believe, moving forward. One thing specially I wish to note is that the people of our town are giving liberally to our Orphans' Home, for which I am more than thankful to him who has said: "I am the way, the truth and the life." I also feel sure that the future prospects are good for other collections.

We are praying and working for some good spiritual meetings this year, and believe that our prayers will not be in vain. So, in conclusion, I will ask you and all others who may read these lines to aid us by your prayers.—C. B. Powell.

Courtland, Miss.:

At the last session of the North Mississippi Conference I was appointed to the Eureka Circuit. On reaching home from Conference I found both of my children sick and was delayed about moving nearly two weeks. I reached Eureka on Friday before the third Sunday in December and found Bro. J. W. Hall had not moved out of the parsonage. After some delay, we got things together, ready to go to work.

I have missed four appointments since I have been on the work. Two on account of rain, and two on account of smallpox. The smallpox has been raging on my work and has kept me in very close. We have also had another epidemic—raging throughout the bounds of my work. It seems to have been very contagious, and a great many of our young people, and some few widowers and widows have been stricken with it. This contagion is matrimony. I have married ten couples in two and one-half months and was called on to marry about seven or eight couples I could not get to.

Our work is in a very good condition and the indications are good for a good year. The people are very attentive to their Church. The services are well attended and a devout spirit pervades the services. After next Sunday we will have a Sunday school in every church on the charge, which will make six.

When Dr. Boswell was put out of the editorship of the Advocate it caused me to feel sad. I had learned to love Dr. Boswell, and it seemed hard to give him up. Let me say here that there is not a better, safer, sounder, or more lovable man in the M. E. Church South, than John W. Boswell. Yet, in this short time, Mr. Editor, I find myself looking forward just as eagerly for your weekly visits, through the medium of the Advocate as I did for his. I enjoy your editorials on "The Woman's Rights Memorial" very much. I think you are right.—C. Wesley Bailey.

Guntown, Miss.:

Doubtless a word from the Guntown and Baldwin charge, and especially so if favorable, would be gladly accorded a place in the columns of your paper. This charge is composed of four appointments of as loyal Methodists as can be found anywhere, as will be attested by all of its previous pastors and presiding elders. This charge has been served by a God-serving Moose; by a God-loving and God-serving Coon; by one of God's wide-awake, gospel preachers, Crow; and by a Buck whose zeal and energy for the cause of Christ, could not be beaten in the chase, and by a Stone whose religious life and his able gospel sermons have left fruits as firm as the rocks of Gibraltar, and by a Young, if he is to be judged by his Christian life, and his eloquent gospel sermons, a thousand years old. Last, but not least, by a whole lot, we now have a Savage, who from his association among men and his able gospel sermons, is convincing to the people that he is the right man in the right place. In his Christian life and his gospel sermons he is equal to his avoirdupois—his weight is about three hundred. His appointments are well attended; the pews are well filled and the whole people are delighted with him. When he came here only two Advocates were taken; now there are about fifty. He has had the parsonage completed. Guntown has a parsonage that is second to none in the district. Though he has and is building the church up to a high plane, his salary has been raised, not commensurate with his worth, but above any former plane, all of which will easily be paid. All in all, Brother Savage is a great man, and big things may be expected of him by the Conference, for he is going to do it.—O. L. Kennedy.

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Sunday School

(Continued from Page 11.)

presence and power of Christ to enable us always to triumph through him that loved us.

11. The Lesson's Message for Us To-Day. Points to Impress.

1. Spiritual depression and uncertainty are sometimes due to physical causes and surroundings, not always to sin and neglect of duty on our part. Sometimes a dose of medicine, or a change of environment is just the thing needed to restore to us spiritual vitality and confidence.

2. The test of Christ's Messiahship, as given by himself, was in his works, in harmony with prophecy. So the test of our discipleship is in our works, in harmony with Christ's teaching. By our fruits Christ and we, alike, are known. Can we appeal to our lives and deeds, as Christ did here, as proof that we are Christians?

3. We must be aware of needlessly being "offended" in others, of self-established standards by which we judge and doubt others, condemning all as unworthy who do not exactly fulfill our ideals. A larger charity will cause us to recognize that our standards may be defective; or even where true, that we know others but in part, and understand but little the thoughts and intents of their hearts. As we said above, it was John's ideal of the Messiah, not Christ's life and works, that needed revising.

4. The kind of man Christ admires is the bold, uncompromising preacher of righteousness. Not reeds shaken by the wind—timorous, fearful souls, willing to sacrifice principle or truth to save their skin; not effeminate, self-indulgent creatures who regard their ease and comfort above their duty or the good of men, and shrink from all self-sacrifice. Such are "in king's courts;" certainly not rightly called Christians, whether ministers or laymen or women. If we desire then, Christ's approval, let us cultivate the virtues—to-day too little regarded

—of moral courage, backbone, and be loyal to right and duty at all hazards.

5. With the presence of the Holy Spirit in our lives, we may attain and live a life above all doubt, triumph over sin, and rejoicing in hope of the glory of God. In these respects are we greater than John the Baptist? Remember, "Unto whomsoever much is given, of him shall much be required."

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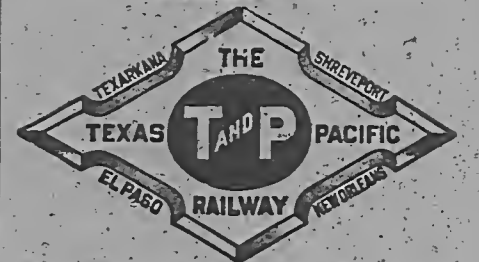
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Obituaries.

MRS. FANNIE HALLORAN SILK was born in Ireland on the 15th day of March, 1822, and died in New Orleans Feb. 12, 1910, in her eighty-eighth year. Early in life she was happily married to Mr. William Silk, who died many years ago. She was the mother of nine children—five sons and four daughters. Two daughters survive her, Mrs. Beasley, and Mrs. J. H. Keller, with whom she lived for the last twenty-one years of her life. Sister Silk was a most remarkable woman in every respect. She possessed a beauty of face rarely seen, a divine face full of heavenly light. Notwithstanding her great age, she was strong in mind and body. Ready and willing as were loved ones to minister to her, yet she wanted to do for herself. She was appreciative, even of the smallest favors, and always let her appreciation be known. She was a lover of good books and spent much time with the masters. Her favorite of all books was the Bible, which she read through two or three times every year. She believed in foreign missions with an intense enthusiasm. To give for missions was a real joy to her. Her devotion to Jesus Christ was deep and genuine. She loved to talk about him. She always spoke of him as "our Savior." She thought his second coming could not be far distant. She said to me only a short while before she went away: "However and whenever he comes for me, I am ready." And so she was. Her death was as beautiful as her life. Her going was like the calm and glory of the sunset. Many are the friends who miss her from the walks of life. The church which she loved so well feels keenly the loss; but such a life is not ended; it has left behind it a path of light for the guidance of others. It rises all glorious in the eternity morning of our God. W. W. HOLMES.

CLARE BUCHANAN ROANE, son of J. A. and Clara B. Roane, was born in Grenada, Miss., March 28, 1893, and died in the city of his birth, July 5, 1909, having spent in his earthly home just 16 years, 2 months and 7 days. Thus ended a brief, but happy and successful life. His gentle Christian mother preceded him by many years to their eternal home, having departed this life when he was yet an infant of days; but never was motherless child more fortunate than he, when through his father's marriage to Miss Henrietta Sharp, he was, at the tender age of two and one-half years, committed to her considerate care and thoughtful attention. The strong attachment of foster mother and son was soon marked and as the years went by it was beautiful to behold. I am confident their devotion could not have been truer or tenderer had the relation been that of natural mother and son. This strong mutual attachment

made it easy for the wise mother to mold the gentle and affectionate child into the beautiful Christian character which he exhibited in his youth. He was converted and joined the church at 13 years of age, and from the beginning gave convincing evidence that he appreciated, as few of his age do, the obligations it imposed and the importance of observing the solemn vows he assumed at her sacred altar. While he was almost a man in stature and well advanced mentally, his open face, gentle speech and frank manner bespoke the innocence and guilelessness of childhood. Clare was in the truest sense a good boy; obedient to his parents, affectionate in the home, considerate of his friends, patient in suffering, and I am confident he was triumphant in his death. He was not only a good boy, but a bright, manly boy as well, who gave flattering promise of a noble and useful manhood. But he has gone from us, cut down in the roscate days of boyhood youth, and though we are more than six months removed from the day he went away, his voice is little less distinct, his form has not faded from our vision. O, how we miss him! In the home, on the play-ground, from the Sunday school. Will it be ever thus? will we always miss him? Yes, perhaps until you meet him again. My dear friends, the precious memory and example of this noble and generous boy is a priceless legacy to his friends and family. W. W. MITCHELL.

DON'T BE WITHOUT WATER.

There is no need of the property holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders line, without any cost whatever to them.

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OXFORD DISTRICT CONFERENCE.

Will all the brethren who expect to attend our District Conference at Abbeville, Miss., May 11-13, please notify me at once? Also, I request all of the pastors to send me the names of delegates immediately, in order that homes may be provided for them. I trust that I may have a prompt response from all interested.

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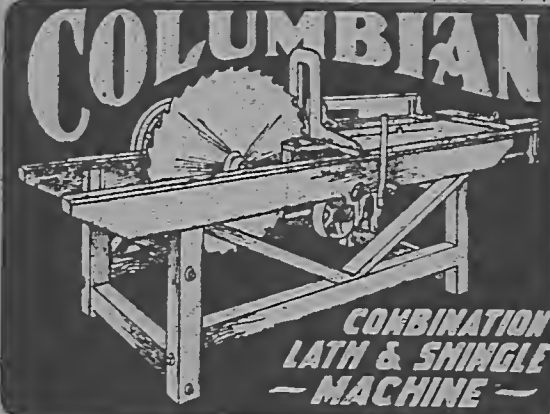


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NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, APRIL 21, 1910.

C. O. CHALMERS, Publisher.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2828.

Editorial.

Anything worth doing is worth doing well. This applies even to the preparation of matter for a church paper.

The genius which accomplishes most is that of hard work. The toilers have reared the structures which will last longest. This is true not only of things material, but also of things intellectual and spiritual.

Conscience should be educated to look not only with pity, but with horror and detestation upon what is known to be wrong. And the more robust and shrewd the character, the more these generous resentments will flame forth against sin in all its forms.—B. M. Palmer.

It is never safe for a man to run so near the line of right and wrong that if he should lose a wheel he would go over. It is like traveling on a mountain road near a precipice. You should keep so far from the precipice that if your wagon breaks down there is room between you and the cliff. Otherwise you cannot be safe.—Beecher.

There is no more despicable character than the man who abuses and mistreats the weak and helpless for personal gain. Brave men struggle with the brave, and fight when the battle is on. It is the craven coward who draws his lance to do battle when the battle is done, and then to charge only the defenseless. The wordy warriors who have enlisted and kept up the fight since Appomattox have been a curse to both the North and South.

The doctrine of the immortality of the soul only is a heathen doctrine. The Bible doctrine is the immortality of man in his entirety. It allows nothing to be lost in the fierce conflict with sin and Satan, but saves the whole being, brings the complete individual, perfected and glorified—a finished product of redemption—into the divine presence in the City Celestial. Heaven is not a vague, shadowy world, where shapeless and invisible spirits commune by intuition. But there we shall see the faces and hear the voices that we have learned to love. There will be form, and music, and converse, beneath cloudless skies and amid splendors that shall never fade.

To say that a minister is "broad in his views" is a most doubtful compliment. True Christianity has nothing of the spirit of compromise; it flies no flag of truce. On the contrary, it boldly affirms that it is right in its teachings, and insists that all other faiths are necessarily wrong. The men of power and large usefulness in the Church have ever been characterized by strong and definite convictions. Particularly was this true of St. Paul, the most majestic of the apostles. With the "oppositions of science falsely so called," he had scant patience, and when unsound doctrines began to be scattered abroad, he wrote with flaming earnestness to the Corinthians, "But though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed."

"A REVIVAL OF RELIGION."

The Century Magazine for April contains a striking and noteworthy editorial on this subject: an editorial of most unusual character for a secular periodical. It begins by stating that "careful students of social tendencies report a reaction against the prevailing laxity in conduct and opinion." This it affirms to be not merely a "moral renaissance," but something deeper—indeed, "nothing less than a revival of religion." The evidences of its coming are said to be discoverable in the serious utterances heard from many quarters and in the confessed need of a re-vitalizing of the human conscience in social life, business operations, and the administration of public affairs. Attention is called to the fact that a Western daily published some weeks ago a brilliant editorial three columns long on "The Holy Spirit," and that a Wall Street Journal has lately declared "that there is nothing which the country so much needs just now as a revival of old-fashioned religion." This cry of despair over existing conditions and the acknowledged inadequacy of a mere preaching of ethics to remedy the distressing situation, the Century suggests, is a prophecy of a turning to God and the invocation of forces which are able to reach below the surface and touch the inmost springs of motive and character. Particularly striking is the following sentiment expressed by our distinguished contemporary: "Moral rules are not enough; what is needed most is moral motive power—the love of righteousness, the impulse to integrity, the enthusiasm of virtue. And this, as even the common man is beginning to feel, is kindled only by religion—by fellowship and communion with that Power not ourselves which makes for righteousness."

We heartily commend the wholesome views set forth in the able discussion referred to above. Nothing is truer than that morals divorced from religion are not apt to remain long unimpaired. Detached from faith in God and an inward spiritual life, they wither like branches severed from the vine. Virtue to endure needs a stronger support than the feeble human will and a mightier constraining influence than the mere consideration of personal expediency. The vacillating purpose should be re-enforced by the power of the Holy Spirit, and the weakening springs of motive, fortified by a profound and ever-present sense of accountability at the judgment. Then, and then only, is man strong to resist temptation and stand unshaken amid the storms which may assail him. Hence, when a people cease to worship and come into touch with quickening spiritual forces, it is never long until their ideals are lowered and their conduct begins to be characterized by immoralities.

And for this reason, religion is absolutely essential to the welfare of society and the nation. The primary virtues of honesty, truthfulness, and chastity, upon which the government and social order can alone rest secure, are fostered and developed by the proclamation of the gospel of Christ and the regenerating forces that operate through it. The safety of the republic depends more upon the churches than anything else beneath our flag. They are doing more to sustain the national fabric than the

army, or the navy, or our public institutions of learning. Nothing is more apparent than the utter inadequacy of secular education to produce and maintain a high order of private and public morality. It touches only the head, and man is vastly more than intellect. None in all our vast domain are doing more to preserve our free institutions and promote the national greatness than the faithful preachers who are appealing to the consciences of the people and influencing them throughout the land to be virtuous and upright. They write no constitutions, enact no laws, and administer no courts of justice, but they mold the sentiment that does these things and which stands for all that is purest and best in our civilization.

But what of the coming revival? That it is needed, all will admit. The churches need it, society needs it, business needs it, the nation needs it. The gospel of Christ, properly interpreted and applied, would solve all of the perplexing problems of our time. It would harmonize the differences between labor and capital, hush the voice that preaches the doctrine of race hatred, destroy the cupidity that builds up predatory wealth, and strike down the saloons which blight and curse so many sections of our fair land. Are the indications of a widespread awakening really discernible? The Century thinks so, and it may be right. Certain it is in the spiritual realm, that the realization of need is the first step toward procurement. The felt insufficiency of other things may lead men to turn in their extremity to the Man of Galilee. Let us earnestly pray that a revival may indeed come which shall reach every stratum of society and every part of the republic, and which shall bring with it more exemplary private conduct, a purer home life, larger activity in the service of the Master, and a government and civilization more distinctively Christian.

The Heavenly Father wants a willing and whole-hearted service. A consecration with any reservations is imperfect. Only a completely surrendered personality and life can hope for God's approval and the fullness of the divine blessing. Nothing must be kept back. As Joseph Parker has strikingly said, "This idea of 'keeping back' is most expressive. Ananias and Sapphira kept back part of the price, and we know their fate; Paul kept back nothing, and we know with what exultancy he looked forward to the crown; the goats kept back the bread and water, and they went away into everlasting punishment; the sheep kept nothing back, and they entered into eternal life."

Clearness of spiritual perception is dependent upon heart purity. Worldliness and immorality blur and cloud the moral vision. The holy man has his ears attuned to the infinite and a capacity to see the invisible. He is conscious of the divine presence, and, like Enoch of old, walks in the ennobling fellowship of the Great Companion. God guides him, and unfolds to him his precious truth.

"The best education is that which gives to the body and to the soul all the beauty and perfection of which they are capable."

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

AN INSPIRED VISION.

"Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf." I. Peter iv:16.

I stood beneath the full orb'd moon
One eve at close of day,
Gazing with rapture on the sunset sky
And the beautiful golden rays.

As I looked a vision came to me
Of the heavenly home so fair—
There all was bliss and joy and song,
Harps and crowns with jewels rare.

The redeemed were hymning a glad, sweet song,
It's burden was "rest and peace"
For those who were weary of worldly strife,
And longing for sweet release.

My bosom heaved, for my heart was sore;
Persecutions I understood not
Had stole into my life, with bitterness rife
Clouding my peaceful cot.

All earthly helps and counsel had failed;
The veil still intervened, my vision was blurred.
The blessed Lord
Could scarcely by me be seen.

I had followed him long, I had served him well,
And my life had been filled with joy.
I loved all others as sisters and brothers,
Bliss was mine with out alloy.

And oh! Why now should this cloud intervene
Between myself and my God?
I had wronged no one, had done the best I could,
Guided by his precious Word.

So I pleaded him there beneath the blue sky,
While the stars were peeping through,
To safely lead and to intercede,
To clearer make my view.

His tender gaze on me was fixed,
He reached forth and clasped my hand;
His "still small voice" spoke sweetly to me:
"Thy Father understands."

Not a teardrop falls but thy Savior knows;
Fear not nor be distressed,
His great heart bleeds for thy smallest needs;
In him ye shall be blest.

Cheer up, my child; "Be strong in the Lord,"
In newness of life now begin;
An account you must give for the way you live,
But not for others' sins.

Take up thy cross and follow on!
Oh, meek and lowly be!
Thy sufferings here cannot compare
To mine in Gethsemane.

Go read, dear child, of the thorny crown,
Of the nail-pierced hands and side;
The precious blood spilt for others' guilt,
Thy Savior crucified.

'Twas borne for thee, yes all for thee
This suffering and shame.
Canst not thou, child, endure for awhile
In thy loving Master's name?

If any soul should be reviled, or persecuted here be-
low,
When the life has been given to thy
Father in heaven,
It is because he loves them so.

Stand thou upon my promises and trust me all the
way,
Lay not thine armor down;

"Let no man take thy crown,"
Look up unto perfect day.

The vision past, the dream was o'er;
Suhdued my heart, my spirit free;
In the twilight dim, I whispered to him
"Tis sweet to suffer for thee."

—Mrs. Fount Callaway.

THE CALL TO THE MINISTRY.

By Rev. W. S. Harrison.

What constitutes a call to the ministry? A firm, persistent impression that this is duty, is probably what most men who go into this sacred work regard as a call from God. This impression differs greatly in different men. Many have felt like St. Paul: "Necessity is laid upon me: yea, woe is me if I preach not the gospel." Others have regarded opportunity, coupled with a strong desire to do good, as sufficient indication of a divine call.

In many cases doubtless the call begins with the parents. Yea, the divine purpose may be active even with earlier ancestry. God, who foresees the emergencies, prepares the man largely through heredity and environment for the work which the passing years are getting ready for his coming. Thus the man comes to his life-work as one who comes to his own. In rare instances this preparation may be the product of ages. Long before the man is born movements are shaping the opportunities of his life.

How opportunity of the greatest magnitude was prepared through the ages is seen in "the fulness of time," which marked the Savior's advent into the world. Men, nations, and even races, unconsciously labored long and arduously to prepare the time for his coming. Ages were consumed in the production of an empire suitable for the spread of the gospel; ages also were necessary to prepare a language to be the suitable medium for the proclamation of the final, universal religion. Probably no less time and effort were essential for the development of a woman fit to be the mother of Christ.

The same strain of piety which produced the woman furnished also the material out of which came the apostles and their compeers. The time and the country which produced such characters as Simeon and Anna, Mary, Elizabeth, and Zacharias could well be depended on to furnish the men capable through God of turning the world upside down.

Beneath the widespread hypocrisy of a state religion, there existed at that time in rural Palestine the cleanest and purest type of piety the world had ever known. Here was the hidden spring from which flowed the world-wide stream of cleansing power.

Thus, movements starting in localities far apart, seemingly to run in courses far asunder, as if on invisible railways, came to the great conjunctural period exactly at the same time, and the greatest event of history occurred. So likewise in minor details, Divine Providence brings emergencies and men together for the furtherance of the same great cause.

A divine call to the ministry implies much in the way of special preparation. Mental equipment is a great essential. A call to preach is often a call to get ready to preach. It is presumption of a rank order for a man in this age of culture to go into this great work without reasonable mental equipment. The preacher's mental endowments should at least be equal to the average culture of his hearers.

But more important is spiritual culture. He who would interpret God to the world should have a deep, experimental knowledge of divine things—above all things, a knowledge of his own acceptance by the great Father. He must bear with him a license more sacred than the one he received from the Church court. "No man taketh this honor to himself, but he that is called of God as was Aaron."

Next to the divine call, the great essential is the Christly spirit. The absence of this spirit in the minister is lamentable. It marks the man a failure and is painful to the Church. Such a spirit is maintained only by the nurture of true piety, and the presence of an ever-living faith. Without this Christly spirit no man, however learned, is able to interpret Christ to men.

A man so endowed has a deep, a genuine, a never-failing love for mankind. To such a spirit sin is hateful because it brings misery and ruin to men. Such a man must deeply sympathize with human suffering; but these things are tolerated—yea, joyfully accepted because they bring ultimately a larger joy to human souls. All things take their bearing and receive their coloring from the view-point of undying love. A passion for saving souls is the chief characteristic of the true minister of Christ.

Starkville, Miss.

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

Chapter IX.

Ransom J. Jones, father of W. B. Jones, presiding elder of the Seashore District, was my presiding elder in 1859. A better, more thoughtful and helpful presiding elder I never had. In 1863-4-5 I was his presiding elder. He had located, and was living in Jasper County, Miss. He was re-admitted in 1870, and died March 26, 1872. When I presented his name for re-admission, the Bishop said, "Represent him." Dr. W. H. Watkins said, "He doesn't need any representation." Two of his noble sons, viz. Rev. K. A. Jones, of the North Mississippi Conference, and Rev. R. J. Jones, Jr., of the Mississippi Conference, after spending lives of great usefulness in the Church, went home to rest. His youngest son is doing a good work in our Conference. Thus many preachers come out of homes consecrated to God and his service.

As stated in a former letter, Conference met in Jackson in 1859. B. M. Drake, D.D., was elected president; H. J. Harris, secretary. There were ten admitted on trial; all have passed away. I passed in examination of character, also stood an approval examination on the course of study; was elected to deacon's orders and advanced to the class of the third year.

In 1860 I served the Franklinton Circuit, which took in about all of Washington Parish, La., and nearly all of Marion County west of Pearl river. Waterholes Church, near where I was born and partly reared, was one of my churches. I served the same charge again in the years 1871-2. Rev. Stern A. Ellis, a prominent local preacher who lived at Franklinton, La., was helpful to me. Three of Brother Ellis' daughters married Methodist preachers; one of them, Sister David M. Wiggins, is still living. Brother Wiggins was a most useful man while he lived. He died in 1862.

Franklinton Circuit was in the Brookhaven District that year; Rev. Thomas Price was my presiding elder. There were many good, strong men on my work. Among the number was Robert Babington, late of Franklinton, La. He was a pure, consecrated man of God, who loved and served faithfully the Church. He also married a daughter of Rev. S. A. Ellis. Their sons are fine business men in Franklinton and elsewhere.

Uncle James Warner deserves a passing notice. It was late in life when he was converted. The work was genuine. He was full of zeal in the good cause and at the same time full of fun. He was usually up before day, off some distance from the house, on his knees wrestling with God in prayer. A neighbor of his started to town one morning. As he had twenty miles to go he was in too much of a hurry to take time to pray. When passing near where Brother Warner lived, he saw something white near the road, at the root of a dogwood tree. He thought it was a possum. He heard a voice like that of someone talking to another. It was too dark for him to tell who it was at first. He soon discovered it was Uncle Jimmy Warner wrestling with God in prayer, while the other members of the family were wrapt in slumber. The man rode on leisurely, thinking of his own neglect of duty. He reined his horse to one side, dismounted, fell on his knees, and confessing his neglect of duty, begged pardon. "The steps of a good man are ordered by the Lord." I learned to love him like a father. In 1869 or 70 I preached his funeral at Pleasant Valley on Pearl River.

Rev. Colter Warner was a useful man. He lived ten miles north of Franklinton. We held some fine revival meetings on the work. My good wife was helpful to me in many ways.

Conference met in Natchez that year; Bishop Early presided. There was much talk about the "trouble" between the "States." Twelve were admitted on trial. Ira B. Roberson, Edwin H. Moulter, traveling, and Dr. C. W. Campbell, local, are yet living. Four of the prominent men of our Conference died during the year, viz.: B. M. Drake, D.D., L. Campbell, Geo. C. Light and Thomas C. Thompson, D.D. I passed in examination of character, also on course of study, and was advanced to the class of the fourth year. At the close of the Conference my name was called in connection with Cayuga Colored Mission. But no such mission existed. I was expected to organize one. Vernon H. Jackson, of precious memory, was on Cayuga Circuit.

Early in January the State "seceded" from the Union. Excitement ran high. War talk was heard everywhere. Slaveholders were afraid to have their negroes preached to. One good man, a Brother Reeves, who lived near Raymond in Hinds County, wanted me to remain on the work and preach to his negroes. But after consulting with my presiding elder and prominent men on the work, it was thought best not to attempt to organize, so I returned to my father's home near Holmesville, Miss., and spent the year on the farm.

In 1861, Conference met in Canton; Bishop Price presided. Of the eight admitted that year, W. L. C. Hunicutt is the only one living. Four of our brethren passed away during the year. G. H. Clinton was sent to Warren Circuit and I to Warren Mission.

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(colored). This—the year '62—was an eventful year with me in many respects. I had often preached to colored people, but now for the first time I was in charge of several congregations of colored people. I soon learned that they had been in good hands. Many of them knew more about "Caper's Catechism" than I did. My, my! how they could sing! I got on well with both masters and slaves.

In June I took fever and came near dying. Dr. Magruder, of Vicksburg, and Dr. W. T. Bell were my physicians. They advised me to get away, which I did, with wife and two children, as quickly as I could. We made our way to Crystal Springs. Night overtook us eight miles west of the Springs. I asked a man to let us stay all night with him. He refused. I then asked him how far it was to Crystal Springs. He replied, "Don't know. I never measured it." We were sick, worn out, hence we struck camp. Spent a wretched night. Our 2-month-old babe caught cold, from which he never fully recovered, yet lived till 1868. He was named for his uncle, William Bryant.

Conference met in Jackson in November, 1862. I was supposed to be at the point of death, in the home of Griffin Claughton in Franklin County. I was read out for Rankin Circuit, but was too feeble to go to my work. A Brother Curtis went as my "substitute." For two years I was not able to do much work in the way of preaching; hence, I taught school in 1863-64. It was in 1864 I paid one dollar a pound for pork, and \$100 for a pair of cotton-cards. Times were hard, so we thought. As I was not able to attend Conference for several years, I was not ordained elder till November, 1864. By this time my health was restored, and at the close of Conference I was read out for Mt. Carmel Circuit, with B. B. Whittington for my presiding elder. In 1870, the year B. B. Whittington died, I was his presiding elder.

OUR NEW WORK AT THE CAPITAL.

By Bishop James Atkins.

One of the most enlightened and progressive steps taken by our last General Conference was the determination to build in the City of Washington a church adapted to our needs there and in harmony with our place in the life of the Nation.

It is eminently proper that the building of a truly great Church there should be a connectional movement. The field is in a high sense missionary. But it is a class of missionary work which stands apart from the ordinary in the quality of the population to be served, and the ecclesiastical ends to be advanced. We have already quite a number of congregations there, but no one of these is able alone to build and equip such a church as will fitly serve our purposes in so large and splendid a city as Washington.

But what I wish especially to do is to commend the course of the Board of Church Extension and the special agent, Brother Sexton, in the selection of a committee of great laymen for the management of this fine enterprise. I have studied the names and locations of those chosen for this purpose, and am free to say it would be difficult to improve the company. If I mistake not, there is not a man on the committee who is not capable of taking in the magnitude of the enterprise, and of becoming an enthusiastic promoter of it. Such a body of laymen, capable financially of liberal contributions, and thus of influencing thousands of other laymen to join with them in the great work, will within a short time be able to achieve the purpose to which the Church has appointed them. They will find when they have fully launched their work that there are many among us of ample means who only wait such leadership as they are to furnish it.

While good leadership, such as is assured in this case, is of great importance, it is not enough. There must also be a great following. This is the point at which the Church, in general, will be tested as to the extent of its sympathy with this great work. There ought to be a universal response—that is, every pastoral charge in the connection ought to take pleasure in making a suitable contribution. But when the best has been done in this way, the results will not be very large, because of a failure of the pastors to properly present the cause. I "judge the future by the past of men." It will be necessary, therefore, for people of means to give in large sums. The enterprise is one which from its very nature most powerfully appeals to men of broad intelligence and foresight—men who are able to comprehend both the local and general effect of such a church in such a place.

Thoughtful men, when considering this movement, can not fail to see certain points, such as these: That Washington is one of the greatest of the world centers; that it is our National Capital; that it lies within Southern territory; that our Church is one of the leading religious forces in the nation; that it has original rights in that territory which can not be disputed; that many thousands of our people go to Washington to live, and that our territory furnishes a continuous stream of visitors thither at all seasons of the year; that we are there in constant contact with not only the representative citizens of all the States, but with those of all the nations; that as a Church, we are easily able to build, not one

great church only, but many, if we should so desire; that a failure to build this one great edifice, which we have undertaken, may be ascribed to nothing other than an ignoble indifference on the part of our Church to so great an opportunity and obligation.

As I am writing to people outside of Washington, I desire to say that I have had the pleasure oftentimes of worshipping with our people at Mount Vernon Place, and at other points in the city, and I have never seen a nobler, truer or more lovable company than compose our membership there. They have striven nobly, oftentimes against great odds, but by generosity reaching often to self-sacrifice they have triumphed. They are worthy of our help to the utmost in this great new movement. The Mount Vernon Place congregation alone proposes to put seventy-five thousand dollars into the new plant.

A secondary effect of building such a church, as is proposed, would be to stimulate and encourage every other congregation of our people in the city. It will impart tone to our work there, which is a matter of great importance in a society like that which characterizes Washington City.

Waynesville, N. C.

THE AUTHORITIES DEMOLISHED.

Dear Brother Meek: Please allow me to extend to you the right hand of fellowship in regard to your article under the head of "Drifting from the Landmarks." You have spoken the truth in a masterly way. If I know myself, I am a Methodist in toto. I have gone through the whole realm of theology as prescribed by our College of Bishops; many of these books I suppose I have read a dozen times. I have never found a single work that I believed to be out of harmony with God's Word. I believe that Wesley, Watson, Fletcher, Pope and Clarke were as deep thinkers as the world has ever produced. But it is not uncommon to-day to hear young preachers of very limited ability speak of them reproachfully. I had the privilege not long since of hearing a preacher of good standing in my own Conference preach a sermon in which he proposed to overthrow the "second-blessing" idea, a theory in which I have never held the least belief. When this preacher arose in the pulpit I was reminded of what the lamented Bill Arp said about fighting the Yankees: "Lie down, militia! I am going to burst me cap." He first set aside all the Methodist standards; assailed Wesley; ridiculed Watson; he condemned Fletcher; reproved Pope and Clarke; attacked Methodist theology from root to branch.

After he had finished his sermon we walked away from the church together. He said to me: "Brother Williams, I reckon you think it mighty brave in me to slap all the Methodist theologians in the face, but I am one preacher that is not afraid to do it. Wesley, Watson, Fletcher, Pope and Clarke might have been great men in their day, but we are living in a day when people have too much sense to believe in their doctrines." I said, "No, it does not take a brave man to slap dead men in the face; anybody can do that. But suppose Wesley and his co-laborers had been sitting in that church to-day with the privilege of a five minutes' rejoinder; you would have looked like a snowball before an August sun; you would have felt like a mustard seed in an elephant's snout." A gentleman said: "How did you like that sermon?" I said: "Do you want me to tell you the truth? I had as soon have heard a donkey bray. I think the general impression made upon that audience was that." He stood very greatly in need of a first "blessing."

Why will a man jump from one extreme to another? What does a man hope to gain trying to kill error by setting up a greater error? If a preacher cannot meet the issue squarely he had better let it alone. Charles Spurgeon shows a picture where five mules, two plows and two men were all stopped for a considerable time in order to kill a mouse.

I hope Brother Meek will write more along this line, for it is sadly needed. W. R. WILLIAMS. Cockrum, Miss.

REV. W. B. LEWIS—AN APPRECIATION.

It has been said that to know one you must have lived with him, and while after the strictest construction of this adage it has not been mine to have known our honored and lamented brother, yet, if "from their fruits ye shall know them" be the touchstone, the writer may claim to have some acquaintance with Rev. W. B. Lewis.

In the arrangement of appointments it has been my good fortune to follow in his footsteps the fourth time, and at every place heard nothing but words of praise and commendation. A brother of another communion, who had been associated with him for three years, when I told him of the kind expressions concerning his ministry at Moss Point, replied: "No one could speak aught but good of that man." The Sabbath following his death the three congregations at Moss Point joined in a memorial service in his honor, and such were the testimonies concerning his gentle, unselfish, lovable character that it gave double emphasis to the wise man's proverb: "A good name is rather to be chosen than great

riches, and loving favor rather than silver and gold." If to be true and faithful, humble and God-fearing, constitutes greatness of the highest type, then may we say that a prince and a great man has fallen in our Israel.

As an organizer, he had but few equals among us. When my name was read one at our last Conference session for Moss Point I said: "Well, I'll find three things: a well-organized church, a congregation without divisions, and the aroma of a good name."

He was a safe man and wise pastor, a healer of breaches and a mollifier of wounds. Such was his wisdom and discretion in dealing with delicate questions that he was sought for those places where friction had appeared among the brethren. Usually a pastorate of four years and a harmonious church crowned his labors.

He has frequently been referred to as the St. John of the Mississippi Conference. In that he lived close to the Master this is befitting, for he was a man of much prayer and the strongest faith, keeping that first commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." There were two instances in the life of this "disciple of love" which I doubt ever found echo in the heart of W. B. Lewis. On one occasion it is recorded that John would have called down fire from heaven to consume the opposers of our Lord; W. B. Lewis would have used the more effectual method of persuasion. At another, John would have chosen for himself the chiefest seat to the exclusion of others; W. B. Lewis, more like Barnabas, "the son of consolation," would have granted to others the coveted honors, and would have been content in the humbler places to do the greater work.

But it was as an expounder of the gospel—a preacher of the Word—that he excelled. More truly of him than most preachers, it has been said that he always gave the "cream of any text that he touched." One who sat under his ministry for four years has made this comment: "He never startled you with flights of eloquence, but never made a failure." Wise as a counselor, wise as a pastor, and wise as an expounder of the plan of salvation, we honor him.

After such acquaintance as is suggested in the beginning, extending over more than twenty years, the writer doubts not that his crowning as well as his last work was done at Moss Point, where his name is as ointment poured forth. T. B. HOLLOMAN. Moss Point, April 12, 1910.

DEATH OF A GOOD WOMAN.

Mrs. Molly Kelly Johnston, widow of the late Rev. Pinckney A. Johnston, of the Mississippi Conference, passed to her heavenly home on Sunday morning, the 10th, at 10:30 o'clock, from the home of her daughter, Mrs. Thos. G. Bennett, of this place. She was in her 79th year.

The funeral services were held at East End Church by the pastor, assisted by Rev. Wm. H. LaPrade, D.D., pastor of Central Church.

"Precious in the sight of the Lord is the death of his saints." Her end was peace. G. S. HARMON.

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Secular News and Comment

The irrigable area of the arid lands of the United States is estimated by government experts at 45,000,000 acres, or more than four times the amount now irrigated. Herein lies a great field for industrial development.

Mr. Samuel L. Clemens (Mark Twain) returned to New York from Bermuda on the 14th inst. quite ill with heart trouble. He was confined to his berth during the entire trip, and physicians met the steamer and took him in charge. Later, he was carried to his home in Redding, Conn.

It has been given out at Ottawa, Ontario, that for the year ending with March 31, one hundred thousand people from the United States have settled in Canada, bringing in \$100,000,000 in money and property. The immigration from Europe is said to have shown a very slight increase within the past twelve months.

The Shriners' National Convention which was held in this city last week was largely attended, the report being that 31,000 members of the order actually registered. They were here from all parts of the United States, some even coming from the Hawaiian Islands. The parades were spectacular in the extreme and excited much attention. The Roman Catholic clergy are said to have exhibited considerable hostility to the order, going even to the extent of forbidding their members to decorate their stores or houses in honor of the occasion, or to witness any of the exercises.

The State Medical Association of Mississippi met in the University Chapel at Oxford on the 12th inst., with a good attendance. One of the most interesting papers presented was by Dr. H. L. Sutherland, of Rosedale, in which he argued effectively against the popular notion that the Mississippi Delta is more unhealthy than other sections. This able discussion appeared in the Commercial Appeal of April 17th. Dr. Sutherland is a man of high character, and as a physician he ranks with the best. He is perhaps doing more to promote the cause of hygiene in Mississippi than any other citizen.

The Fairbanks Mount McKinley expedition has succeeded in scaling the summit of the mountain, but not a trace did they find of a prior ascent by Dr. Cook. On the contrary, the route which he said he traveled was ascertained to be absolutely impassible. Thus additional evidence is furnished that Peary's rival is a complete fraud. Of even men who claim to be explorers, it is true that their "sins will find them out." The Alaskan party discovered a magnificent unnamed peak, 16,000 feet high, and also a new pass through the mountain range, which shortens the distance to the coast seventy-five miles. The pass is flanked by majestic, perpendicular walls.

The Twentieth Annual Reunion of the Confederate Veterans will be held in Mobile, Ala., April 26-28. Extensive preparation is being made for the entertainment of the heroes who wore the gray, and the occasion promises to be one of much interest. The historic city of Mobile is considered an ideal place for the meeting. It was the scene of many stirring events connected with the Civil War and held out against the Union forces until April, 1865. Here also sleep some of the great figures of the memorable struggle, among them Admiral Semmes, General Bragg, and Father Ryan, the poet laureate of the Lost Cause.

The Louisiana Teachers' Association assembled in its Nineteenth Annual Convention at Baton Rouge on April 14th, with Mr. Victor L. Roy, the president, in the chair. The opening invocation was by Rev. J. M. Henry, of the First Methodist Church of that city. The address of the chairman was highly instructive, and showed the educational affairs of the State to be in a flourishing condition. He reported that within the past six years the amount spent upon each pupil by the State has increased from \$8.31 to \$15.19; that the enrollment of pupils during the same period shows a gain of 22.4, and that the number of white first-grade teachers has advanced from 1,846 to 3,249. He advocated a conditional compulsory education law and a larger appropriation for the public schools.

Hon. A. H. Whitefield, of Jackson, has resigned from the supreme bench of Mississippi to accept one of the commissionerships to that court, a newly-constituted office; and Hon. W. D. Anderson, of Tupelo, has been appointed supreme judge in his stead, though he does not become chief justice as some of the papers have announced. Under the law of the State that distinction goes to the member who has been longest upon the bench, and in this instance it is Judge Robert B. Mayes. We have known Mr. Anderson for a number of years, and hold him in the

highest esteem. He is a man of judicial poise, of brilliant legal attainments, and of integrity and exalted character. That he will wear the supreme worthily, we do not in the least doubt. We confidently predict for him a distinguished career upon the bench. Governor Noel could not have made a better appointment.

The Supreme Court of Tennessee on the 13th inst. handed down an opinion in the famous Cooper case, affirming the decision of the lower court as to Col. Duncan B. Cooper, but reversing it as to Robin Cooper. It will be remembered that these men were tried for killing ex-Senator Carnack, more than a year ago, and after a hotly contested legal battle were adjudged guilty of manslaughter by the jury and sentenced by Judge Hart to the penitentiary for twenty years. Scarcely was the decision of the higher court announced before Governor Patterson issued a pardon for Col. Cooper, his personal and political friend. The precipitate haste with which this was done, coupled with the fact that the Governor himself was somewhat mixed up in the altercation which led to Mr. Carnack's death, has created a feeling of indignation among many of the best people of the Volunteer State. Robin Cooper will probably be tried again, his bond has been reduced from \$25,000 to \$10,000. But the saddest feature of the whole affair is that it looks as if Mr. Patterson will be re-elected governor without much difficulty. The saloon forces, which appear to have the situation well in hand, are reported to be lined up solidly behind him.

FROM THE GREENVILLE DISTRICT.

The Church in the upper Delta country is strengthening its hold, and widening the sphere of its influence. We have now nineteen pastoral charges, and another in progress of formation. A short while since request was made for a pastor in a rapidly-growing community, and immediately a pastor was sent to the field. Arrangements were made for regular services, and in a short time we will have a prosperous church in this, the Sabino community. There are three other points that are being newly occupied and held for our church. Our pastors are all watchful for any new place that may give an opening for our gospel. We intend to take and hold this country for Methodism and her Lord.

In many of the churches there is a perceptible deepening of religious interest and activity. Old properties are being improved, or replaced with new structures. Three new churches, Dubbs, Bel'n and Kuhn, will be dedicated next month. The churches at Friars Point, Jonestown, Austin and Dundee, have either been extensively repaired or newly furnished. Many of the parsonages show substantial evidence of the people's care of the pastors. At New Salem land has been bought and plans laid for a new church. There are only two churches in the District, Greenville and Boyle, that carry a debt. In both instances the debt is for the new edifices, and each has made good payments this year. There is need for new churches at other places and plans are afoot for their erection. The current expenses for the maintenance of the pastorates are being cared for in a most pleasing way. Many are fully up with the support of the pastor, while none are embarrassingly behind. Greenville, Clarksdale, Friars Point and Shelby have relieved their pastors of raising the connectional claims. A few other individual churches have done the same. Lula and Lyon has paid Foreign and Domestic Missions and Church Extension in full. Shaw, Clarksdale, Greenville and Cleveland have paid both mission assessments in full. Arcola and Hollandale has paid the Home Mission assessment in full and the Foreign in part. Jonestown and Leland have paid the Domestic Missions in full. Others of the pastors are at work on these claims and promise to have them in full in a short time. The people are responding nobly to all the calls of the pastors. Thus the finances of the District are in good condition.

In only one pastorate, Clarksdale, has a special revival meeting been held. That cold snow in February fell during the progress of the meeting and hindered the work. The pastor was cheered by the conversion of eight people. These he received into the church at the close of the meeting. Other evidences of the good of the meeting are found in the increased attendance on Sunday school and all the services of the church. Two other churches, Greenville and Tunica, have had accessions on profession of faith, the results of personal work or of the pulpit ministry of their pastors. The monthly statements of the pastors show that they have been fairly diligent in visiting the homes of our people. Three charges in the District have no prayer meeting. The Sunday school work is most encouraging. There are now forty-one schools in the district. We have eight or nine Epworth Leagues. The W. H. M. Society is well organized in the district, there being nineteen. The W. F. M. Society has nine organizations, but the district secretary has been quite active in visiting the churches, and probably has organized new societies since these figures were gathered.

One of the hopeful signs of the Church in the Delta is the awakening among the laymen. In many

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Our charges there is a marked increase of interest on the part of the men. They are entering heartily into all the activities of the church. Our laymen are reading our church papers, or perhaps, I should say, our Conference organ. I am sure that one of every three of the families of our churches take the New Orleans Advocate. About two hundred and fifty new subscribers have gone in within the last three months. Our laymen are reading it, and that, and the spirit of the times, are bringing them into their proper place in the Church of God.

Our District Conference will be held at Tunica, June 15-17, when I fully expect a larger representation of laymen than has ever assembled at a District Conference in this district. Mr. Editor, you are a member of this Conference, you know. We will expect you to make your report in person. Our people here are very proud of "our editor." They look forward to your coming to the District Conference with great pleasure. Great success to the Advocate. You are giving us a good paper.

W. W. WOOLLARD.

PRAYER FOR KOREA.

Through the evident guidance of the Holy Spirit the General Council of Evangelical Missions in Korea was led to decide to pray and work for a million souls in Korea this year. Therefore, because the present is without doubt God's opportunity for making Korea a Christian nation, and because Korea is the strategic point of the Far East, and to win Korea now means to help immeasurably in the evangelization of the East, we ask Christian people in all lands to pray for the million movement in the one-time "Hermit Land." Pray that through the gracious outpouring of the Holy Spirit upon the missionaries, the Christian Koreans, and those who are still in the darkness of heathenism, the million may be more than realized.

It is especially requested that in the Church services, and at Sunday schools Christians be urged to pray, daily, individually and in groups, that the full harvest may be gathered in by the 9th of October, 1910.

It is said that the prayers of one woman in Texas started the great revival which has been sweeping over South China. Will not Christian people everywhere unite in crying earnestly to God for the million souls in Korea?

The following are some suggestions for prayer:

1. Form little prayer circles, or groups, among your friends, and each day both with others and alone plead with God for a million converts in Korea by October 9, 1910.

2. Pray that the Korean Christians, Church officers and leaders, and the missionaries may be so filled with the Holy Spirit that they may have power to win the heathen to Christ.

3. Pray that the hearts of the heathen may be prepared by the Holy Spirit to receive the truth and be saved.

4. Pray that God's Spirit may be poured out upon the land so mightily that the entire nation may speedily turn to God, and thus the prophecy be fulfilled of a nation "born in a day."

Committee: Dr. James S. Cale, chairman; Mr. Hugh Miller, secretary; Dr. H. G. Underwood, Rev. D. A. Bunker.

Church News

Coker College, a Baptist institution in South Carolina, has lately received a gift of a \$26,000 building and \$150,000 to its endowment fund from Major J. L. Coker, a capitalist of that State. We are pleased to see such a donation made in the South, especially to a denominational institution. It is our settled conviction that the hope of the nation lies largely in its Christian schools.

The Triennial General Convention of the Protestant Episcopal Church will convene this year in Cincinnati, where it is thought that the question of opening their pulpits to the preachers of other denominations will be one of the things to be considered. In Massachusetts delegates opposed to such action are being put forward and vigorously supported. It is hardly probable that a policy so liberal will be adopted.

In a recent issue of the Nashville Tennessean, Dr. W. W. Pinson, one of our missionary secretaries, makes a vigorous and crushing reply to Tom Watson's diatribe against foreign missions. We hope that we shall be able to find space for its reproduction in our columns soon. It ought to be extensively circulated throughout the South. The Church has no more wide-awake and faithful servant than Dr. Pinson.

Through the kindness of the author, Dr. T. N. Ivey, we have received a copy of the Methodist Handbook, beautifully bound in red leather. This annual has now become the standard authority in many matters pertaining to Southern Methodism. No up-to-date preacher can afford to be without it. It should also have a wide circulation among the laity. This last volume is decidedly the best yet issued. The price (paper) is 25 cents. Orders may be sent to Smith & Lamar, Nashville, Tenn., or Rev. G. W. Bachman, Winona, Miss.

St. Paul's Cathedral, London, is to have a new heating apparatus. Heretofore, it has been heated by eight old-fashioned stoves in the crypt below the floor, with a brass grating over them. Now, hot water pipes are being brought into the cathedral from a generating station outside in the churchyard. The improvement will cost \$100,000. This new method of heating, it is thought, will avoid the continuous draughts as well as the danger of fire. Here is another American innovation—Reformed Church Messenger.

The trustees of Whitworth College, held a meeting in Brookhaven on Tuesday, the 12th inst., with Mr. T. B. Lampton, of Magnolia, in the chair. Plans were entertained to construct a central building and make many other needed improvements at a cost of \$40,000 or more. This institution has for several years been enjoying great prosperity, and the session soon to close has been a gratifying one in every respect. The Alumni Association is arranging a program for the celebration of its golden anniversary next month.

A Bible in the guest rooms of every hotel in the State of Georgia is a possibility of the future, if the plans of certain traveling men of the State are carried out. At present a Bible is something all but unheard of at the average hotel, and the only reading matter furnished the guests in their rooms is a neatly-bound set of rules and a copy of the Georgia Hotel Law, which informs the guest of his liability of arrest if he leaves without paying his hotel bill. At a meeting of the Missionary Institute at Trinity Church, Mr. Safford and Mr. McCalla, two well-known traveling men, broached the plan and asked the members to take the matter up with their pastors. The plan is to get up a fund for the distribution of Bibles.—Atlanta News.

Bishop Wilson, the grand old man of Southern Methodism, was in good form at the recent session of the Baltimore Conference. His sermon on Sunday at 11 o'clock was characteristic—strong, majestic, overpowering. He preached from Matthew 23:23. His address to the class admitted into full communion was a ringing deliverance. Among other things, he said to the young men before him: "The higher critics are criticising Christ away from the minds of the people. Hold on to the faith taught us by our fathers. The schools can't give you all you need. Don't bring out your text-books and quote great men; preach Christ. Put aside everything else; go often to your closets and commune with God; let nothing sidetrack you; by and by you will get good reward."

We acknowledge the reception of a beautifully printed invitation to the anniversary exercises of the Galloway Literary Society of Millsaps College, which will be held April 22. Mr. Charles R. Rew, of Forest, Miss., whose subject is "The Spirit of Ulysses," is the orator of the occasion, and Mr. Robert H. Ruff of Chester, Miss., who will speak on "The Power of the Individual," is the anniversary. The annual address will be delivered by the Hon. Chas. S. Engle, of Natchez, who is a member of the State Legislature

and a speaker of note and eloquence. The young men of Millsaps College have made quite a reputation in oratorical contests in Mississippi, having won more prizes than any other institution in the State. Of these the Galloway Society has had its full share.

The following memorial to the General Conference was adopted at the recent session of the Baltimore Conference:

Resolved, That the Baltimore Conference memorialize the next General Conference of the Church to give careful consideration to the educational policy of the Church, and to set forth that policy with the highest possible clearness; to take such steps as may be needed to secure to our Church all the educational institutions built up by the wisdom, toil and gifts of the Church, or that, because of confidence in the Church, have been by others entrusted to our Church; to secure to the Church beyond all the ownership and control through boards of trustees of the educational institutions, so far as the laws of the States will allow the Church to own and control educational institutions; and to enjoin increased diligence in the work of education under such conditions as may enable the Church most efficiently to meet her obligations to her Lord in developing the character, training the mind and imparting the truth to all students who enter our schools, colleges and universities.

Second—For the protection of our people and to assure those who respond to the appeals of the Church for gifts to the cause of Christian education that their gifts will be controlled and used by the Church, it shall be enacted by the General Conference that none of our Conferences shall levy an assessment or make an appropriation, or make an appeal for the benefit of any educational institution not owned and controlled by the Church so far as the laws of the States will allow the Church to own and control educational institutions.

MRS. MARY ANN GEDDIE.

Dear Brother Meek: Yesterday we buried Mrs. Mary Ann Geddies, mother of Rev. D. M. Geddies of the North Mississippi Conference. She was in her 81st year. Her father was a local Methodist preacher and three of her brothers were preachers. She lived a life of simple faith in Christ, and her end was peace.

Winona, Miss., April 15, 1910.

THE EASTER RABBIT.

For many years the writer has been interested in the myth or superstition of the Easter rabbit. The general idea of Easter was easy to comprehend—the egg, in the grain of wheat and even in the spring costume of the young man or woman, but how and when the rabbit got into the celebration has been the question all these years. So much so that I have made numerous requests to find, if possible, its origin.

In the Christian Endeavor World of March 24, one L. A. Denton, of Grand Rapids, Mich., gives this explanation, which I submit to the readers of the Advocate, with the hope that any other solution, even if by Pyle, Remus, shall be given. The matter is thus explained:

The hare is the ancient symbol of the moon, and the festival of Easter is governed by the moon, as it occurs on the first Sunday after the first full moon that follows the vernal equinox, March 21. The moon was called the opened-eyed watcher of the night; therefore the hare was chosen as its symbol, because it is born with its eyes open, unlike the rabbit. As the hare was the symbol of the moon, it was an easy transition to make it the symbol of the moon-governed festival, Easter.

Rather far-fetched, you will say, but then it is as reasonable as most superstitions.

Granting that this is a superstition of the grossest kind, as long as the custom of observing Easter obtains in every station from the lawn on the White House grounds in our national capital to the most humble home on the frontier, and inasmuch as we are often called upon to explain its significance, this writer deems it worthy of explanation. If Mark Twain, or Pyle, Remus, or Mrs. Eddie, or our returned traveler and huntsman from the jungles of Africa, or any other, has suggested the whence and the why of the rabbit in the Easter celebration, I have no doubt many of your young readers would appreciate information as to the same. SENEX.

A CARD FROM DR. WEBER.

Dear Brother Meek: After spending six weeks in a north Georgia parsonage, I have come to Charleston, S. C., to visit my brother-in-law, with whom my father, a supernumerary member of the South Carolina Conference, resides.

I feel as strong and hearty as I have been since I moved to Louisiana nearly three years ago. From time to time I have had the privilege of occupying our pulpits with great pleasure to myself, whatever the congregations might say. I shall be glad to see my brethren in Asheville. With best wishes for the New Orleans Christian Advocate and its editor, I am fraternally yours,

W. L. WEBER,
No. 12 Franklin St.,
Charleston, S. C.

W. F. M. S.

LOUISIANA CONFERENCE

The Woman's Foreign Missionary Society held its 31st annual meeting in Alexandria, La., April 1-5, with the president, Mrs. W. W. Carre, in the chair at all its sessions.

The opening session, by Rev. Paul M. Brown, presiding elder of the Alexandria District, was attentively heard by all, his subject being The Parable of the Prodigal Son, dwelling especially on the elder brother's attitude, an evidence of the selfishness of humanity without the missionary spirit taught by the Master. The annual sermon by Rev. S. H. Werlela, from St. John 17:18, was a message forceful and eloquent, and showed that deep spirituality was necessary for the Father's work.

Sunday afternoon Mrs. A. F. Watkins, of Mississippi, claimed the children for an hour's teaching of their duty toward The Great Commission. The hour of evening service was filled by Mrs. I. B. Cobb, assistant secretary of the Woman's Board, when she told of the women of the Orient. Mrs. Cobb, through her enthusiastic devotion to the cause of missions, thoroughly informed through travel and personal experience, was an inspiration throughout the meeting.

The presence of Miss Ada Parker, a missionary to Brazil, supported by the Conference Society, was also helpful, as she told of her work in that distant land, a note of gladness sounding through her message.

In her annual report the Conference Corresponding Secretary tells of the organization of ten new auxiliaries in the State, but through omissions, can report a total of but 49, with a membership of 1197; the conference pledge of \$1500 was met, with a balance of \$52. The ever-increasing demands of the work, with Mrs. Montgomery's earnest appeal, moved the Conference to increase the pledge to \$2000. The attention of the Conference was called to the retirement fund, created for the benefit of worn-out missionaries by the payment of 5 cents per member annually.

A plea from the Industrial School at Sogchow for the patronage of fine needlework, embroideries, etc., was indorsed, thereby aiding this school to be self-supporting. The Conference Treasurer reported total receipts of the year, \$4,115.97 including a balance from last year of \$149.56; total expense, \$2,926.87.

Tuesday afternoon the election of officers for the ensuing year resulted as follows: President, Mrs. W. W. Carre; First Vice President, Mrs. L. S. Clarke; Second Vice President, Mrs. L. C. Foster; Corresponding Secretary, Mrs. S. A. Montgomery; Recording Secretary, Mrs. A. A. Bartels; Treasurer, Mrs. J. J. Holmes; Superintendent of Press Work, Mrs. C. M. Phillips; Superintendent Young People, Mrs. C. B. Carter; District Secretaries—New Orleans District, Mrs. D. C. Worrell; Shreveport District, Mrs. W. L. Millsaps; Ruston District, Mrs. B. F. Dudley; Alexandria District, Mrs. E. G. Sewell; Monroe District, Mrs. S. S. Keener; Baton Rouge District, Mrs. B. E. Eskridge; Lafayette District, Mrs. A. P. Holt; Crowley was selected as the next place of meeting. The meeting closed Tuesday night with an able and earnest address by Mrs. A. F. Watkins, her subject being "The Unfinished Task."

MRS. A. A. BARTELS, Rec. Sec.

W. H. M. S.

LOUISIANA STATE MEETING.

All names of delegates to the State meeting to be held in New Orleans May 5 to 8 must be in the hands of the committee on entertainment by May 1.

MRS. L. S. CLARKE, Chairman.

5013 St. Charles Ave.

SUPPLIES FOR THE WORK READY.

To the Third Vice-Presidents of Auxiliaries, Mississippi Conference:

This notice is to inform each of you that I am prepared to furnish what you may require in your work, and will be glad to mail you what you need. Mite boxes, certificates, and necessary literature—all is ready for you, and I will be so glad to hear from every one interested.

MRS. W. H. HUNTLEY.

Third Vice-President, Mississippi Conference,
Gloster, Miss., April 12, 1910.

THADDEUS P. BELL, M. D.

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INQUIRIES PROMPTLY ANSWERED.

WOMEN AS LAYMEN.

By Rev. J. E. Harrison.

Section 3, chapter 11, of our Discipline authorizes the women of the Church to organize and control, with some restrictions, foreign missionary societies. Section 5 of the same chapter authorizes them to organize and control home mission societies.

These are privileges accorded to women only, and they are given to them because they are women. Laymen of our Church have part only in the General Board and its auxiliaries.

The laymen are making a great move for the evangelization of the world, but they cannot organize and control a separate mission board, as the women are permitted to do.

If, therefore, the women demand the rights of laymen, are they not, by that act, inviting the General Conference to rescind their peculiar privileges—such as are not granted to laymen?

It seems to me that in granting the rights of laymen to women, the General Conference must cease to recognize their privileges as women.
San Antonio, Texas.

THE WOMAN QUESTION ONCE MORE.

By Rev. B. F. Jones.

The strong and lucid presentation of this question by my friend, Dr. Featherstun, in the Advocate of March 21 has set me a-thinking and lured me on to submit my meditations to the readers of the Advocate. While I approach the subject with a feeling of timidity, yet I come to it with the boldness of reassurance, believing as I do that the discussion of this momentous question will lead to the encouragement and inspiration of a sex whose usefulness is far-reaching and powerful, whose benevolent enterprises are important and manifold, and around whom lie many fields of usefulness already white unto the harvest.

Thoughtful Christians everywhere feel they have on hand a moral problem most difficult as to its solution and most important as to its results. Its solution taxes to the utmost the wisdom of the wise and the goodness of the good. It is not strange, therefore, that we should look with deepest concern and unabating interest at the unfolding of the problem and watch with intense solicitude its approaching solution. I am devoutly thankful that there is no longer any cause to set up a defense for woman's place in the Church. She is no longer an embarrassment to the machinery of the Church; but her moral powers and Christian influence are essential terms in all the enterprises of the Church. Perhaps no other department of work has been marked by such wonderful progress and more gratifying results within the past decade than that which has been under the direction and influence of the women of our Church. Hence, the Church apprehends no evil; but anticipates greater good and looks with cheering hope and pleasing expectancy to this band of workers who have brought with them at every stage so much spiritual light and power.

The importance of woman as a factor in the councils and work of the Church may be seen by that clear line of difference between the way in which men and women look at any question of common interest. Their thoughts are like the poles of the earth, separate and distinct, yet dependent upon each other. A man may consider a thing impossible, and readily submit himself to the claims of the impossible; while a woman may think the thing not only may be done, but ought and must be done. It does not necessarily follow that the elements in the conviction of woman are better than those in the conviction of man; but they are different, and out of that difference grows the opportunity of profounder consideration and bolder action. And because this radical and pervasive distinction between man and woman asserts itself, we need its presence everywhere in the work of the Church. Everyone who believes in the supplementary forces of the life of men and women believes also that it is not good for either to work alone in matters that concern both. Any work that touches the foundation of the home or the welfare of its inmates ought to come under the criticism of women. Since men and women are complementary each to the other in all the relations of life, it follows they must in all that relates to human welfare work and counsel together if they would attain to a fullness of life and spread the light of life throughout the world.

Doubtless every Bible reader has been impressed with the fact that woman as a factor in Christian work is a part of the divine plan to evangelize the world by human instrumentality. This is seen also in the prominence given to the agency of women in the early history of the Church. The Apostle Paul often alluded in honorable terms to the valuable service rendered him by women. He salutes at Philippi: "Those women who labored with me in the gospel." At Thessalonica, he mentions, "of the chief women, not a few." At Athens, Damaris; at Corinth, Chloe and Phoebe, "the servants of the Church." At Rome, Priscilla, one of his "helpers in Jesus Christ," who after listening to the eloquent Apollos of Alexandria preach, "took him and ex-

pounded unto him the way of God more perfectly," and "many who bestowed much labor upon us."

The past history and present attainments of the Church show that if the Church continues its growth in the world, and if its purity is maintained, its Christianity nurtured and its final conquest gained, it will be to a considerable extent through the work, prayers, faith and counsel of woman.

The intelligence and consecration that characterize the women engaged in the work of the Church are conditions of progress that grow by progress; and if they will but hold the vantage ground and outposts already gained, many other gains will fall successively into their hands; for the rapid extension that is being given to the evangelical work of woman carries with it the assurance of the recognition of her worth and the inevitable elevation to her rights and privileges.

PRESIDENT CLIFTON'S PAPER—A REVIEW.

By B. J. Dodson.

You must be a man of uncommon forbearance, Mr. Editor, to suffer one to make such an assault as Mr. Clifton indulges on your own utterances in a publication, the columns of which you yourself control. Throughout his paper he furnishes ample evidence of the spirit which he deprecates in others, though, to be sure, it is a cold sort of passion which he displays. Is it some ancient grudge he would fatten that furnishes the inspiration for his pen? Why should he rush in to take up the gauge of battle over matters largely irrelevant which, not you, but others saw fit to bring forward?

Since you have not seen fit to notice this attack in the flank, delivered with the air and tone of authority, not "ex cathedra," but seemingly from the power behind the throne, will you indulge me in some words in review of it?

Mr. Clifton's paper, like all ancient Gaul, may be fairly divided into three parts: First, acriticism, offensive in tone, of the editor's utterances; second, a new commentary on the inspired writings; third, a defense of the "Woman's Rights Memorial."

I.

It seems to me that it would be well in the further discussion of the "Woman's Rights Memorial" to take our bearings and discover whence we have drifted on the waves of debate. Those who would now enter the debate should at least take the trouble to read your editorial in your issue of February 10, in which you open the discussion in a most courteous, fair and unexceptionable manner. The unmannerly assaults with which it has been received cannot be charged to your account. Others must bear the odium of lowering the plane of the discussion.

Mr. Clifton introduces most of his paragraphs with words quoted from the editor's reply to Brother Broyles, and then labors to show their lack of application to the subject under discussion, forgetting or ignoring the fact that the editor was fighting on the defensive, having been taken to task by Brother Broyles with his hermaphroditic Christ and else, and by others with similar irrelevances, the basis of the discussion being thus changed by his assailants. The editor showed himself to be both a good general and a confident one by accepting battle wherever offered.

II.

Mr. Clifton in the next place favors us with a new commentary on the Scriptures. An amazing display of his versatility! Tigert, Summers, Clarke and the lesser lights have all suffered an eclipse! He tells us what St. Paul meant and what the Master meant, but whence he learned it we are not given a hint. Perhaps it was imparted to him from within the veil. For my part, I prefer to believe that Alpheus W. Wilson, Warren A. Candler, E. Embree Hoss and men of that class who read the inspired words in the language in which they were spoken have caught a fairer vision of the apostolic and divine purpose. There is a fellowship of greatness which lends itself to correct interpretation.

Since Mr. Clifton has spun a yarn—he fairly dragged it in by the ears—the only possible effect of which is to discredit the physical courage and moral qualities of ministers of the gospel, their deeds of heroism on every field and exalted characters to the contrary notwithstanding, I, too, will a plain, unvarnished tale relate: I have heard it told that when Bishop Candler was a presiding elder, at a very early age, he preached upon one occasion at a remote country church from a text taken from one of St. Paul's Epistles. Commenting thereupon he delivered some very searching language bearing upon practices current in the community represented by his congregation. After the sermon dissent raised its angry voice, but finally one old steward, who had listened patiently to all that was said, remarked: "Wal, boys, I ain't got nothin' to say agin the elder, he's young yit, but the feller I got it in fer is that Brother Paul what writ that letter." The Bishop's interpretations continue to have weight with those who believe in the Book.

A shorter method than interpretation will be for Mr. Clifton to join the modern critics and cast out of the Holy Scriptures all that does not suit his view, cancel their authority, and then the women will

be able to ride through the breach, either astride, or wearing divided skirts, or first upon the heel-tap, then upon the toe.

III.

Mr. Clifton's defense of the "Woman's Rights Memorial" is the least creditable part of his performance. Why does he evade the very words of the memorial itself? "The full rights and privileges of the laity" are what is demanded. This goes far beyond membership in any Conference. It is unnecessary to enumerate these rights: I dare to reaffirm what has been charged over and over again without authoritative denial, that when the women have gained the rights for which they now clamor, they will next demand the full rights and privileges of the ministry. All history supports the assumption. Then we will witness what the lamented and brilliant Lafferty so wittily described, a woman Bishop presiding in an Annual Conference, and in the midst of the proceedings a nurse appearing at the door with a squalling infant in her arms, and business waiting while the occupant of the chair retires to give to the hungry babe its needed nourishment.

But we may be disappointed as to this particular scene, for this does not appear to be a "mother's" movement, despite Mr. Clifton's claim to that effect. This program is their one ewe lamb.

At this point I wish to raise the inquiry: Who is defraying the expenses of the campaign which is being prosecuted by the Woman's Board of Home Missions in support of this memorial? The funds coming into the hands of that Board were certainly not contributed for any such purpose. If they are being so used, I, as one of the horrid men who helped to form them, desire to lodge my protest against their diversion from their true purpose. Perhaps Mr. Clifton can enlighten us, or Brother Broyles, or one of the other sisters.

I wish in this connection to humbly endorse the suggestion of one of your correspondents, who, though he signs himself "Methodist," speaks the truth, in the suggestion that a change of leadership is needed in the Home Mission Society. Let women of normal development lead for a while. Give us Mrs. J. W. Perry for president, who is a wife and presumably a mother.

Some of the sisters write as though they thought that the possession of the ballot by them would cure all our ills. And you are correct in your opinion that woman suffrage in Church and State are twins. Trace them and you will find that they are nourished at the same breast. Never was greater delusion than the claim made for the ballot. I recently conversed with a fine young Georgian, grandson of an honored Confederate soldier, now residing in Colorado where women have the ballot. I asked for his judgment concerning its value in her hands. His reply was: "Woman has not elevated politics in Colorado, but politics has lowered woman." I confronted him with Judge Lindsey's disclosures in Everybody's Magazine. "Oh!" said he, "conditions are not worse in Denver than they are in Memphis, New Orleans or any of our larger Southern cities."

Mr. Clifton closes with the Delphic deliverance that "willingness to do and ability to perform" should indeed be the only test made of a person asking work in our Lord's vineyard. The application of any such rule utterly and specifically ignores the fundamental difference between man and woman, recognized from the beginning as the controlling principle in every sphere of the world's activities. In the very dawn of creation the distinction is plainly recognized and definitely announced: "Male and female made he them."

So it has come on down to modern times and continues to be no less true than in the beginning. All men of observation and experience know that when woman enters man's sphere of activities it usually results in her destruction. Therefore, it is the veriest twaddle to talk of "willingness to do and ability to perform" being a proper standard for determining the fitness of woman for all undertakings. Only within the past few days the press dispatches announce that the great Baltimore and Ohio Railway system has issued orders that no more women will be employed in any of its departments, and that those now employed must not be succeeded by women when they surrender their positions. There is no sentiment about this—it is a plain re-discovery of what God knew in the beginning, namely, that women are different.

Mr. Editor, you have done a noble work for the Church in your able resistance to this memorial. It has afforded an opportunity for you to teach some wholesome truths. Your position is impregnable. You forever closed the discussion for Christians who believe in the teachings of the Bible in the last paragraph of your reply to Brother Broyles. The final sentence in that paragraph, to-wit, "Why did he (Christ) commit the government of his kingdom into the hands of men?" is unanswerable.

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WHERE GAMES CAME FROM.

Many of the games played by the boys and girls of to-day are of very ancient origin.

Marbles, for instance, have been found among the ruins of Pompeii.

The more modern marbles, however, came from Holland, and were introduced into England about 1630. They were made of clay, stone and agate.

Handball goes back to the fall of Troy, and the little people of ancient Greece used to see who could hop the longest.

From Greece, also, came skipping the rope.—The Child's Hour.

TWO WAYS OF LOOKING.

Two boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

When it rains one man says, "This will make mud;" another, "This will lay the dust."

Two boys examined a hush. One observed that it had a thorn; the other, that it had a rose.

Two children were looking through colored glasses. One said, "The world is blue," and the other said, "It is bright."

Two boys had a bee; one got honey, the other got stung. The first boy called it honey bee; the other, a stinging bee.

"I am glad that I live," says one man. "I am sorry that I must die," says another.

"I am glad," said one, "that it is no worse." "I am sorry," said another, "that it is no better."

One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good."—Selected.

"STRAIGHTENING OUT THE FURROWS."

"Boys," he said, "I've been trying every day of my life for the last two years to straighten out furrows—and I can't do it!"

One boy turned his head in surprise toward the captain's neatly kept place.

"Oh, I don't mean that kind, lad; I don't mean land furrows," continued the captain, so soberly that the boys became breathless as he went on:

"When I was a lad about the age of you boys, I was what they called a 'hard case,' not exactly bad or vicious, but wayward and wild. Well, my dear old mother used to coax, pray and punish—my father was dead, making it all the harder for her—but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries of life. I knew it was troubling her, knew it was changing her pretty face, making it look anxious and old. After a while, tiring of all restraint, I ran away, went off to sea—and a rough time I had of it at first. Still, I liked the water, and I liked journeying around from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending her something besides those empty letters. And such beautiful letters as she always wrote me during those years of absence. At length I noticed how longing they grew—longing for the presence of the son who used to try her so, and it woke a corresponding longing in my own heart to go back to the dear waiting soul.

"So, when I could stand it no longer, I came back, and such a welcome, and such a surprise! My mother is not a very old lady, boys, but the first thing I noticed was the whiteness of her hair and the deep furrows on her brow, and I knew I had helped to blanch that hair to its snowy whiteness and had drawn those lines in that smooth forehead. And those are the furrows I have been trying to straighten out.

"But last night, when mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made.

"Her face was very peaceful and the expression as contented as possible, but the furrows were still there! I hadn't succeeded in straightening them out—and I never shall never!

"When they lay my mother—my fair old sweet heart—in her basket, there will be furrows in her

brow; and I think it a wholesome lesson to teach you, that the neglect you offer your parents' counsel now, and the trouble you cause them, will abide, my lads; it will abide."—Selected.

HOW KINDNESS WON.

Dick was a very little donkey to have such a will of his own. You wouldn't have thought, unless you knew donkeys, that this small brown animal with the bright eyes and long ears could be so stubborn. He stood there in the road and refused to go one step farther; neither would he turn his head toward home.

"Oh, dear! What a bad donkey!" exclaimed little Bertie in despair. "How shall we ever be able to make him move?"

Her brother Lloyd, with the confidence of eight years, ran to the side of the road and brought back a short stick, with which he industriously switched the obstinate animal's sides. Alas! the donkey bore it better than he did, and he soon stopped, breathless.

After a moment's thought, Bertie, as a last resort, drew an apple from a basket in the little cart, and held it up in front of Dick's nose. For a single instant he sniffed at the rosy fruit, then moved forward obediently and took it in his mouth.

"All aboard!" cried Lloyd, and he and his sister clambered upon the seat.

And if you will believe it, whether he had forgotten his late ill temper, or because the kindness of his good little mistress had conquered him, Dick set off at a lively pace, still munching the apple, and they had no more trouble with him during the remainder of the drive.—Sunbeam.

GRANDMA'S SLATE.

Just look, grandma," said Doris, "at this picture on the cover of my new tablet! It is a real beauty."

Grandma examined the new tablet and agreed with Doris that the picture on its cover was "a real beauty."

"It seems to me," said grandma, "the boys and girls of to-day should find true pleasure in preparing their lessons. The books, tablets, pencils, and other things they use are so pretty. Why, Doris, when I was a little schoolgirl the only slate I had was a box of sand. Of course, a box of sand was not really a slate, but, some way or other, it came handy to call it a slate."

"Tell me all about your sand slate, please, grandma," pleaded Doris, becoming very much interested.

"Such a wee bit of a schoolhouse was ours," grandma continued. "And it was our church house, too. The greater number of the children that attended that school had neither slates nor the money with which to buy them.

"Our schoolmaster told us to bring to school with us long, narrow boxes, well filled with sand, as he wished to teach us to write and cipher.

"We children were much puzzled to know how our teacher intended to teach us to write with such writing material, as a box of sand; but we obeyed to the letter and brought the sand. Then the schoolmaster with his knife fashioned us neat, sharp-pointed writing sticks. Then he set us 'copy' and we wrote it in the sand with our sticks."

"Wait a minute, grandma!" chimed in Doris. "How did you erase your work?"

"It has been said, my dear, that 'Necessity is the mother of invention.' Soon it was seen that we must have erasers for our sand slates; so we invented little brushes with which to smooth the sand when we so desired.

"When we had advanced far enough to join the words, the schoolmaster again used his knife and made us little rulers with which to make straight lines in the sand for our writing.

"So it was, Doris, that I learned to write. I was almost a young lady before I owned a slate and pencil. I well remember my first slate pencil. It was decorated, about half way its length, with gilt paper, and I thought it very beautiful indeed."

Doris picked up her new tablet and looked at it thoughtfully. Then she slowly turned the leaves of her reader that was full of beautifully colored pictures. She slipped her arm about grandma's neck and said: "I am not going to be fussy about going to school and getting my lessons any more. I am go-

ing to be more—more—. Help me say the word I want, please, grandma."

"Appreciative," suggested grandma.

"That's it! I am going to be more appreciative."—D. Virginia Farley, Sherman, Texas.

WANTED.

A place in the Fall to teach Piano and Voice. Graduate under Olga Schanweker, of Oberlin. My summer will be spent in taking Post-graduate Course at some good Conservatory of Music. Reply to (MRS.) OLIVE STEWART.

Fort Adams, Miss.

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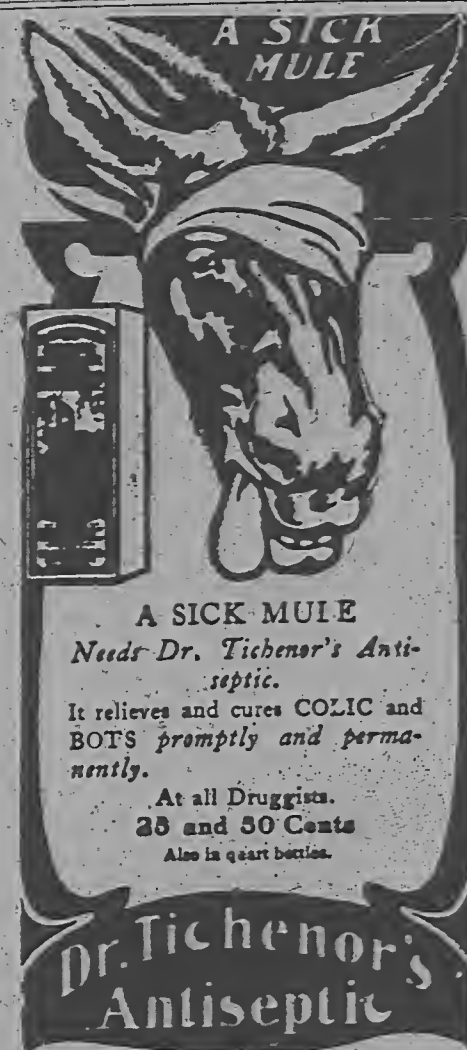
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Editorial.

THE NAME OF THE CHURCH ONCE MORE.

The proposal to change the name of the Church continues to be vigorously discussed throughout the connection. The movement seems to have developed considerable strength and a number of our church papers have committed themselves to it. We have read what the advocates of the measure have had to say upon the subject, but have seen no cause to recede from our position that the proposal is ill-timed and unwise. The arguments advanced in its advocacy we consider weak and wholly inconclusive. Certainly no such action should be taken unless there is a strong and manifest necessity for it, and if that exists, we have not yet been able to discern it.

But it is said that with a name of limited geographical significance, the sphere of our operations must necessarily be restricted. That, we by no means admit. As was said in our issue of the New Orleans Advocate of February 10, "The Roman Catholic Church bears in its name the title of a city. The Greek Church is called by the name of a small nation, which is now almost moribund. The Anglican Church bears a name derived from a little country scarcely as large as the State of Louisiana or the State of Mississippi. How is it that geographic titles have not restrained the success of these great churches?" If they, with a local name, have been able to spread themselves all over the planet, wherein lies the logic of saying that we cannot reach beyond the confines of Dixie, unless we drop from the historic and honored name of our Church the suffix, "South?"

But it is urged that our brethren along the border think they are hampered and hindered by that suffix. We do not doubt that they sincerely think so, but they have not proven that that is the cause of their lack of success. The Methodist Episcopal Church has no geographic word in its name, and do not they find it equally difficult to establish themselves in our section? The Alabama Advocate of April 7 shows that the Northern Church, notwithstanding the lavish manner in which they are given to spending money to promote their work in the South, has had in the State of Alabama in eleven years a gain of only 325 members; while our Church, in the same territory and during the same period, has gained more than 30,000. We are firmly convinced that it is not the word "South" that bars the pathway of our progress along the border, but that it is the unfavorable atmosphere, upon which a change of name would have no appreciable effect.

For three reasons especially, we are unalterably opposed to changing the name of our Church:

1. Because we do not want to spend the remainder of our life explaining the cause of such action. Let the impression get abroad that we are trying to cut loose from the traditions of the past and have been to the slightest extent disloyal to the South, and that impression, though erroneous, will become an embarrassment and hindrance to us. Nor need we doubt that that charge would be made. Let us learn a lesson from the late history of the Cumberland Presbyterian Church, which unhappily contravened the sentiment of this section and thereby nearly destroyed the churches which it had built up.

2. Because we believe the elimination of the suffix from our name would tend to commit us to an aggressive and unwise policy of Northern invasion. We do not favor spending money for the promotion of impracticable enterprises out of our territory which promise little hope of success. We have already done more than enough of that. We think we should seek to arrive at some understanding with our sister Methodism of the North by which they shall keep out of our section and we out of theirs. We have hope that some such agreement will be

reached in the not far future, and we fear that the adoption of another name would delay, if not forever retard, the coming of needed federation.

3. We are opposed to a new name because we do not think a suitable one has been suggested. Nor do we believe it can be. Properly naming a Church is no easy task. If we should call ourselves "The Episcopal Methodist Church," the name would be too much like that of our sister Methodism, and in consequence confusing to the public. If we should adopt the name of "The Methodist Church," or "The Methodist Episcopal Church in America," there would be an exclusiveness in our title which would be offensive and unworthy of us. Shall we, who have long chided the Campbellites for appropriating the broad title of "The Christian Church," which belongs not of right to them alone, repeat the same folly of embodying in our name a claim of vastly more than belongs to us? We are willing to be a party to no such action. Our name is good enough. It stands for a splendid and heroic history, of which we may be justly proud; and we trust that it will continue untarnished and unchanged until time shall be no more.

BISHOP MCTYEIRE AND THE TIME LIMIT.

It is generally admitted that the greatest ecclesiastical statesman that Southern Methodism has ever produced was Holland N. McTyeire. He had a great constructive mind which, to a remarkable degree, discerned both present opportunities and foresaw future needs. It was his wise prescience and leadership that gave us lay representation, and made possible Vanderbilt University, the center of our great educational system. He left a deeper impress upon the Church than any other man who has lived and moved among us since the division in 1844. The mature opinion of such a mind upon any question ought to carry not a little weight. Hence, to-day when so many are airing their views upon the question of removing the time limit, it may not be amiss to recall what our most majestic leader had to say upon this much debated subject.

In his History of Methodism, Dr. J. M. Buckley says: "McTyeire, who at that time (1866) favored the removal of the time limit, became convinced by experience as bishop that the Church escaped a very great evil by repealing the act immediately." And Bishop McTyeire himself, writing in 1884, thus refers to the hasty action of the General Conference in New Orleans immediately following the war: "At one time a motion was favorably entertained to remove the limit altogether, leaving the appointment annual, but to be repeated at the discretion of the appointing power. This, however, was reconsidered, none objecting more to the extension of discretion than the Bishops. If they, for the good of the whole work, must move the preachers, the law must keep them movable."

The logic of this position seems to us to be incontrovertible. So long as they know that they can remain anywhere only for a brief period, the ministers and the people will not seriously object to frequent changes. But let the idea of a permanent arrangement take hold upon them, and the transfer of a popular pastor will become an exceedingly difficult task. The Bishops will not be able to override the opposition which in many places would thereby be aroused. Some men would need to move, but it would require a struggle to open the appointments to which the administrator might think they should be sent and to procure laborers to take their places. The appointing power would thus be restricted, and the efficiency of the itinerancy impaired. The main spring of our present admirable system is the time limit. Take that away, and we entertain little doubt that it would soon go to pieces. A few decades would find us lined up along with the other congregational churches, and our present method of ministerial supply, under which American Methodism has written its brilliant history, would be but a fading memory. Unless we prefer a system of settled pastors to the itinerancy, we had better let the time limit alone.

A PROPOSED INNOVATION.

For some weeks we have been receiving literature requesting us to call attention to the fact that April 24th will be observed as "Tuberculosis Sunday" throughout the nation, but we have designedly refrained from giving out the information through our columns. We think preachers should expound the gospel on Sunday and not sidetrack it for a lecture on hygiene. If this innovation should make headway, how long will it be before we shall have a "Pellagra Sunday," a "Hookworm Sunday," a "Typhoid Sunday," and so on ad infinitum? While thinking of writing an editorial on this subject, Dr. Buckley's able discussion of it in the New York Christian Advocate came under our observation; so we give it a place on our editorial page as setting forth our views far more effectively than we ourselves could express them:

"Announcement of a national tuberculosis Sunday" is made by The National Association for the Study and Prevention of Tuberculosis for April 24. It is planned to establish a permanent tuberculosis Sunday. They ask that on April 24 'tuberculosis

sermons' shall be preached in all the churches throughout the country.

All measures for the prevention and cure of tuberculosis are of great interest to me for personal reasons, but if in charge of a church, I should hesitate long before I would consent to devote one of the usual hours and the place of the public worship of God to a sermon on tuberculosis. Not assuming to direct my brethren in the ministry, other than by stating facts and reasons for their consideration, I present the reasons for which I deem it unwise to consent to this proposal.

"1. Many have friends who are in consumption. They will not wish to be singled out in their usual places, or have their absence noted and commented upon.

"2. The advertisement of such a sermon will draw divers consumptives, not of the society, to the service. One of the foremost of the physicians of the country, noted for his effective work in the modern admirable methods of combating tuberculosis, says that many people have a phthisis-phobia—that is, an exaggerated fear of catching the germs of tuberculosis. But if there be one-tenth of the danger taught by many experts, to collect a crowd to hear this subject discussed—which will certainly contain not a few who have contracted this disease or are in a predisposing condition—will be dangerous.

"3. At every service there will be aged and infirm persons and some who have been ill and are out for the first time on that day. There are also others who have lost friends by consumption. These may be forced to stay away or endure a sermon on consumption.

"4. The precedent may be very pernicious. The regular services of the church are invaded more and more each year, and not half the applications are granted. There are other diseases besides consumption that the public should understand. More people in the United States are dying now each year of nervous diseases than from tuberculosis. Such a lecture should be delivered in a hall, which can easily be obtained. Then those who wish to go can go. I do not object to the lecture being delivered on Sunday, but not in a church or in church hours.

"Brethren, the sanctity of the church is one of the pillars of Christianity. When it becomes like a lecture hall, open for any subject not disreputable, its attendance will diminish in an ever-increasing ratio."

QUEER STATEMENTS.

There have been a number of queer arguments advanced by the advocates of the Women's Memorial in the discussion which has gone on in the papers. One is that the measure should pass because we are "all one in Christ Jesus." That there is a sense in which all believers are one is undoubtedly true, but that unity includes all the followers of Christ in all churches and in all lands. To contend that that expression means that every Christian should exercise equal and co-ordinate powers of government in the Church, is to disregard every recognized rule of interpretation and fling logic to the winds.

Even more far-fetched is the claim that the fact that "there will be no sex-lines in heaven" is a reason for adopting the memorial. Certainly there will be no such lines there; but they will disappear not because sex is there ignored, but because it has ceased to exist. So long as humanity remains "male and female," all wise governments must recognize the fundamental difference and legislate and administer accordingly. To ask one to ignore the constitutional differences between man and woman and the variant capacities springing therefrom, is to prescribe a task which only a good Christian Scientist is adequate to perform.

But stranger still is the teaching now going the rounds that the women of Southern Methodism at present are not members of the Church, and that they have fully demonstrated their fitness so to be. Veritably, this doctrine is something new under the sun. Women not members of the Church! Then, into what do we receive them when we read the ritual and give them the right hand of fellowship? And why are their names put upon our church registers? And why do they vote in our Church Conferences, which govern largely the local affairs of the congregation? If only those who are eligible to seats in the Annual and General Conferences are members of the Church, then it takes a layman six long years to attain to membership. And the Bishops are not members, for they can vote in neither body. If one to be a member must exercise all of the functions of church government, we have no members at all, for there are none among us who can do that. Such is the pitiable plight in which this new and brilliant theory leaves us.

A FORWARD MOVEMENT AT SHREVEPORT.

At a largely attended banquet in Shreveport a few days since, a movement was launched by the First Church congregation to construct a new house of worship in that city to cost \$100,000. This conclusion followed a discussion of how to provide more ample facilities for the expanding work, and the action in favor of rearing a more spacious and better appointed edifice was heartily concurred in by all

present. The following committee of five was appointed to make the necessary preliminary arrangements: S. S. Hunter, Dr. John P. Scott, Captain P. M. Welsh, F. T. Whited and Dr. H. M. Whaling. The first step will be to appoint a building committee, who will be expected to carry the enterprise speedily forward. The new structure will occupy the same site as the present house of worship, and will probably be the handsomest Methodist Church in Louisiana. We congratulate Dr. Whaling and his worthy flock upon this notable forward movement. Shreveport is a growing town, and has a great future. It is an important commercial center, the metropolis of northwest Louisiana, and the seat of Centenary College, and it behooves Methodism to strongly entrench itself in a place from which its influence may be so widely radiated.

"WOMEN AS LAYMEN."

We desire to call attention to the article which appears elsewhere under this caption, written by Dr. J. E. Harrison, the accomplished president of San Antonio Female College, and one of the strong men of Texas Methodism. He clearly shows that instead of being discriminated against, the women are accorded unusual privileges under the government of the Southern Methodist Church. Particularly pertinent is the question he raises as to whether, if women are put upon the same platform as men, their separate and independent organizations will be allowed to continue. It would certainly be an anomalous and queer arrangement for them to participate in the deliberations and management of all the bodies with which men are connected, and yet maintain other governing boards from which the men are excluded. There would be no equal rights in that. Our sisters who are pressing this movement would do well to consider the question as to whether the success of their memorial, would not carry with it the abolition of the women's boards and their work as distinct and largely independent societies. For our part, we want that work to stand. It has been built up by loyal and loving hands through years of patient toil, and God has signally blessed it. It would be a calamity of far-reaching consequences to have it wrecked by this unfortunate and unwarranted struggle for imaginary rights.

RESIGNATION OF PRESIDENT HARRELL.

We are informed that President George L. Harrell, of Mansfield Female College, has tendered his resignation to take effect at the Commencement in June. This action on the part of this well known educator came to us as a distinct surprise, and we regret that he has seen fit to pursue this course. He has wrought faithfully and zealously, and the institution over which he has had superintendence has prospered under his capable administration. We wish him large success in whatever new field he may choose to enter. Who will succeed him at Mansfield has not yet been announced, but we doubt not that the Board of Trustees will provide well for that worthy institution.

A CORRECTION.

In our editorial on "St. Luke the Physician," in the last issue of the Advocate, we did not write "The vagaries of scientific and skeptical theologians spring up and pass away with startling rapidity," but "The vagaries of SCIENTISTS AND skeptical theologians," etc. But, after all, the error was not serious; for there are ministers who preach more science than Scripture, and who perhaps might with admirable propriety be termed "scientific theologians." Possibly the printer made an improvement on what the editor had written.

PERSONAL.

Rev. W. L. Doss, Jr., is preaching to growing congregations at Rayne, La. The Sunday school is in fine condition and the work generally is prospering.

Rev. C. V. Breithaupt has organized a Woman's Home Mission Society at Houma, La., with thirty members. The French Mission work continues to go steadily forward.

Mr. H. S. Gunn, of Como, Miss., was in the city last week and favored the Advocate office with a call. The editor holds him in high esteem and regrets having missed seeing him.

Rev. W. T. Woodward is in the midst of a meeting at Haynesville, La. He has with him Rev. J. P. Lowry, of Little Rock, Ark., who is a strong and forceful preacher and a successful revivalist.

Rev. J. L. Lay, of Bollinger, La., is at work for the Advocate as well as the other interests of the Church, and promises to let us hear from him again in the near future. He is having success in his present field.

Rev. E. J. Coker, of Eucutta, Miss., is in his second year in that charge. The work is going forward satisfactorily, and the promise is for a record of sub-

stantial progress. He thinks the Advocate is growing in favor among his flock.

We make acknowledgment of our obligation to Rev. C. C. Gibson, of Beauregard, Miss., for looking after the interests of the Conference organ in the field under his supervision. He keeps busy in the service of the Master, and the Lord is blessing his labors.

We deeply sympathize with Rev. D. M. Geddie, of Winona, Miss., in the loss of his mother, a notice of whose death appears elsewhere. Earth is never the same to one after his mother leaves it. May God comfort and sustain our brother and all of the other sorrowing ones!

Rev. W. L. Broom, of Oxford, Miss., writes that Rev. J. C. Park, our pastor in that city, is engaged in a meeting, with Rev. Joe Ramsey assisting, who is doing some excellent preaching. The singing is being directed by Prof. Smoot, who deservedly ranks high as a chorister.

Rev. W. G. Harbin has recently held a good meeting at Crowley. It began in the church, but later had to be moved to the Opera House to accommodate the crowds. The results of the revival were not able to give at this writing, but we hope that the pastor will favor us with a full account.

Rev. C. Wesley Bailey, of Courtland, Miss., is one of the Advocate's most faithful friends. He has repeatedly sent us lists of subscribers, and yet continues to do so. We like his substantial way of attesting his interest, and assure him of our hearty appreciation. He has a good people, and his work is moving on well.

To Rev. J. F. Waltman, Coushatta, La.; Rev. H. C. Murphy, Pine Grove, La., and Rev. C. F. Staples, Gillsland, La., we are indebted for efficient work done for the Advocate. We assure these brethren of our hearty appreciation. May the Lord bless them and thoroughly furnish them unto every good word and work!

Dr. B. F. Jones, of Shubuta, Miss., writes: "My work is progressing nicely. We have just finished some repairs on our church, which makes it look entirely new on the inside. Brothers G. S. and W. L. Weems presented the church with a handsome pulpit set consisting of two chairs and a pulpit stand. It cost about \$100."

We were made happy not long since by the reception of an appreciated and encouraging letter from our long-time friend, Dr. T. L. Wilburn, of Kilmichael, Miss. He is one of the best physicians in the Magnolia State, and a Christian gentleman above reproach. Such men are the glory of Methodism, and she has not a few of them.

Rev. A. C. Searcy, now attending the Meridian Male College, of which Prof. Beeson is the president, would be pleased to secure work as a supply, and would like to correspond with any presiding elder who needs a man. He is a licensed local preacher, and could take charge in June. He may be addressed at Meridian, Miss.

We are pleased to inform our readers that we have in hand a most superior communication from the facile pen of Dr. C. W. Carter, which will soon be forthcoming. We do not know how the years have otherwise dealt with this noble Louisianian, but they have not affected the vigor of his thought or the aptness of his expression.

Writing under date of the 11th inst., Dr. T. C. Wier, of Starkville, Miss., stated that Rev. W. E. M. Brogan, our pastor at that place, after a spell of severe illness was able to be about again, though still not strong. We regret to know that our Brother has been sick, and pray that he may speedily regain his accustomed strength and vigor.

In forwarding a list of subscribers, new and old, Rev. W. A. Bowlin, of Smithville, Miss., commends the Advocate, and among other things says: "I like Brother Lipscomb's arrangement and exposition of the Sunday school lesson." Brother Bowlin has his "work well in hand, with a good Sunday school at each appointment, and is planning for revivals."

We request our friends who have sent in obituaries to be patient with us. They are carefully filed away and published in the order of their reception. Just now we have a large number on hand, but we shall try to devote more space to this department until we catch up. We are doing our best to serve all of our patrons without discrimination or partiality.

Rev. C. D. Atkinson began a series of revival services at Parker Memorial Church, this city, last Sunday. Rev. W. W. Drake arrived from Lake Charles Monday and has since been doing the preaching. He is well known to the congregation now waiting upon his ministry, and is with them a great favorite. We pray that large success may crown the labors of these brethren.

Rev. J. W. Raper has just had his second Quarterly Conference on the Byhalia work. He thinks it the best held since his incumbency in that charge, and is pleased with the prospect ahead. He speaks

in the highest terms of the service rendered by his presiding elder, Rev. W. M. Young. We are happy to note that after a three months' stay in a Memphis hospital, Sister Raper is again at home, much improved.

Rev. J. A. Poe, of Montpelier, Miss., is pressing the claims of the Advocate in his rounds, and is meeting with success. He forwarded ten names on the 6th inst., and kindly promises more. He says: "We are doing all we can to get our congregations housed. We have just finished a nice, modern little chapel at Mantee, and will soon have our new church done at Woodland." It pleases us to hear these notes of progress.

We confess to a feeling of uneasiness for Rev. H. T. Gaines, of Minter City, Miss. He wrote a few days since: "Brother J. A. Townes has sent us another supply of groceries and canned goods, and I am living high." Too much high living is sometimes a dangerous thing. Not every man can stand it. Nor are we sure that our Brother is wise to advertise his happiness too much. Some of us may be after his place next fall.

The leading contribution to the New York Advocate of April 14 was from the hand of Rev. T. H. Lipscomb, of Indianola, Miss., who is now conducting our Sunday School Department. The subject of the paper is "The Church a Hospital or an Army—Which?" and the discussion is an able and thought-provoking one. Brother Lipscomb is a graduate of Drew Theological Seminary, and a young minister of solid acquirements.

Dr. S. A. Steel recently conducted a meeting for Dr. Richard Wilkinson at Augusta, Ga. It is needless to say that he did some strong and stirring preaching. As a brilliant pulpit orator, he has no superior in the nation. We have long had a warm place in our heart for this gifted son of Mississippi, who has converted himself into a veritable cosmopolite. He might not inappropriately be termed the wandering star of Southern Methodism.

Herbert, the little son of Rev. and Mrs. G. D. Purcell, of Jena, La., has been in a sanitarium for three weeks and has lately undergone an operation, which, we are pleased to hear, promises to be successful. Notwithstanding this serious affliction in his home, Brother Purcell has been bringing things to pass in his charge. He has met all of his appointments, has built a parsonage since Conference, and is now engaged in the erection of a \$4000 church.

In his sermon at the Second Methodist Church last Sunday, Rev. A. I. Townsley discussed the pardoning of Colonel Cooper, the slayer of ex-Senator E. W. Carmack, by Gov. Patterson of Tennessee. He characterized the Governor's course as pernicious in its influence and as wholly without justification. A native of the Volunteer State, Mr. Townsley feels a deep interest in its affairs, and the humiliation which Mr. Patterson has brought upon the commonwealth weighs heavily upon him.

One of the growing pastors of Southern Methodism is Rev. Theo. Copeland, of St. Paul's Church, St. Louis. Though in his fourth year in that charge, his popularity continues to increase with the passing months. He will attend the General Conference at Asheville, and will spend most of the summer in Europe, his people having given him an extended vacation. He has lately been holding a meeting in Gallatin, Mo., and while in that city was the guest of ex-Gov. A. M. Dockery. Upon his return home he wrote for the St. Louis Advocate a highly interesting account of his trip through the State of Missouri.

The ethics of journalism is a subject which might be discoursed upon with profit. People should not seek to procure free advertisement under the guise of doing good. Such attempts are by no means creditable. Everybody sees through them. Nor is it fair for a private individual to offer for publication matter which at the same time is being tendered other papers, unless that fact is plainly stated. We have been not a little imposed upon in this way. As a rule, we do not desire communications which are not to be exclusively ours. At any rate, we want to know if they are expected to appear simultaneously elsewhere, that we may have the privilege of acceptance or rejection. Of course, we have no reference to official matter sent out by the authorities of the Church.

"MODES OF THE HEAVENLY LIFE."

Orders for this neat little volume from the gifted pen of the Rev. W. G. Harbin are now being received at this office. The five sermons which compose it are a practical discussion of the work of the Holy Spirit—a theme of perennial interest. They have been signally blessed of God when spoken from the pulpit, and are calculated to stimulate and nourish the spiritual life. The volume deserves a wide circulation. Persons desiring a copy should write to Mr. C. O. Chalmers, publisher of the Christian Advocate. The price is 75 cents.

The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

SECOND QUARTER—LESSON IV. APRIL 24, 1910.
WARNING AND INVITATION.

Parallel Passage—Lk. x:13-22; Matthew xi:20-30.

MEMORY VERSES, 28-30.

20. Then he began to upbraid the cities wherein most of his mighty works were done, because they repented not:

21. Woe unto thee, Cho-ra-zin! woe unto thee, Beth-sa-i-da! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes.

22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father; for so it seemed good in thy sight.

27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28. Come unto me, all ye that labor, and are heavy-laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

Golden Text: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." (Matt. xi:28.)

I. The Lesson's Meaning.

Dr. Adam Clarke, followed by the Twentieth Century New Testament, suggests that our Lord's rebuke of the cities, with which the lesson for to-day opens, should be translated: "Alas for thee, Chorazin!" "Alas for thee, Bethsaida!" for it appears that the spirit of Christ at this time was rather that of reproach and sorrow than of denunciation and wrath. There seems to be more of kinship between this passage and his lamentation over Jerusalem because she "would not," with desolation foretold, than between these words and his sharp and scathing denunciation of the Scribes and Pharisees. Wesley paraphrases, "Miserable art thou," etc.

The first part of our lesson, then, is an expression of Christ's sorrow over recognized failure, in Capernaum, Chorazin, and Bethsaida; throwing the responsibility, though, where it belonged, upon them, conscious as he was of no fault on his part. Even Christ failed, sometimes: not in doing his duty, or all that as God or man he could do for the salvation of men, but in accomplishing that which he desired and even longed to accomplish. Let us distinguish then carefully these two senses in which the word failure may be used: (1) failure to do our part, (2) failure to accomplish what we aim at and desire. Only in the latter sense did Christ fail, and only in the former sense is there reproach.

This failure to accomplish all that Christ desired in these cities (some success attended his ministry even here—Peter, Andrew, and Philip were of Bethsaida), was not due to the lack of convincing evidence, for here most of his mighty works were done, and Capernaum was Christ's home for some time. It was due rather to the hardness of men's hearts and their pre-occupation with material concerns. The blame and condemnation for failure rested upon them as communities and as individuals, and Christ pronounced upon them the certain doom which follows the rejection of him both collectively and individually in time and in eternity. The expression "shalt be brought down to hell" suggests the former, "probably not meaning here the place of torment, but rather a state of desolation" (Clarke). And certainly this prophecy has been fulfilled, for the ruins even of Capernaum can hardly be identified, and where Bethsaida and Chorazin were—cities probably of some 15,000 inhabitants each—none know to-day. But doom upon the inhabitants as individuals is also pronounced: "It shall be more tolerable for the land of Sodom in the day of judgment than for thee." Degrees of punishment according to spiritual opportunity and privilege is also implied in the words "more tolerable."

The expression, "And thou Capernaum which art exalted unto heaven," permits of two translations, somewhat different in meaning. The Revised Version, the Modern Reader's Bible, and most scholars to-day read it thus: "And thou Capernaum, shalt

thou he exalted unto heaven?" "The question," says R. F. Horton, "implies that in the expectation of the inhabitants it was or would be," and the expectation arose out of pride and abounding prosperity. If such be the correct reading, the fate of these cities is a warning to-day against pride, mammon worship, and trusting in material prosperity to the exclusion of higher and spiritual concerns.

But the older interpretation is that in spiritual privilege, Capernaum was "exalted unto heaven," for "as the residence of Jesus it was the most favored spot on earth. There he lived as a man among men, and the whole series of his miracles was unfolded before those fortunate eyes. Even Sodom would have repented at that display of grace." (Horton.)

It is probable that both these interpretations are true. That while the kingdom of heaven came very nigh unto them, they were so puffed up and satisfied with commercial prosperity that they regarded not Christ—his miracles nor his message—beyond a curiosity which the wonder of it all aroused. The words of Christ which follow may have sprung immediately out of a discernment of this spirit in them as the cause of their rejection of him. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Some think that the twelve or seventy returned, at this time, with joy telling of their success and inspiring in Christ this utterance. In either case we have here a glimpse of the sublime fellowship ever existing between Christ and the Father, and a statement which is abidingly true. From those who think themselves wise and prudent, spiritual things are hid; but by babes, the sincere, the simple, the childlike in spirit the unpurged, they are at once perceived. "Yet the wise and prudent may, if they choose, become the babes, and then they will cease to be those from whom the gospel is hid." (Wheldon.)

We come now to a somewhat difficult utterance of Christ, concerning which Calvinists and Arminians have differed in times past. "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Christ here affirms a consciousness of universal authority so absolute that, as Bengel says, "The Father reserved nothing to himself." "All things are delivered to me of my Father." Consequently none could know the Son, thus infinitely endowed—men little realized who it was that lived and labored among them—save the Father. On the other hand, the Father is unknown to all save the Son, "and he to whomsoever the Son will reveal him." These last words, if they stood alone, as Dr. Horton says, "might fill the soul with apprehension." For it seems to imply that if we know not the Father it is because the Son has not wished to reveal him to us. But here at least all doubt is removed;

(Continued on Last Page.)



Rheumatic Pains

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BULLETIN ON THE ENDOWMENT FUND.

The American Bible Society is very happy to announce to all its friends that the effort to raise \$500,000 to meet the offer of Mrs. Russell Sage of a similar amount, the whole sum to be perpetually invested as an endowment for the society, has been completed. The entire amount of \$500,000 has been raised; \$275,681.07 has already been paid in. The balance is covered by good and reliable subscriptions payable, most of them, during the year 1910.

The officers and the Board of Managers reverently recognize the divine favor that has rested upon this undertaking and desire most cordially to return thanks to the thousands of interested co-laborers in all parts of this country and in many foreign lands that have helped to bring about this result; to the givers who have given out of their abundance, and to those who have given from their limited store; for this which we believe to be a treasury of God.

The society faces great opportunities and great obligations. Gifts have come from every part of the United States and from the principal mission fields of the world.

It will be possible to enlarge the appropriation, both for home and foreign work, for the year beginning April 1, 1910, and thus to meet more adequately the earnest appeals for help in this great work, which come from all over the world.

JOHN FOX,
WILLIAM I. HAYEN,
Corresponding Secretaries.

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FROM THE COLPORTER'S DESK.

Of the many timely and useful books in stock, I would remind preachers and laymen of the following, as of special importance at this time, either of which I shall be glad to send post-paid at prices given:

1. "The Southern Methodist Hand Book, 1910." This is an up-to-date compilation of history, biography, literature and statistics of the Church. It contains invaluable information for present day use; more than 200 pages, illustrated; only 25 cents.

2. "A New History of Methodism," in two large volumes, good cloth binding, clear type, \$5.00. This work comprehends world-wide Methodism of all branches and sections, from the beginning to the present time, written by competent men of each branch. Bishop Hoss writes up the Methodist Episcopal Church, South, and, of course, he has done it well. This valuable work should go into every preacher's library as soon as possible.

3. "A Commentary on Colossians and Ephesians," by Dr. Gross Alexander, 50 cents.

Dr. Collins Denny, in the Methodist Quarterly Review, April, 1910, says of this excellent book: "Dr. Alexander has written a book that inspires thought. He has done his work well, rarely well. The book is little, but it is golden. To read it, is a blessing; to read it closely, is a rare uplift." All of which I can verify after a pretty careful reading. Let orders come for it rapidly.

We are glad to note that there is in many quarters increasing interest in the study of the doctrines and polity of the Church. There is constant demand for such books as "The Methodist Armor," 50 cents; "Bible Tools for Busy People," 50 cents; "Bible View of Baptism," 10 cents; "Baptism in a Nutshell," 30 cents per dozen. These all deserve to be extensively circulated and read.

Revs. J. A. Hall, Winona, and S. A. Brown, Como, pastors, have classes which meet weekly, studying these books and others. The class in Winona

is now in "The Why and How of Missions," a most timely and excellent book. Price, 50 cents.

Who will be the next pastor to fall into this line of work to help and encourage his people in the reading of "those books that tend to the knowledge and love of," and devotion to the Church?

Brethren, help us to make this a notable year for the increase of knowledge among the people.

Yours faithfully,
G. W. BACHMAN.
Winona, Miss., April 1, 1910.

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WOULD YOU LIKE TO GO?

To the National Missionary Congress, May 3-6?

The Men's National Missionary Congress, which will be held in Chicago May 3-6, will probably be the greatest gathering of the kind ever held. Arrangements are being made for 5,000 delegates, representing all the principal evangelical denominations of the United States.

The purpose of the Congress will be the adoption of an adequate national missionary policy, such as was adopted last spring by the men of Canada, 4,000 of whom gathered in Toronto for that purpose. It will be the logical culmination of the series of seventy-five laymen's conventions that have been in progress all over the country since last fall, and will be to the nation what these conventions were to their respective communities. It is needless to say that the program provided will be of the highest order and commensurate in strength with the magnitude of the gathering.

The National Congress will be unique, historic, epoch-making. It will be a rare privilege merely to attend it, and a greater yet to take part in its deliberations and have a part in shaping the missionary policy of the nation. Every Church should be represented to the limit of its apportionment.

Would you like to go as one of the representatives of Southern Methodism? If so, send your name at once to W. B. Stubbs, Secretary Laymen's Tenn., together with five dollars registration fee, which will entitle you to a reserved seat in the Congress and the official report of its proceedings, which will be published in book form.

Prompt action is necessary, as the registrations will close shortly.

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Mr. William Gallagher, 1047 Magazine St., New Orleans, says: "I have been using ROYALINE OIL on my mules for two years, and can recommend it as being superior to anything I have ever tried for Cuts, Sprains, Nails in Feet and Hurts of all kinds. It cures promptly every time." Royaline Oil is the great antiseptic; cures wounds, pains, aches and inflammations of all kinds. Price, 25c. bottle. Sold by druggists or the Royaline Medicine Co., New Orleans, La.

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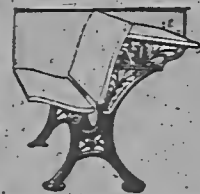
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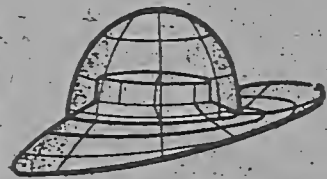
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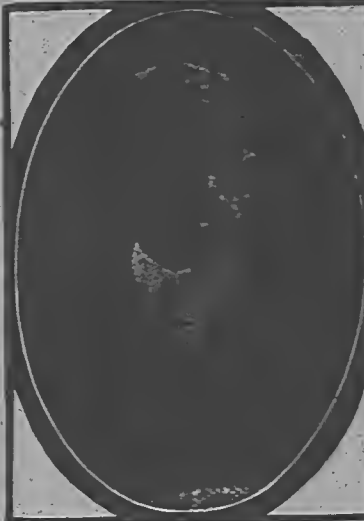


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NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.
 Okolona ct., No. 2, at Union. Apr. 23, 24
 Okolona Apr. 24, 25
 Pittshoro, at Pine Ridge. Apr. 30, May 1
 Vardaman and Calhoun City,
 at C. C. May 1, 2
 Nettleton ct., at Shiloh May 7, 8
 Amory and Nettleton, at A. May 8, 9
 Smithville, at Greenbriar May 7, 8
 Greenwood Springs May 11,
 Fulton, at Friendship May 14, 15
 Tremont June 4, 5
 Houka June 10, 11
 Derma June 11, 12
 Buena Vista June 18, 19
 Prairie June 19, 20
 Dist. Conf. at Pontotoc. June 21, 24
 JAS. H. FELTS, P. E.

Corinth Dist.—Second Round.
 N. Albany Ct., at Ingomar. Apr. 23, 24
 N. Albany Sta., at N. A. Apr. 24, 25
 Hatchie Miss., at Paines Ch. Apr. 30,
 Jonesboro Ct., at Brownfield. May 1, 2
 Dumas Ct., at Jacobs Ch. May 7, 8
 Ripley and B. M., at Ripley. May 8, 9
 Dry Run May 14, 15
 Tishomingo Ct. May 20,
 Mooreville Ct. May 21, 22
 Marietta Ct. May 26,
 Mantachie Ct. May 28, 29
 BEN. P. JACO, P. E.

Sardis Dist.—Second Round.
 Cockrum, at Ind. Apr. 23, 24
 Coldwater, at Love. April 30, May 1
 Hernando, at Horn Lake. May 1, 2
 Mt. Pleasant, at Marshall
 Institute May 7, 8
 Long Town, at McGees
 Chapel May 14, 15
 Eureka, at Love Joy May 21, 22
 Olive Branch, at Cen. Hill. May 27
 Pleasant Hill, at Lewish'g. May 28, 29
 Senatobia June 4, 5
 Arkabutla June 8
 Crenshaw June 9
 Batesville June 11, 12
 Enid June 17
 Courtland June 18, 19
 W. M. YOUNG, P. E.

Winona Dist.—Second Round.
 Carrollton, at S. Chpl. Apr. 23, 24
 Winona Ct., at B. Spr. pr. 30
 Mars Hill, at Mars Hill. May 1, 2
 Schlater, Friday May 6
 Webb, at Watson May 8, 9
 Ruleville, at Drew May 15
 Lambert, at Porchman. May 21, 22
 Twifiler, at Glendora. May 28, 29
 Minter City. 7:30 p. m. May 29
 Eupora, at Mahen. June 5
 Slate Springs, Tuesday. June 7
 North Carrollton, Friday. June 10
 Inverness June 11
 Indianola June 12
 E. S. LEWIS, P. E.

Oxford Dist.—Second Round.
 Potts Camp, at Winborn. Apr. 23, 24
 Grenada Ct., at D'k Hill. Apr. 30, May 1
 Coffeeville, at C. May 7, 8
 Holly Spgs. Ct., at Sylves-
 tria May 14, 15
 Waterford, at Asbury May 21, 22
 Charleston, at C. May 23, 29
 Grenada June 5, 6
 Ashland, at Salem. June 11, 12
 Lafayette, at Old Liberty. June 17
 Toccopola, at Salem. June 18, 19
 Randolph, at Spg. Hill. June 21
 Dist. Conf. at Abbeville. May 11, 13
 J. E. CUNN, CHAM, P. E.

Durant Dist.—Second Round.
 Dnrant Apr. 24,
 Pickens Apr. 25,
 Ebenezer 30, May 1
 Kosciusko Ct., May 7, 8
 Kosciusko Stat. May 8, 9
 Rural Hill May 14, 15
 Louisville May 21, 22
 Chester May 28, 29
 Ackerman May 29, 30
 Poplar Creek June 4, 5
 Sallis June 11, 12
 McCool June 18, 19
 Black Hawk June 25, 26
 N. G. AUGUSTUS.

Greenville Dist.—Second Round.
 De Clarksdale Apr. 24, 25
 Leland Apr. 26,
 Bibb Apr. 27,
 Tunica, at Robinsonville. May 1, 2

Rosedale May 8, 9
 Hillhouse, at Hillhouse May 15, 16
 Shaw, at Merigold May 22, 23
 Gunnison, at Kuhn May 28, 29
 Friar's Point June 5, 6
 W. W. WOOLLARD, P. E.

Columbus Dist.—Second Round.
 Cedar Bluff, at Phoebe Apr. 22,
 Mathiston, at Providence. Apr. 23, 24
 Mayhew Apr. 29,
 Winstonville, at Macedonia.
 Apr. 30, May 1
 Columbus, First Church May 8
 Columbus, Second Church May 8,
 Starkville ct., at Steel's C. May 14, 15
 Hebron, at Cochran, Ala. May 22, 23
 Columbus ct. May 28, 29
 The District Conference will be held
 in Mayhew April 27th.
 J. E. THOMAS, P. E.

Hattiesburg Dist.—Second Round.
 McLain, at Pine Grove Apr. 23,
 Leakesville, at L. Apr. 23, 24
 Pachuta, at Adams Apr. 30, May 1
 Hattiesburg, Broad St. May 4,
 Lux, at Lux May 7,
 Purvis, at Dearmans May 9,
 Sumrall May 14, 15
 Maxie, at Epps May 16,
 Oloh, at Tracy's May 21, 22
 Eastabutchie, at Pleas. R. May 29, 30
 Magee, at Sharon June 4, 5
 Collins, at Collins June 6,
 Lucedale June 11, 12
 M. B. SHARBROUGH, P. E.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.
 Oakdale, at Oakdale Apr. 23, 24
 Longville, at Cravins Apr. 26, 27
 Grand Cane, at Keithville. May 1,
 Texas Avenue May 1, 2
 Coushatta, at Carroll May 6, 7
 Campit, at Clarence May 8, 9
 Greenwood, at Greenwood. May 14, 15
 La Chute, at Atkins May 21, 22
 Hornbeck, at Prospect May 28, 29
 Leesville May 29, 30
 Ida June 4, 5
 Zwolle June 10,
 Many June 11, 12
 Pelican June 18, 19
 Pleasant Hill June 19, 20
 De Ridder June 25, 26
 Bon Ami June 27, 28
 Mansfield July 2, 3
 Mooringsport July 3, 4
 Shreveport, 1st Church July 6,
 Bossier City July 7,
 Shreveport District Conference will
 meet at Zwolle, La. June 14. The
 opening sermon will be preached Mon-
 day night. T. J. WARLICK, P. E.

Baton Rouge Dist.—Second Round.
 Ponchatoula, at Springfield. Apr. 23, 24
 Amite City Apr. 24, 25
 Baker, at Bethel Apr. 30, May 1
 Denham Springs, at Liveoak. May 1, 2
 Pt. Vincent, at Maurepas. May 4,
 Pinegrove, at Pipkin's C. May 7, 8
 Baton Rouge
 Second Ch., at Antioch. May 14, 15
 First Church May 15, 16
 Tickfaw, at James Chapel. May 18,
 E. Feliciana, at Independ'ce. May 21, 22
 Bogalusa—District Confer-
 ence May 28, 30
 New Roads, at New Roads. June 4, 5
 C. C. MILLER, P. E.

Monroe Dist.—Second Round.
 Gilbert, at Magnolia April 23, 24
 Winnsboro, at Crowville. April 23, 24
 Oakridge May 1
 Florence May 8, 9
 Mangham, at L. Creek. May 14, 15
 Delhi May 21, 22
 Collinston May 28, 29
 Downsview June 1
 Floyd June 4, 5
 Lake Providence June 11, 12
 St. Joseph June 18, 19
 Brookland June 22
 Calhoun June 25, 26
 S. S. KEENER, P. E.

Ruston Dist.—Second Round.
 Bienville, at Burk Place. Apr. 23, 24
 Simsboro, at Vienna. Apr. 30, May 1
 Ruston 11 a. m. May 8,
 Arcadia 8 p. m. May 8,
 Plaindeating, at Emma. May 14, 15
 Vernon, at Wesley May 21, 22

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Gibbsland, at Mt. Moriah. May 28, 29
 Ringgold, at Rocky Mt. June 3,
 Lanesville, at Brashwood. June 4, 5
 Bernice, at Bernice, 8 p. m. June 8,
 Winnfield June 11, 12
 Jonesboro, at Hodge June 12, 13
 Cotton Valley June 18, 19
 Lisbon June 22,
 Houghton, at Castor June 25, 26
 Minden 8 p. m. June 26,
 The District Conference will convene at Arcadia July 1 to 3. The opening sermon will be preached by Rev. Robert Randle on June 30, at 8 p. m.
 R. W. TUCKER, P. E.

Alexandria Dist.—Second Round.
 Pollock and Standard, at
 Standard Apr. 5
 Glenmora, at Fellowship. Apr. 9, 10
 Coifax, at Montgomery. Apr. 13
 Tioga, at Oak Grove. Apr. 16, 17
 Selma Apr. 20
 Opelousas Apr. 24, 25
 Ville Platte, Washington. Apr. 24, 25
 Bunkie, at White Chapel. Apr. 27
 PAUL M. BROWN, P. E.

Lafayette Dist.—Second Round.
 Lafayette Apr. 24, 25
 Houma Apr. 30, 1
 Patterson May 1, 2
 Prudehomme, at P May 7, 8
 Lake Charles May 14, 15
 Rayne May 15, 16
 Sulphur, at Vinton May 21, 22
 Jennings May 22, 23
 Bell City May 28, 29
 Lake Arthur May 29, 30
 J. E. DENSON, P. E.

New Orleans Dist.—Second Round.
 Algiers a. m. May 1
 Carrollton p. m. May 1
 Felicite May 29
 First Church a. m. June 5
 Second Church p. m. June 5
 Rayne Memorial June 12
 F. N. PARKER.

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 Pretty Kimonos—Factory prices less than material costs. Free Kimono—\$1.15, \$1.65, \$1.95 delivered. Postage paid. Free sample. Ben Herr, Dept. W, 102 W. 101st St., New York, N. Y.

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Van Antwerp's
 Dept. B, MOBILE, ALA.

Tidings from the Field

Carthage, Miss.:

We have not seen anything in your columns from Carthage this year, but we want the readers of the Advocate to know that we are not dead yet. We are building a brand new parsonage in our little town which will be well worth a thousand dollars when it is finished. We have the lumber mostly on the ground; also brick, sash and doors, paper, canvas and nails, have been ordered. We have moved out of the old parsonage and are having it removed. We also have nearly completed a new church at Singleton; are taking steps to build a church at Bethel; to finish and paint the church at Rocky Point and paint the churches at Carthage and at Conway. This work has gone down in the way of buildings, and there is quite a lot of work to do in this line. We have four Sunday schools now, I believe; on the work and one prayer meeting. We have one Woman's Home Mission Society which is rendering some valuable help in building and furnishing the parsonage. We feel sure of a prosperous year in every way.—A. B. Barry, P. C.

Leeds, Miss.:

As I am greatly helped by reading the reports of other pastors, I thought that some one would like to know what we are doing on the Nebo Charge. Nebo is a new charge formed by taking from the Meadville, Fayette and Barlow charges. There are six churches on this new charge and seven preaching places; so you see we are kept busy. Nebo, the name given to this charge, was in honor of the church nearest the center of the work, and near where the pastor lives. A kinder, more considerate and congenial people, this pastor has never served, though I have found good people everywhere I have been. We have two good cows; a few chickens have been brought to the parsonage. On our second appointment at Nebo Church, my wife presented the work of the W. H. M. Society to the ladies and organized a W. H. M. Society of ten members. They are now at work and are happy in this field of labor.

We have five organized Sunday schools; two of these schools held Easter exercises. The one at Nebo was conducted by Mrs. Lola Gibson and the music was rendered by Miss Josie Wilkison. The occasion was a grand success. At the close of the exercises, a collection was taken and five dollars received, and sent to the Orphans at Jackson. Rev. C. W. Grafton, of Union Church, preached at 3 p. m. to a large and appreciative audience, while the pastor was away to his farthest appointment, namely at Blue Hill. We have a Senior Epworth League at this point. After preaching at 11 a. m., it was the privilege of the pastor to meet with this band of young Christians in a League meeting at 3 p. m. The meeting was conducted by the young people, after which the Sunday school children had their Easter exercises. It was a happy occasion and a grand success. Dr. C. W. Grafton, having attended the Layman's Missionary Meeting in Jackson, came home enthused with the missionary spirit; called together the pastors of the various denominations and arranged to have four meetings out here in the country, one at Caseville, and Pleasant Hill and Union Churches, and one at Ediston, Miss. Rev. H. M. Ellis and Rev. H. B. Watkins were selected to represent the Methodists; Rev. Spark Anding and Mr. Whitton, a layman, of Jackson, were selected to represent the Baptists. Two of these meetings are now over; a large and appreciative audience met us at each place, and the speakers were all there and did their parts well. Our next meeting will be held at Union Church, the last of this month. Our aim is 1, a more consecrated membership; 2, an increase in contributions to missions; 3, we are praying that it may please the Father to call at least twenty young men to the ministry from the territory embraced in these four meetings.—C. W. Herring, P. C.

OUR SUNDAY SCHOOL SUPERINTENDENTS.

Should buy for 1910, "Hymns of Glory" by Hamp Sewell, Atlanta, Ga. It is the best book for Sunday Schools. It's New, Over 100 songs, never before printed. Sunday Schools Superintendents can get a sample copy free by writing to-day. And we have a song book—easy payment plan, giving you all the time you want to pay for song books for Sunday Schools only. Let me tell you about it.

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 D. J. Lane, 338 Lane Bldg., St. Marys, Kansas.

CALENDAR.

Woman's Home Mission Society, Annual Meeting for North Mississippi Conference, Columbus, Miss., April 2-6, for Louisiana, New Orleans, La., May 5-8.
 General Board of Missions, Nashville, Tenn., April 27.
 General Conference of Methodist Episcopal Church, South, Asheville, N. C., May 4, 1910.
 The World's Missionary Conference, Edinburgh, Scotland, June 14-24.
 Woman's Foreign Missionary Society of the North Mississippi Conference, Annual Meeting, Tupelo, Miss., June 11.
 Seashore Divinity School, Seashore Campground, Biloxi, Miss., June 28-July 7.
 Seashore Assembly for Christian Workers, Seashore Campground, July 21-31.

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Columbus District, Mayhew, Miss., Young People's Missionary Movement April 27. Conf., Asheville, N. C., July 1-10.

Epworth League:

Cane, La., June 12, 13. Greenville District, Tunica, Miss., June 15-17.

Shreveport Dist. League Conf., Grand Aberdeen District, Pontotoc, Miss., June 20-24.

North Mississippi League Conference, Kosciusko, Miss., June 14-16.

District Conferences.

Jackson District, Canton, Miss., April 26-28.

Corinth District, Blue Mountain, Miss., May 3.

Oxford District, Abbeville, Miss., May 11-13.

Baton Rouge District, Bogalusa, La., May 28-30.

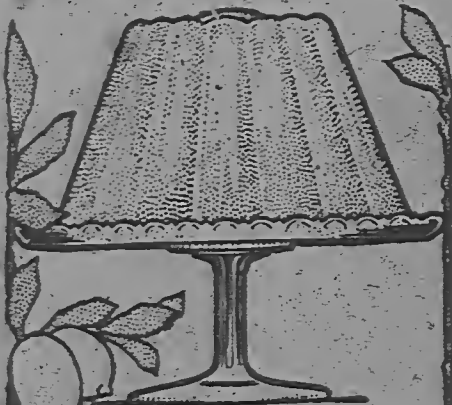
Meridian District, Fifth Street Church, Meridian, Miss., May 30-June 3.

Winona District, Moorhead, Miss., June 2-5.

Shreveport District, Zwolle, La., June 14.

Ruston District, Arcadia, La., July 1-3.

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WHERE WILL YOU SPEND THE SUMMER?

In this age of crowded cities, intense work and nervous strain, it becomes necessary for us to take during the year, a short recess—a play time. In our Southern climate we select the hot summer months to escape heat, dust, and summer diseases. During the months of June, July and August thousands of our Southern people seek "summer resorts." In most cases these resorts do not satisfy all the members of the family, in some cases none are pleased. Some go to the mountains, here may be found pure air, pure water, and inspiring scenery; but in most cases very little is furnished by way of entertainment. Energetic men and women, to say nothing of restless boys and girls, soon tire of scenery and hotel porches. A ramble over the mountains, a horse-back ride or drive, may give variety, but in most cases good horses are scarce and high, and roads are rough. To hang around hotel verandas, read and sleep during the day, dance and play cards most of the night, is not the kind of life that appeals to many of our Southern people, however attractive the scenery and however healthful the climate and water.

The mineral springs, advertising various restorative qualities, constitute the next class of resorts. These resorts are sought by families with a sick member. The family select the resort with reference to the sick member. On arrival at this resort they find themselves in the midst of disease of almost every type, and are afraid to drink from a dipper at the spring. The rooms they occupy they learn have just been vacated by some sick person, or the room of some very ill person joins them on the right or left. The porches are lined with pale faces and invalid chairs; to most sensitive natures this becomes more or less depressing.

As a rule, the guests are dependent upon one hotel and one management, which, during the "crowded season," becomes very independent and careless. Very few resorts furnish what is desired by all classes, young and old, sick and well. Many of the summer resorts have such an undesirable moral atmosphere that many parents hesitate to take their children to them; and many of our church people, young and old, return from the summer outing realizing that they have rather lost than gained in spiritual life. The question arises to thousands every summer: "Cannot a resort be provided that will meet the demands of all the people and come financially within the reach of people of limited finances?"

While I have not felt the necessity of seeking a resort for myself, my life-work furnishing me travel and recreation enough, I have arranged for my family to have a little outing each summer for years. However pleasant and healthful the home may be, the women and children of a home need to leave it for a little while each year for variety and to make it seem all the sweeter on their return. The question arises with us, as with thousands of others: "Where can we go to get what we desire within the price we can afford?" The number of young people seeking summer and winter resorts is increasing annually. Florida and California are thronged with visitors in winter; and lakes, mountains, and mineral springs are thronged in summer. In my travels over the country I have seen most of the resorts. I have breathed the fresh air, drunk from the clear, cool springs, and felt the inspiration of the mountains of North Carolina and Virginia. I have attended for longer or shorter time, most of our health resorts, and have seen the pale faces seeking health, the old folks seeking rest, and the youthful contingent seeking fun. I have been on the Hudson; I have been among the Berkshire hills and the Adirondacks, and have seen the natchals at rest; I have been on the lakes of Minnesota and Wisconsin, and have seen all classes, from the clerk in his cottage to the millionaire in his summer palace. I have been in California and Florida in winter, and have seen the old and infirm running from the winter snow and ice.

Among all the resorts for winter or summer that I have seen, I have found only one that in my judgment has caught the idea which is to characterize most of our summer and winter resorts in years to come. An ideal resort for a family is the one where every member of the family, old and young, sick and well, may find a congenial atmosphere and something to enjoy, and on the whole return to the home refreshed and invigorated in mind and body, with no loss of moral strength.

The resort to which I refer is Winona Lake, Indiana, about two hundred miles north of Louisville, Ky. This resort, having started in a very humble way, has in the hands of cultured, moral people, reached a state that was hardly dreamed of in its origin. The desire to meet the demands of the age led the founders to add one thing after another, until it has surpassed anything in America of its kind. In Chautauqua features it is pronounced by many superior to the Mother Chautauqua in New York, and as a Bible Conference is superior to Northfield, Mass.; and in features of wholesome amusement and entertainment not surpassed by any resort. Approximately two million dollars have been expended in its equipment and more than a hundred thousand people visit the grounds each summer. The place and its development seem providential. A beautiful fresh

water lake, of something like ten miles in circumference, surrounded by hills and vales of splendid forest trees, led the Presbyterian Church to select it for an assembly ground. While it is operated by the Presbyterian Church, it is entirely undenominational and all churches are represented on its platform and among its guests. Out of one of the hills near the lake flowed a fine mineral spring, from which Mr. Studebaker, the wealthy wagon manufacturer, of South Bend, Ind., received great benefit; and as a benefit to others, at his own expense, he surmounted it with marble and made it a place of rare beauty, as well as of health. In his honor it is called the "Studebaker Spring," and its water has become famous. The beautiful fresh water lake, the attractive forest, the mineral water, make all who attend the assembly desire to return. A hotel of one hundred and twenty rooms was built and soon filled; cottages by the score were built; some costing thousands of dollars. Cement walks and graded streets followed. Owners of cottages began to sink wells in their cottage yards, and to their astonishment, at a depth of something like a hundred feet, pure, cool mineral water began to flow; they sank pipes into the wells and artesian springs of mineral water flowed at the door of the cottage. This discovery at once attracted the attention of business men and a company was soon formed, hundreds of acres of land purchased, and the work of this marvelous resort began in earnest. Here are the results, similar to which may be worked out in other places.

Men of wealth were interested—such men as Mr. Studebaker, of the South Bend wagon fame; Mr. Heinz, of the "57 Variety" pickle fame, and other wealthy men. Godly men of broad views were put at the head, with request to make suggestions to be carried out. Five big hotels in different parts of the great park were built in rapid succession, as patronage required; then followed boarding houses, restaurants, and other comfortable, though cheap, places of living; buildings were erected where preachers might have free lodging, and arrangements made for preachers of small salaries to have comfortable quarters at nominal cost. Schools of drawing, painting and sculpture; schools of music and elocution; schools of technology and agriculture, were started and supplied with teachers of fame, who desire to do some work while they rest, for the benefit of those who desire to mix a little study with play. The best Sunday school teachers and trainers, the most effective workers in all departments of church, mission and Sunday school, were brought there and houses set apart for all classes of work. A Chautauqua program was arranged for two weeks, to be conducted in a great auditorium to seat five thousand. During the Chautauqua period may be heard great orators, musicians and entertainers of our country. Following the Chautauqua is held each year a great Bible Conference, to which thousands of preachers from America and England come; the best of both continents is put upon the platform, and thousands hear the great messages. Ben Greet, with his Shakespearean plays in the groves; the Indians in the Hiawatha plays on the lake; the Venetian celebration on the lake; and scores of great features are given during the summer. In addition to these great entertainments and educational features, the most ample amusement features are furnished—golf links, tennis courts, croquet grounds, bowling alleys, foot ball, baseball, boating, fishing, bathing; in short, everything moral and wholesome that can entertain, amuse, educate and uplift may be found here at lowest possible cost in the sweetest and best social atmosphere. Hundreds of people from the South visit this great resort. I should like to see one like it in the South. The time has come for Christian people, who are crying stop, stop, along the line of sinful amusement, to furnish the people something wholesome.

Winona Lake Assembly is a financial proposition worth considering, outside of the beneficent work it accomplishes. Why not look into this? Let our Southern people try one summer at Winona Lake and get inspiration for a Southern Assembly. GEO. R. STUART.

ADVANCE IN MEDICAL SCIENCE.

Medical science has taken a great leap forward during the past century. A century ago very little was known of bacteria, bacilli, germs and of the methods now universally recognized for fighting such invasions. They used to let a man die of diseases that are easily curable to-day. In no branch of medicine has greater progress been made than in treating those addicted to the use of morphine and liquor. Such human slaves are now looked upon as diseased rather than naturally vicious; and down in Atlanta, Ga., there is a man who for over thirty years has been treating successfully nearly all who have been brought to him. One may be from the world's standpoint, a human wreck. But Dr. Woolley will put new life in him and make him a man—with a righteous abhorrence for the degrading influence of drugs. If you know of anyone in your neighborhood who needs to be uplifted from the mire of despair, won't you write to Dr. B. M. Woolley, No. 21 C. Victor Sanitarium, Atlanta, Ga., and give him the person's name and address?

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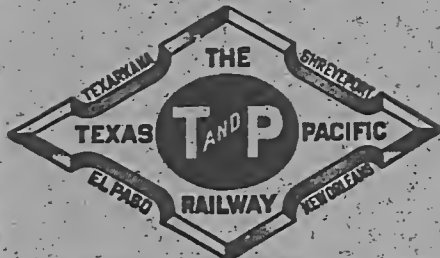
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Epworth League

By Rev. Wm. H. Coleman.

TOPIC FOR APRIL 24.

THE TRUE DIGNITY OF HUMAN LIFE: THE NEGRO.

(Woman's Home Mission Topic.)

Amos 9:7; Ps. 87:4.

I.

The true dignity of human life is revealed in the fact that God created man in his own image and breathed into him the breath of life, and man became a living soul. (Gen. 1:26, 27; 2:7.) The thought is further stated by the Psalmist in the 8th Psalm, where we read that man is created a little lower than the angels (Elohim, God), and is crowned with glory and honor. And not only are we thus created, but in 1 John, 3:1, 2, we are taught that, through his tender love for us as a father, he hath bestowed upon us the privilege of being the children of God, and that it doth not yet appear what we shall be.

These thoughts of the true dignity of human life are sublime and soul inspiring and sufficient to lift every human being up into such an appreciation of his divine heritage as to enable him to place and keep his life in harmony with God's great plan for it.

II.

But not only is this true of one individual or the individuals of one race, but of all races.

Our first reference (Amos 9:7) teaches us that God is no respecter of races. He is saying to Israel, the "chosen nation," "Ye are to me as the children of the Ethiopians, or the Philistines, or the Syrians." That is, as a nation, I love one just as well as another; the real difference is in moral qualifications, and not in national relationship.

In the second reference (Ps. 87:4) we are taught that all nations, including Egypt, Babylon, Philistia, Tyre and Ethiopia, shall be reconciled to God and shall come into the same relationship to him that Israel sustains.

In Acts 17:26 we read that he hath made of one blood all nations of men, etc. In Rev. 7:9 we read that the great multitude of the redeemed shall come from ALL NATIONS.

Therefore we need to lay aside all national and racial prejudices and to remember that God hath placed the true dignity of human life upon every race and every individual.

III.

Our lesson for to-day applies this especially to The Negro.

Much has been said and is being said about the "Race Problem," a great deal of which is somewhat circumlocutory. If we are to solve the problem we must get right at the heart of it at once, although it may reveal things that we do not want to see. Their existence is not blotted out by shutting our eyes to them.

First, we need to recognize the possible dignity of the negro race; secondly, we need to get rid of the selfishness and sins of the white race that are helping to keep the negro in degradation; thirdly, we need to then teach the negro both by precept and example.

These three principles state the formula for the solution of the "Race Problem." As to the first, it is a well known and sad fact that to-day the negro race is degraded physically, mentally, and morally. Physically he does not observe the laws of hygiene, and is living in filth, disease, decay and death. I recently heard a physician state that 50 per cent of the race has tuberculosis. Mentally his ideas are crude and flow in low channels of thought. Morally his ideals are low and his practices degrading.

But is there any hope of lifting him

out of these conditions? Is he capable of a better life? Yes, to both questions. This affirmative answer is attested not only by the Scriptures to which we have referred, but also by commendable progress that has been already made by some of this race.

In the second place, we must realize that the amelioration of the conditions of the negro race must be largely through and by the white race. We are stronger, more highly developed, more highly favored. And the stronger always owes more to the weaker than the weaker does to the stronger.

What do we owe the negro. (1) To lay aside the selfishness and sin that has caused the white race to impede the upward progress of the negro race. (2) To teach him the nobler principles of life and lead him into loftier ways.

That selfishness that causes us to want the negroes to remain dependent so that we may be served, and that causes us to want him to remain ignorant so that we may get his service for a trifle and then pay that trifle in cast-off garments and last year's hats is SIN.

That selfishness that causes the landholder or the merchant to want the negro to remain ignorant and poor and dependent in order that he may profit by his labor, is sin. It is a species of covetousness that makes a man cruel and dishonest. It not only cheats the negro, but it discourages his honesty and his efforts to place around his family environments conducive to their physical, mental and moral improvement.

Then the viler sins of poor, degraded men unworthy of their race—sins that humiliate the white race and degrade the black race—should be punished by a sentiment that will close every door of decent society and of every respectable home against the guilty—a sentiment that will cause both races to spurn him until he reforms and becomes a true man; for only by such a strong, wholesome sentiment to preserve the innocent and to help to lead the guilty to repentance can such sins be annihilated, and until they are annihilated, neither race, as a whole, can fully know the true dignity of human life.

If we want the negro to be honest we must be honest with him, and then require him to be honest.

If we want him to be moral, we must be moral with him, and then require him to be moral.

If we want him to demonstrate in his life the true dignity of the human life, let him first see it demonstrated in us, and then we can teach him how it may be realized in his life.

If we are to accomplish the great work our Lord has for us to do in lifting up every fallen life, in strengthening every weak life, in encouraging every discouraged life, and in helping whole nations, as well as individuals, to realize and enjoy the true dignity of human life, it is necessary for every Christian soldier, regardless of age or sex, to kindly, yet positively, stand uncompromisingly against every sin and for every principle of honesty, purity, righteousness and godliness.

LAYMEN'S MEETING AT DURANT, MISS.

A meeting of the pastors and lay leaders of the Durant District is called for May 18th, at 11 a. m., at Durant, Miss.

Several outside speakers are expected, in addition to the good material of the district. We wish to plan and carry out a forward movement in the work of the Church in the bounds of the district. Everybody interested in the work of the Church is invited to attend and take part in the discussions. Special assignments of the work will be sent to those who are appointed to open the various topics.

PARHAM WILLIAMS,

District Lay Leader.

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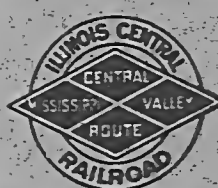


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Obituaries.

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On Saturday morning at 8 o'clock, March 5, 1910, at Oakvale, Miss., Mrs. **MADLINE M. BADON** departed this life, and went to a better clime where there is no more death, sickness and sorrow, but where all is well. She had the privilege of living longer than her allotted time, having reached the ripe age of 75 years, 10 months and 5 days, when death came. She was born near Darbun, in Pike County, Miss., April 30, 1834, and in this community she lived all of her long life. Sister Badon was the mother of seven children, all boys. She and Brother Wm. G. Ellzey were united in holy matrimony Nov. 11, 1852, and their home was blessed with three children. Brother Ellzey's soul took its flight, and she was left a widow for about five years. She and Mr. Henry B. Badon were joined in holy matrimony, Dec. 6, 1863, and their home, too, was blessed with four children, and then God called Brother Badon from her to a better land. She then was a widow until death. Her maiden name was Madeline May. She joined the M. E. Church, South, early in life, and has been a devoted Christian all the way. Oh, how we hate to see our loved ones put beneath the sod, but God's will and not ours be done. We expect one day to meet her in the land of pure delight, where we will never part again. Her two husbands and four children preceded her to the grave, but she has gone to be with them in heaven. Two brothers and three sons survive her. She leaves a host of grandchildren, friends and relatives to mourn their loss. Her body was laid to rest in the old home graveyard near Darbun, Miss., there to sleep till Jesus comes. The writer officiated at the funeral, which was attended by a great concourse of people to mourn the loss of this good woman.

Her friend and brother in Christ,
HILARY WESTBROOK.
Oakvale, Miss.

Mrs. **EDITH OPHELIA**, wife of C. M. Davis, aged fifty years, left her earthly house on Feb. 28, 1910, for "a house not made with hands." She joined the Church at fifteen years of age. Sister Davis was a great, but patient sufferer. On Nov. 3, 1904, she walked her last step. It was my privilege to visit her several times during the last fourteen months of her illness. I said to her one day, "I am glad to see you bear your afflictions so patiently and cheerfully," and her reply was, "Well, I take it for my lot; the Lord knows best, and I don't think that I ought to make others miserable because I have to suffer." "Our people die well." She leaves a husband, one son and two daughters, one stepson and two step-daughters, and many other loved ones and friends to mourn

their loss. The body of our deceased sister was laid to rest in the old family cemetery near Hopewell Church in Clark County, Miss. Weep not, loved ones, as those who have no hope, but be ready for the re-union by and by.
M. R. JONES.

The subject of this sketch, Brother **JOHN T. ELLIS**, was born in Callo-way County, Ky., May 24, 1832. Of his early life we know but little. He joined the Methodist Church when quite young, but in early manhood moved to Louisiana, and did not move his membership. He settled near the shores of Lake Bienville in what was frontier country at that time. Being one of the pioneers of this part of the State, his sterling character was as a tower of strength for civic righteousness. He was married in early life to a Miss Wimberly with whom he lived happily for many years. Through her influence and prayers he gave his heart to God and again united with the Methodist Church and to the day of his death lived a consistent member. Brother Ellis was a man who filled his place in God's plan, doing with vigor what came to his hand. He had a talent for making people cheerful. His cheerful face and hopeful outlook were simply irresistible. At the home of his life-long friend, Brother Robertson, he departed this life, Oct. 22, 1909. We laid him beside his companion in the old Andrew's Chapel cemetery, to await the resurrection of the just.

J. B. FULTON.

WILLIAM L. IVY, of Mannassa, Miss., was born Dec. 26, 1871, and departed this life, March 5, 1910. He leaves a wife, one daughter and many other relatives, but they know where to look for him, for he was a very devoted Christian. Brother Will had been afflicted for some time, and his death was no surprise to us. It was my privilege to be his pastor for fourteen months, and he would often tell me that he thought he was going when he would have a severe attack of asthma. When the end came he was in Meridian, Miss., had been carried there for medical treatment, but his disease was so complicated that nothing could be done to save him. He told his brother when he left him in care of the doctors that he could tell the loved ones at home that all was well. His body was brought back to Mannassa Cemetery and laid to rest by the side of his little boy who preceded him to the spirit land. I do not remember having seen a larger congregation at a funeral. We have lost a brother, but he has gone home. Weep not, loved ones.

M. R. JONES.

"ALONE, BUT NOT ALONE."

Amid the lonely hours that come to me, I think of one so dear. I cannot conceal the burden that pains my heart. Though in dust she now lies, she continues to live in the hearts made warm, and in the lives made better. The memory of her kind deeds shall ever live. Sometimes there comes a sudden gloom to me; on days of brightest cheer. But I realize that no life is so bright or full of joy, that it does not have its pain. The knowledge of duty done, lights my soul, and the sunlight of another day inspires me to hattle on. The Lord never permits a temptation to assail us from which there is no way of escape. We are endowed with refined sensibilities. It becomes our duty then, to shun all evil with the strongest determination, realizing that some detrimental foe pervades constantly our fleeting course, with an incentive to obliterate our fondest sense of hope and duty. Strong sensibilities of devotion and the example by action equip us fully for any emergency of life. We how in humble submission and strive to emulate this one who sleeps.

R. R. SEBREN.

Harrisville, Miss.

CATHERINE, wife of J. W. Barlow and daughter of Thomas and Nancy Hilton, died March 7, 1910. The funeral service was conducted by the pastor, assisted by Rev. W. P. Sandifer.

It was a sad sight to see two corpses in the church at the same time. We would say to Brother and Sister Hilton, weep not for your dear child. She is at rest with God. Sister Barlow was 70 years old and had been a faithful member of the Church for 54 years. She leaves her aged husband and children and grandchildren and many friends to mourn their loss. She is gone from us, but we know where to find her. This is the fourth member of our church on the Harrisville Charge that has died since Conference. The others were Brothers Geo. Prestidge, John Colquhoun and Dr. C. R. Varman. These brethren, like Sister Barlow, were spared to a ripe old age. They were faithful to the church and true to God.

R. T. NOLEN, P. C.

Sunday School

(Continued from Page 10.)

for the statement of Christ's exclusive knowledge is followed at once by his universal invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

This gracious invitation itself is its own best commentary. It is the spontaneous exclamation of the heart of the Son, whose function it is to show men the Father. It should be read and re-read until something of the rest which it offers steals into the soul; and above all things, it should cause us to approach in spirit unto him who says, "come" that we may learn of him that meekness and lowliness of heart, without which none can find or keep rest and peace of heart. It may be of interest to note the parallelism between Christ's words here and the following from the Apocryphal book of Ecclesiasticus, (51:23), in which Wisdom cries:

"Draw near unto me, ye unlearned, And lodge in the house of instruction.

Put your neck under the yoke, And let your soul receive instruction.

Behold with your eyes, How that I labored but a little and found for myself much rest."

II. The Lesson's Message.—Points to Impress.

1. Beware of all success in achievement which is purchased by failure in character. Christ might have "won" these cities and the Jewish world by falling in line with their expectations of a Messiah, but in so doing he would have failed miserably as the Son of God and Savior of men. This temptation he overcame in the wilderness; so must we in the world. "How far high failure transcends the bounds of low success!"

2. Man's free moral agency is ever a thing to be reckoned with, rendering large results sometimes impossible. Our duty is to bring the strongest possible Christian pressure to bear upon those we touch, leaving the results to God.

3. Doom, temporal and eternal, will surely follow the rejection of Christ, the degree of which will be determined by the extent of our opportunity. Hell will be a horrible place then, for us of to-day.

4. Worldly wisdom, selfish prudence, self-satisfaction, or contentment with mere worldly pleasure and prosperity are the deadly sins, blinding us to spiritual truth, and causing the things of God to be hid from us.

5. Openness of heart toward truth, simplicity, sincerity, is the gateway to glorious revelations of the Son and the Father to us.

6. All need "rest for the soul;" something or some one to still the restless longings and quiet the discontent of the heart. We dream that things can, but the possession of all that our hearts crave would still leave us craving as before. Contact with Christ alone can quiet the troubled waters, and teach us the secret of peace, "Thou hast made us for thyself, O God, and our hearts are restless till they rest in thee." Have I found rest in him?

HORSE-HAIR SNAKES.

Has it ever occurred to you how hard it is to kill a falsehood? Let some one start an untrue story, and it seems that the very winds pick it up and carry it along.

An amusing story is told of Prof. Rose, the prominent Southern Educator. Prof. Rose is a profound student of natural history, and while spending a vacation at Monteagle, Tenn., he indulged in his favorite pastime of collecting and studying rare specimens of flowers, insects, etc. In this way he became acquainted with the sage of the community, an old farmer who had a "liking for nature" himself. Thinking to surprise his learned friend, the farmer presented him one day with a curiosity in the form of a long, slender worm. Recognizing the specimen at a glance, Prof. Rose called off the long Latin name of the innocent worm. A heated argument ensued in which the farmer stoutly maintained that the animal in question was only a horse-hair turning into a snake. The learned naturalist brought all of the wisdom of the scientists to bear on his opponent, but to no avail. The farmer knew it, you could not fool him! The Professor who, by the way, is quite as genial as he is learned, was completely vanquished in the argument, or rather in the dispute, to the intense amusement of his onlooking friends.

Some years ago an unscrupulous competitor started the report that Coca-Cola contained dope. There was not a particle of truth in it, but the wind caught it up and wafted it on. Wishing to kill the report, the Coca-Cola Company has published the analysis made by chemists of the leading Colleges and Universities and of the State and City Boards of Health throughout America. In spite of the fact that every chemist who has ever analyzed it clearly states that it contains "no dope" of any kind, you can still hear occasionally the old false rumor. If you would like to know the truth about Coca-Cola, write for a free copy of "Truth about Coca-Cola." Address the Coca-Cola Company, Atlanta, Ga.

DON'T BE WITHOUT WATER.

There is no need of the property holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

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VOL. 57—No. 17.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2829.



LOUISIANA DELEGATES TO THE GENERAL CONFERENCE.

Top Row (left to right): Dr. W. L. Weber, Hon. H. H. White, Rev. Paul M. Brown. Center: The Rev. F. N. Parker, D.D. Bottom Row: Judge R. R. Reed and Rev. N. E. Joyner.

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DIRECTIONS.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

A TRIBUTE.

Lines in Memory of the Late Rev. W. W. Morse.

"I realize the gospel I have preached
Is real, and is no sham," he said; and then,
"What now I feel is more than ecstasy—
A near the heavenly bliss of souls redeemed;
As if when Death had fixed his awful clutch
Upon the earthly tenement of clay,
The Soul, envialed with the spark Divine,
Swung poised within the very verge of Heaven,
And with perception quickened by the dawn
Of perfect day, he looked and almost saw—
He harked and messages of sweetest peace
Were wafted from beyond the jasper walls
To call his spirit to the native land.
How fit this climax to a life so spent
In service to his Master, Lord and God.
By those who knew him best he was best loved,
Yet wakened chords responsive in the hearts
Of all the circle he did touch in life.
He well did sound, said those who heard him
preach,

The master of judgment, mercy and truth;
But in his last great fight and victory won,
By patience, and by cheerful, dauntless trust,
More potent preached for Jesus and the right,
Than e'er he did in eloquence and words.

ARTHUR L. WILLIAMS.

Tylertown, Miss.

A LITTLE JOURNEY.

By Rev. C. W. Carter, D.D.

Elbert Hubbard has written some very readable "Little Journeys" and thereby made himself quite a name among a certain sort of people. I do not propose, however, to enter the lists in competition with him. His clearness of style and "felicities of diction" I cannot attain unto, but I am not afraid to match any statement of truth and sincerity of motive with his or anybody's.

The occasion for this writing came about in this way. At our last Conference in December, Brother Nesom exacted a promise of me to come on Easter Sunday to preach and dedicate his new church at Vinton, La. After the work had been done he made me promise to "write up" the affair for publication in the Advocate. Hence these lines. I knew if there was no room in the Advocate for "my piece," I had left a large waste-basket in that office, and there was room in that for all I should send, and more. I felt certain that if it did not appear in the paper, that basket would save me the humiliation of receiving a type-written statement, "declined with thanks," and there was comfort in that prospect. I think readers of newspapers ought to be thankful that there is in every newspaper office a wide-mouth waste-basket, for if there is anything that works *pro bono publico*, it is that same basket. It is really a public benefactor, and when it is operated by a clear-headed editor, it saves the reading public an immense amount of time and worry. It generally makes writers mad to chuck their correspondence unceremoniously into the waste-basket, is it not wiser to offend a few than to outrage the feelings and tastes of the whole public? So, on my own theory, if this present communication never sees the light, I have the satisfaction of knowing that the readers of the Advocate will not have their tastes outraged nor their feelings "torn to tatters" by what I have written.

When a man gets on a train that is one hour and a half behind time and has to make connection with another train one hundred and twenty miles away, or spend twenty-four hours in a little village where there is no one he knows and no sight to see, he naturally becomes anxious and uneasy. My anxiety was somewhat relieved when my presiding elder got on and took a seat by me. We had hardly passed our greeting when a man approached and said to me: "I like your looks and want to talk to you," and then, turning to the presiding elder, said, "Will you

please give me your seat for a little while?" I was at once translated to a state of wonderment, and the first thing he said caused my imagination to unfold her wings and prepare for a flight through the mazes of "frenzied finance." He said: "I represent a large financial institution of Wall Street, and want to put out five hundred thousand dollars in this section of Louisiana." I asked myself, "What is there in my looks to cause this stranger to broach such a subject to me?" I was nonplussed. I saw that he had made a mistake in thinking of me as a man accustomed to dealing in large sums of money, and I felt that I must disabuse his mind of that idea. So I said to him, "I suppose you can put out your money anywhere in Louisiana, but you are talking to the wrong man to help you. I am not a moneyed man, but a Methodist preacher!" The suddenness with which he changed his face had an effect on me like to that which comes to you when the air-brakes are put on a swiftly moving car: you don't know whether you are going forward, or backward, or up, or down, or sideways, or crossways. What he said next increased my wonder. Said he: "It has been the ambition of my life to be a Methodist steward." Think of that, ye half-hearted stewards, groaning under the burdens of stewardship, which you think a "cruel cross!" Here was a man who looked at it as an honor to be earnestly coveted, and I had no reason to doubt his sincerity. He then launched out upon the great sea of Methodism and sailed hither and thither, and here and yonder, showing himself familiar with all her ports. He talked interestingly of McTyeire and Summers, of Winfield and Andrew Hunter, of Marvin and Galloway, and of many others of our great Church. I wondered why it was that this man had never attained the object of his life's ambition, and I found out. He was not a Methodist.

While he was talking in this interesting way, our train was clipping along and slowly gaining time, and I made the connection with my next train with several minutes to spare. After getting settled, I began to ponder this question, "Why was it that this man was thrown in my way to-day?" I believe there is a purpose in all the ways of Providence, and holding that belief, I concluded that my meeting this man was for the purpose of drawing my mind away from the contingency of failing to make connection with the other train, and thus save me from anxiety and useless worry.

My trip was planned so as to avoid night travel, and before the sun went down I arrived at my destination for that day and found two warm friends at the station, who received me with a welcome that made me feel anew that the best thing a man can have, next to the grace of Christ, is the friendship of sincere hearts. I spent the night and half the next day in the elegant home and enjoyed the Christian hospitality of a man and wife as loyal to Christ and his Church as any two people I know. What a desolate world this would be without Christian homes!

The next day's journey ended at the home of Brother Nesom in the little town of Sulphur. He had arranged for us to go on to Vinton the next afternoon, and so I had twenty-four hours with him and his family. I never receive a heartier welcome than at the homes of my brethren of the ministry. One of the first lessons they learn when they go to housekeeping is the Apostle's injunction: "Use hospitality one to another, without grudging." The hospitality of preachers to each other is one of those beautiful things which has come all the way down to us from apostolic times, and nobody yet has had the temerity to question its apostolic origin. The apostolic succession has been somewhat questioned by some hard-headed folks, but he would be an ingenious man who could find a break in the line of preachers' hospitality to one another anywhere from the present back to the time when Paul spent two weeks in Peter's home.

Brother Nesom's wise forethought had planned to give me the greatest sight and the biggest surprise of my life. So the next morning we rode about two miles north, where came in full view what is said to be the largest enterprise of its kind in the world. We were standing in the center of the Louisiana Sulphur Mine, with its huge furnaces and tall derricks and immense piles of sulphur covering the field of vision. The employees have been so strictly schooled that very little information in regard to the mine can be obtained from them. I learned from an outside source. The boring now reaches a depth of 900 feet. The steam from the great furnaces is pumped down into the sulphur to melt it, and then the melted sulphur is pumped to the surface and pours itself out into the open space prepared for its reception. The action of the atmosphere hardens it so that it has to be blasted into pieces before it can be transported. Special cars are made to transport it to market, and a special railroad, very appropriately called "The Brimstone Railway," delivers it to the railroads, and thus it finds its way to the markets of the world. No one on the outside knows how much sulphur is being taken out of this mine. I stood by one pile, which measured 320 feet long, 112 feet wide, and 80 feet high, and saw in different parts of the field five other piles, which looked to be as large, and the melted sulphur pouring out of the pipes in various places. I did not attempt to compute the number of dollars represented on that field. At one time our General Board of Missions had a clear title to one-twentieth of the product of that

mine, and when I heard that in some way the Board had been eliminated from its ownership it made me real heart-sick. But I have come to the conclusion that the elimination of our Board was a providential interference. A missionary society with the proceeds of one-twentieth of that mine would be the ruin of the Church. Rich endowments are good for schools, and they are the only things that can make independent newspapers, but an endowed church or missionary society would not only be a failure, but most positive evil. This sulphur mine is not the only big thing in Louisiana.

There is the Avery Salt Mine, one of the largest mines of pure rock salt to be found anywhere. There are the Jennings Oil Fields, still pouring out oil in paying quantities, and the Winfield Marble quarries. As for timber, the Louisiana exhibit at the great fair in St. Louis took the first premium. Lastly, in 1915, we are going to have in New Orleans a Panama Exposition, which will eclipse anything of the kind the world ever saw. And yet there are people to the east of us who regard Louisiana as a series of mudholes, where alligators and snakes and turtles and mosquitoes and malaria and swamp fevers reign supreme. There are some people whose ignorance is too crass to write about!

Brother Nesom and I went on in the afternoon to Vinton and spent the night with Brother Davis and wife, staunch Methodists of the Mississippi brand who came years ago from Wilkinson County. Easter day dawned bright and beautiful. All nature seemed responsive to the great fact of which the day was a commemoration, for there was abundant and joyous new life making itself felt in every direction. At the appointed hour, a large audience assembled in a new, well-appointed and handsomely decorated church. The music was of a high order of merit, and the people listened forty-five minutes to the old, yet ever new, evangel. After the sermon, the president of the Board of Trustees presented the house free of debt, and it was solemnly set apart for the worship of God. I was glad to be in that service, for when I was presiding elder in that region our people had no house in which to worship. Thus it is that the church goes on making history that is the everlasting puzzle of her enemies. On their theory, this history ought to have stopped long ago. In fact, it ought never to have started. They have proved that the virgin-birth of Jesus was a myth—that his miracles were the works of an expert in legerdemain—that his resurrection was a freak-thought of a frenzied imagination, and therefore the history has no right to be. But it is, and "there's the rub." With the supernatural facts in the life of Jesus cut out, the history the Church has made, and is daily making, is unaccountable. Its meaning is more mysterious than the meaning of the Sphinx on the plains of Egypt. With those facts left in, the meaning of church history is not only easily read, but the projection of those facts into the realm of human thought and action necessitated that history.

Brother Nesom and I returned to Sulphur that afternoon to hold an Easter service in the evening. That service was a genuine surprise. Only once before have I seen a house so packed with people; and the preacher said one-third of those who came could not get in. The music, vocal and instrumental, was superb. I really believe that the prospect of hearing that music was the charm that drew that crowd. Still the people listened patiently for three-quarters of an hour while I spoke on Acts 4:33.

Thus ended this very pleasant journey. I met and held converse with several of our young preachers. It made me glad to meet them, for I like young preachers. I was once a young preacher myself, and I have never forgotten that fact. I know something of their difficulties and discouragements—something of their labors and successes—something of their hopes and fears. I rejoice in the fact that we old men in the ministry have no need to be disquieted that we are soon to leave the Ark of God in the hands of the young preachers of the Louisiana Conference. "They are the messengers of the churches and the glory of Christ."

Natchitoches, La.

TOM WATSON IN ERUPTION.

By Rev. W. W. Pinson, D.D., One of the Missionary Secretaries of the M. E. Church, South.

In the March number of Tom Watson's Magazine, the editor devotes fourteen pages to his favorite theme, foreign missions. The title indicates a fine sense of humor. It is ironically called "Some Additional Facts About Foreign Missions." Some of us have been amused at Mr. Watson's antics. But we have been so busy trying to keep up with the onrush of missionary progress and co-operating with the serious men who are trying to lift the world up, that we have had no time to give to a man who is doing his futile best to hinder, like one trying to prevent the world from growing beautiful by shouting inuendoes at oncoming spring. But even the act of being ridiculous can be overdone. Coarse abuse of good men and base insinuations against noble women, and fiction set forth as fact, even though decked out with cap and bells, become intolerable. No one can object to honest criticism.

Every cause needs it as a correction of human error. None is too sacred to welcome and profit by it. The cause of missions is in human hands, and men will blunder. No honest man will object to having his blunders pointed out. But criticism is one thing and abuse and slander are quite another.

Tom Watson is a brilliant writer and lecturer—no doubt of that. He is one of the sort that "bear" starchy stuff about his wings to pollen thee and sting thee fertile. Unfortunately he is dazzled by his own brilliance and confused by his own starchy stuff, which is sometimes only mist. He loves the "garish light," but his chief delight is in his sting. He sits up nights to keep it keen and wakes early in search for victims. He is like death in that he loves a shining mark; it shows off his wings and works his sting to advantage.

Even a bull can make a quick reputation in a china shop. Destruction is a short route to notoriety. A fool with a torch and no conscience can blacken and destroy the laborious achievements of a thousand years of toil.

The man who does things takes risks, makes mistakes, but pushes on seeking the one narrow, right way. The man who would hinder or destroy needs only recklessness, brass and the heart of a vandal. The genius of a Burbank may require years to produce an ideal flower, then the single blunder of an open gate and the snout of a pig can destroy what genius and earth and sky have combined to achieve. In vain we ask, why did God make pigs? and if he must do it, why did he give them snouts? Unless it be for the use that David Harum says fleas are to a dog: they make him forget that he is a dog. The pigs make us remember we are human and that we must be careful to watch the pigs.

History shows us the two classes, viz.: those who build, and those who tear down. Those who build have been bated, betrayed, tortured, crucified, have had to use the trowel in one hand and the sword in the other. Yet the builders win, and the world grows beautiful, because deep hid in human hearts always there is the beauty of high and holy ideals, seeking to express itself amid the ugliness of a dull unseeing world, and refusing to yield to knout or cross or fagot.

"Right forever on the scaffold, wrong forever on the throne!"

Yet that scaffold sways the future, for within the dim unknown
Standeth God, amid the shadows, keeping watch
above his own."

It is worthy of note that while Tom Watson has been amusing himself criticising missions, the cause has been going forward with leaps and bounds. If he continues to be as successful in slowing up the movement as he has been up to date, he will soon have to hire an army of critics in order to keep the whole line of the procession in view. He shows signs of working overtime already, and hasn't yet seen a mission field, been on a mission board, nor even found time to engage in a public debate with one who has studied the subject first hand.

He is concerned that "Go-Forward," the clamorous little screamer, costs the M. E. Church, South, twenty-three hundred (\$2,300) dollars a year, and that it "wants to see the American contributions to foreign missions speedily advance to the \$80,000,000 mark." Well, if it costs the people called Methodists \$2,300 to publish a paper to advocate the cause of missions, because they give it to subscribers cheaper than it can be printed, what must it cost the dear people to have the privilege of listening to the howling Dervish of the Jeffersonian wail of his pessimism? Is the war on missions so dear to Mr. Watson's heart that he is willing to publish his magazine at less than cost? We have a lurking suspicion that his fight for the dear, misguided people will end when there is a deficit of \$2,300 annually. But when did Go-Forward advocate the giving of \$80,000,000 annually by Americans for foreign missions? Perhaps the Wizard of the Wireless will point out this "fact" for us. No one connected with Go-Forward either desires or expects Americans to give \$80,000,000 a year for foreign missions any more than we expect Hon. Tom Watson to state facts correctly. Forty millions is as far as we have dared go; but when Mr. Watson only exaggerates his facts a hundred per cent, we feel hopeful that his conscience is getting in working order.

Mr. Watson is greatly concerned over the mercenary conversions to Christianity. He claims to believe that they are all of that sort in the Orient. We should like to give him "some more facts" to digest and interpret.

During the Boxer uprising, 10,000 Christian Chinese suffered martyrdom for their faith. Men and women suffered their tongues cut out rather than use those tongues to deny Jesus Christ. They suffered their hands cut off rather than use them to hold a stick of burning incense before their idol. They suffered inexpressible tortures, and went to death unflinchingly when a single word would have saved them.

There is a Chinese surgeon in Soochow, China, who was educated in one of our much-maligned mission schools, and who is practicing in one of our awfully wicked mission hospitals. He is said to get the munificent salary of \$50 a month, Mexican money.

Some time since he was offered \$500 a month by the government to teach one of their schools. He did not even consider it. He preferred to be where he could preach to the souls of his people while healing their bodies.

Mr. T. H. Yun, that princely Korean, now in this country, surrendered the emoluments of office and refused a portfolio to teach in a Methodist mission school, and actually insisted on doing it without salary. This, too, when he is the best loved and most honored Korean alive.

These facts could be multiplied. Does it stand to reason that men who cannot be bought away from Christian service by money, office, nor by life itself, can be bought away from heathenism by a bit of rice?

What interesting reading the following would be: "The Hon. Thomas E. Watson, who several times ran for office before his conversion, has become so concerned for the children of the poor who are being neglected by the hypocritical scoundrels for foreign missions, that he has just refused a portfolio in the cabinet of President Taft in order to devote himself to Christian work in the slums of this city. He has also declined an offer of \$200 an evening for a series of lectures that he may give his time to assisting the Salvation Army in their street meetings."—Atlanta Constitution.

We would rejoice over such a consummation "more than over ninety and nine just persons who need no repentance." While we are not the possessor of a calf, fat or lean, we should feel like slaughtering every Buff Orpington on the hill, and while dancing is not in our line, being a Methodist, we should, like Weclum McClure, in Bonnie Briar Bush, cut a Highland fling or two, out of sheer delight.

But, alas! Mr. Watson shows such familiarity with the prices at which even Americans and Europeans have been persuaded to change creeds, that we are alarmed lest he himself should follow the example of so many others and be tempted from the straight and narrow way, or that his opinions might be warped by mercenary considerations. May the angels and ministers of grace defend us from such a calamity. If this stronghold of our faith in humanity should give way, if this signal fire of our optimism should die out, there would then be nothing left us but black pessimism and despair.

Here is a sample of his facts: "Missionaries who have spent their lives in China have given up in despair, admitting their inability to comprehend the Oriental mind and character. Griffith John, Hudson Taylor, Moule and many others have admitted that the whole thing is a failure—the Orientals professing Christianity for what they can get out of it." The only truth in this is in the spelling and punctuation. As to the rest, we might quote Mr. Watson's own language concerning a missionary statement: "In my time I have done much reading, and come across some colossal lies; but never have I seen in print a bigger lie than that," self-respect forbids me to use such language. I will say, however, that any one wishing to perform the Munchausen act in an artistic manner will find an excellent model in this modern Don Quixote of the ink bottle.

We should think the father of that numerous family of whom Ananias was a conspicuous member would tremble as he looks over the proof sheets of Tom Watson's Magazine when it is exploiting facts about foreign missions, lest its exaggerations of the household characteristic should make the rest of the family tree look as tame as a Christmas tree in a mission Sunday school, and ordinary commercial and political mendacity to be "stale, flat and unprofitable."

Griffith John has spent more than fifty years in China. There has been no more optimistic and enthusiastic missionary than he. On his first visit home, they offered him inducements to stay. This was his reply:

"So far as personal comforts are concerned, I could have more here than in China. It would be the easiest thing in the world to find among my own people a most comfortable home and a very useful sphere of labor. But to tell you candidly, I should feel that I was descending from a much higher platform. Even the position of a Spurgeon is inferior to ours."

At his jubilee in 1905, after fifty years' experience, this is what he said: "A missionary life is the greatest of all possible lives. If a messenger from God should come and tell me my life was to be spared for another fifty years, China should have them all. I am an optimist because of what I see—the changes that have taken place these fifty years. Sorrow, Loss! I have known the bitterest—wife—children—I have gone through it all. Disappointments—dangers—many! But I am an optimist still in spite of it all."

Does that look like giving up in despair? This was the man whom the London Times honored by sending a representative two or three times a year to interview him. The Wizard of the Wireless does not need to go to that trouble. He can, by absent treatment, find out from Dr. John things the doctor himself was not even aware he had ever thought of.

Hudson Taylor opened the China Inland Mission in 1866, on lines similar to those Mr. Watson pretends to advocate. He was backed up by no board

or church, but plunged into the heart of China looking to God for support, and did a monumental work. He ceased the work only with his life, laying down both in 1905. He left the mission with about 800 missionaries, 1,000 native workers and 11,537 converts. The figures are now much larger, 2,541 members being added the year of Dr. Taylor's death. Does that look like failure? Unless Mr. Watson has a private wire on the departed, we are justified in supposing Dr. Hudson Taylor is still of the same mind as he was at his death.

Let Mr. Watson quote a line from any of these men, or cite an act to justify his wholesale contradiction of their lives, labors and words, or let him apologize for his attempt to deceive the public.

This is a type of canards that sometimes get themselves voiced in disreputable yellow journals, but reputable journals do not give them endorsement, much less originate them.

Not content with calling men of the Laymen's Missionary Movement "pharisees, hypocrites, unnatural egotists," because they sat down to a banquet, instead of supping on a nickel's worth of peanuts and a glass of water, as Mr. Watson would do if he were to take an interest in foreign missions, this degenerate of Southern chivalry becomes the purveyor of the foulest slander on as noble women as God ever made. He quotes an American Chinaman, Charlie Goon, as saying: "It is very foolish to send white men and pretty American girls to China. * * * Ah, yes; men like the pretty American girls. If you send only men you would soon see a great change."

Commenting, Mr. Watson says: "Read that statement again and consider it well. Then remember that Dr. Bach (?) declared that there were Elsie Siegel cases in the China field," etc.

To continue to hold up poor Elsie Siegel as a type of Christian missionary is about as logical as to say Joan of Arc never edited a magazine, therefore Tom Watson wrote the Declaration of Independence. It shows either monumental ignorance or a lack of veracity that is abnormal, since she was not a missionary and her unfortunate and sad case has nothing to do with missions one way or another, except to emphasize the need of them. An ordinary sense of decency would suggest that her name be left to charitable oblivion, and its use in this way is nothing short of brutal coarseness. But that is not the worst of it. Here is a Southern man, a Georgian, indulging in a vile and slanderous insinuation against the whole heroic band of missionary women. Such an utterance issuing from a Zenana in Persia or the harem of a Hottentot chief could be tolerated, but when it emanates from an American, a son of the South, it wears indignation and fatigues contempt. There are Southern women, Georgia women, who have won their place among the immortals by a self-sacrificing ministry in mission lands. Are they to be branded with a loathsome suspicion?

Such an insinuation would be unworthy of a div in the tenderloin section, and even there some remains of chivalry would flame up to resent it. Mr. Watson owes it to every Christian woman in America, and certainly to that whole Christian band of missionary women, from Ann Hasselting Judson and Isabella Thoburn to Laura Haygood, June Nicholson and Ruby Kendrick, to cite specific cases. Let him give some instances, one instance, if he knows such, of the unmentionable infamy at which he more than hints. Then let him apologize to the rest, like any decent gentleman should do.

Mr. Watson can believe all Chinese Christians are liars and hypocrites. He can brand men like George Sherwood Eddy as a liar, a man who is giving his fortune and his splendid manhood to India's evangelization for the very joy of it. He can charge mission boards with deception, and the laymen with hypocrisy, but when Dr. Bach, "who quit in despair," and Charlie Goon, a heathen Chinese, combine to slander American womanhood, their untested words are "confirmations strong as proofs of holy writ." A quitter and a heathen are his choice witnesses to bring him "some more facts."

He does quote Dr. C. F. Reid as an advocate of the crying need of San Francisco. Oh, if he had only known that Reid was a foreign missionary to both China and Korea, that he was engaged in going about with those "crazy," "hypocritical" laymen and helping their pernicious movement, whose slogan, being interpreted by the Wizard of the Wireless, is "The World for the Trusts," would he have quoted such a witness? Now, we suggest that, having introduced Mr. Reid as a witness, he be asked to furnish "some additional facts on foreign missions," at the risk of a case of "abdominal trouble," "walking the floor" or even "skirt-dancing," for Mr. Watson—to adopt his own Addisonian verbiage.

As a rule the advocate of foreign missions is the one who stands for the home land. Will Mr. Watson kindly give us the name of one man who opposes foreign missions who is doing anything worth while for those at home over whose wretchedness the howling Dervish of the Jeffersonian sheds so much ink? Let us have a few facts on that line. Until these facts are furnished in sufficient quantity, we prefer the company of the people who are doing things big enough for Tom Watson's rhetoric, good enough and great enough to invite his bitterest opposition, and strong enough to move right on in spite of it.—From the Nashville Tennessean.

Secular News and Comment

The twenty-fifth annual session of the State Teachers' Association of Mississippi will convene in Meridian on April 28. An admirable program has been arranged, and a large attendance is expected. These yearly gatherings have done much to promote the cause of education.

At an art sale in New York City, on April 13, a sword alleged to have belonged to Oliver Cromwell sold for \$1,550, the purchaser being Mr. E. H. Litchfield, of Brooklyn. It is dated 1650 and bears the motto, "For the Commonwealth of England." It is stated that it was formerly in a Warwickshire Museum in Great Britain.

A plan has been formulated by the Press Club of Dallas, Texas, for acquiring in that State a farm and ranch where newspaper men in poor health, or who are infirm from age, may find rest and recreation. The newspaper organizations of the United States have been invited to co-operate in purchasing 20,000 acres of land for this purpose, thus making the enterprise national in character. It is proposed to make the property self-sustaining.

The expanding section of the Union is now the South. Neither ravaging pests, nor discriminating legislation seem able to retard her mighty march of progress. It was given out at Washington on the 19th inst., that in the month of March forty-three new banks were capitalized in ten Southern States at \$2,257,000, and that existing banks added to their capital \$650,000, thus showing within thirty days a gain in banking capital of nearly \$3,000,000. And yet the voice of the "calamity howler" is heard in the land.

It is said that the French War Department owns an automobile which may be run either on land or water. Its speed on terra firma is reported to be thirty miles an hour, and on the water about ten miles an hour. The motor which operates it has fourteen horse-power, and the machine is made to carry four persons and can quickly be arranged for running on the sea. With such amphibious vehicles, and the navigation of the air now an assured certainty, naval warfare may be revolutionized within the next few years.

"Preserving the fragments" is now an art practiced by nearly all of the great industries of America. Some one has said that the packers turn everything about the hog to account except the squeal. In like manner, the rice growers of the South are learning to make use of everything. The husks are shipped to Germany to stuff dolls with; the fine particles ground off the grains are made into a valuable polish; the bran is fed to stock, and there is talk of making paper of the straw. It is the habit of saving that enriches and brings prosperity to a people.

Mr. W. J. Bryan returned from his trip to the Southern Hemisphere much impressed with the future of South America. He thinks that within fifty years its population will be increased from 25,000,000 to 50,000,000, and that it will relieve Europe largely of its surplus of people for the next century, as the United States has done for the last century. He speaks of Porto Rico as a beautiful island, staggering under heavy burdens, which the Government at Washington ought to help to carry. It furnishes, in his judgment, a gateway to the countries to the south, with which in the future we should have a vast amount of commerce.

The State Farm Land Congress assembled at Alexandria, La., last week, beginning on Wednesday, the 20th, being the first ever held in the history of the commonwealth. The opening invocation was by Rev. H. R. Singleton, pastor of the Methodist Church of that city; after which addresses were made by the Mayor, Governor, and a number of industrial experts. The weather was all that could be desired, the exhibits were highly creditable, and the attendance was gratifying. It is doubtful if any other Southern State, except perhaps Texas, can compare with Louisiana in the variety of her products. The scheme to have a World's Panama Exposition in New Orleans in 1915 was enthusiastically endorsed.

Secretary Wilson of the Department of Agriculture will as soon as possible have constructed a barbed wire fence along the boundary line between the United States and Mexico, his object being to prevent the Mexican cattle from infecting those of Texas with ticks and the fever which follows when they fasten themselves upon stock. These insects place Southern raised cattle under a ban which greatly lessens their value. When shipped to Northern markets they are not allowed to go in pens with other cattle, and are in demand only for beef, which largely limits the opportunity to sell them at the best prices. The Federal Government is doing valu-

able service in nearly all of the Southern States by trying to exterminate these pests.

While in Chicago a few days since, Lord Kitchener, of the British Army, highly commended the United States for undertaking the construction of the Panama Canal, which he thinks will not only promote our commercial expansion, but also make for the preservation of the world's peace. It is customary for Mr. Roosevelt's admirers to claim for him the chief credit for that notable enterprise, but it does not properly belong to him. The man who did more than any other to make possible that great project was Senator John T. Morgan, of Alabama, who fought for it when others faltered and whose eloquence and learning finally bore down all opposition. And when the work is completed and the two oceans are brought together, the South should see that a statue of her patriotic and far-seeing son is placed at some point along the channel where the ships of the nations can see it as they pass by. He richly earned the distinction which would thus be accorded him.

Samuel Langhorne Clemens (Mark Twain), whose serious illness was noted in our issue of last week, died at his home at Redding, Conn., of angina pectoris on April 21. He was born in Florida, Mo., Nov. 30, 1835, and his boyhood was passed at Hannibal in that State. When he was twelve years old his father died, and his school days ended. He worked in a printing office for a time, and then became a pilot on the Mississippi River. Out of his experience on the Father of Waters was born his pseudonym, "Mark Twain," which is a lineman's cry to the pilot when a boat gets in shallow water. When the outbreak of the Civil War stopped river traffic, he enlisted in the Confederate Army, but rendered scarcely any service. Wandering out into the Far West, he tried his hand at silver mining, journalism, lecturing and other things. The publication which first brought him distinction was "Innocents Abroad," of which 85,000 copies were sold in sixteen months. Mr. Clemens easily ranks as America's foremost humorist; but he was more than that. He was a quaint philosopher, and a writer of extraordinary dramatic power. He hated shams, and delighted to expose them. His fame is world-wide, and the entertaining products of his pen will probably be read until the end of time. It was a strange providence that he who brought so much joy and sunshine into other hearts and homes, should have had so much sorrow and sadness in his own eventide. Such things are inexplicable in the present life; but doubtless all will be made clear in the fuller light of eternity.

NEW ORLEANS NOTES.

(Reported for the Advocate.)

Rev. J. P. Haney, of Ponchatoula, La., is in the city for treatment by the physicians. He is now at the Pickwick Flats at 1016 Canal street, and he would appreciate having the brethren call on him.

Rev. L. A. Sims, the pastor of Epworth Church, attended the annual meeting of the Board of Church Extension in Louisville last week. He is asking for help in erecting a handsome \$10,000 church on the corner of Scott and Banks streets (the site of the present building). Before returning to his charge he will spend a few days with his parents at Birmingham, Ala. In a pastorate of three years he has been out of his pulpit only two Sundays (and then from necessity). This is a fine record.

Rev. Albert S. Lutz, is assisting the Rev. W. D. Kleinschmidt, of Zachary, La., in a revival meeting this week. Lutz and Kleinschmidt are two worthy representatives of New Orleans Methodism. They come from fine German stock and are tireless workers and strong preachers of the Word.

After spending several weeks visiting relatives at Nevada, Mo., Miss Lottie Keithly, the efficient house-mother of St. Mark's Hall, is back at her accustomed duties in that growing institution. We are glad to note that Miss Alberta Keithly, the foster-mother of Miss Lottie, is regaining her health.

It affords us special pleasure to announce that the Woman's Home Mission Board did not remove any of our deaconesses from our city at its recent meeting held in Nashville. Miss Margaret Ragland is still head-resident deaconess, and Miss Daisy Duncan trained-nurse deaconess at St. Mark's Hall; Miss Myrtle Long is pastor's assistant at Rayne Memorial, and Miss Mary Frankland is assistant of Dr. W. W. Butterworth, who holds the Chair of Pediatrics in Tulane University. The special duty of Miss Frankland is to compile and tabulate statistics on "Infant Diseases." Of course, the Board did not disturb the relation of our efficient and consecrated city missionary, Miss Lily Meekin. We have never known a more active and useful worker in the Master's vineyard than this good woman. Her presence doeth good like a medicine. Another worker will be added to the force at St. Mark's Hall. Miss Roberta Baker will have charge of the department of domestic science. She has taught in this department of work in the Wesley House at Louisville for the past three years.

Rev. Leon I. McCain is now at the residence of Mr.

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J. A. Petty, 1128 Amelia street. It will be remembered that on account of failing health he was forced to resign his charge at Covington, La. Let prayer be made for the recovery of Brother McCain. He has held pastorates at Patterson, La.; Purvis, N. M., and at Covington, La., where he is greatly beloved for his zeal for the Master's cause and for his good works. Brother McCain would be glad to see the brethren at any time they can call on him.

Mr. J. G. Cronbach, the Sunday school superintendent of the Second Methodist Church, was surprised on last Sunday and presented with a handsome loving cup. The cup was from the pastor and the Sunday school teachers, and it was given as an appreciation of Mr. Cronbach's splendid work in building up the Sunday school and as a token of the high esteem they hold for him. There is no better organized and graded school in the city than that of Second Church.

Dr. S. Halsey Werlein, of First Church, assisted in the dedicatory services of the home of the King's Daughters at Rest Awhile on last Saturday, and preached the consecration sermon on last Sunday at 4:30 p. m. He used for his theme one of the beautiful mottoes of the Daughters: "Jesus Christ came not to be ministered unto, but to minister." His sermon was replete with common sense, sound logic and profound spiritual thought.

Dr. John A. Rice, the brilliant and versatile pastor of Rayne Memorial Church, is preaching a series of sermons on "Jesus Christ and the Modern Man." He has achieved notable success in delivering his sermons in well-planned and carefully prepared series on some great theme. Last fall his course of sermons on "Epoch-making Characters of the Old Testament" attracted wide attention and vitalized the Old Testament Scriptures to many, even outside his own congregation. Before Easter he delivered a series on "Jesus Christ, as Matthew Saw Him," which was based on a careful, scientific analysis of the gospel according to Matthew. Dr. Rice is one of our ripest scholars and greatest preachers.

The revival meeting at Parker Memorial is growing in interest and in numbers. Rev. W. W. Drake, of Lake Charles, La., is doing the preaching, and Brother I. N. Nelhergal has been leading the singing. May many souls be brought unto the Lord by this revival meeting!

NEW ORLEANS PREACHERS' MEETING.

Present: Rice, Townsley, Holmes, Joyner, Harrel, Atkinson, Sutton, Werlein, Carley.
Absent: Parker, Lutz, Sims, Whitehead, Meek.
W. W. Drake, visitor.
Dr. Rice presided.

On motion reports of the pastors were dispensed with.

Brother Atkinson reported that his meeting was saying men. Best meeting in seven years. Brother Drake's sermons soul-searching and powerful; speaks to street car men at the car barn every day at 10:30 a. m. Cottage prayer meetings being held; more than fifteen applications for church membership.

Brother Holmes reported Brother J. P. Haney in the city for medical treatment and Brother Leon I. McCain improving.

The Board of Church Extension granted a loan of \$2,000 for Parker Memorial Church.

Brother Drake reported that none of his people in Lake Charles suffered loss in the recent fire.

Benediction by Dr. Werlein.
A. INMAN TOWNSLEY,
Secretary, pro tem.

Church News

The Mission Boards of the Methodist Episcopal Church are said to be considerably hampered by debt.

Bishop John H. Vincent is publishing an autobiography in the Northwestern Christian Advocate. It needs not to be said that it is good reading.

Dr. H. M. DuBose, the accomplished editor of the Epworth Era, will preach the commencement sermon at the Southwestern University, Georgetown, Tex., June 12.

The New Orleans alumni of Vanderbilt University met at the office of Mr. E. T. Merrick in the Commercial Bank Building, in this city, a few days since, and effected an organization looking to the promotion of the future welfare of the institution whose imprimatur they bear. The following officers were elected: Mr. E. T. Merrick, president; Mr. R. H. Marr, vice-president, and Mr. James P. Cordill, secretary-treasurer. Resolutions were adopted endorsing the present policies of those in charge of the University.

The Methodists of the United States and Canada have erected a monument to Barbara Heck at the place of her burial on the Canadian side of the St. Lawrence River. It was this noble woman who stirred Philip Embury up to preach the first Methodist sermon ever delivered in New York, and to start the work which led to the erection of the famous John Street Church. Her resting-place well deserves to be marked in a manner which will make it impossible to be lost sight of. We honor ourselves in paying merited tribute to the heroes and heroines of the past.

Methodism is making headway in Cuba. Our gain in membership last year was 259, and we now have there, 3,302 members. The enrollment in our day schools for the past year was 628, and in our Sunday schools, 2,202. Bishop Candler is pleading earnestly for the establishment of a great church school at Havana, which he thinks would appreciably influence the whole island. A desirable lot has already been secured and \$15,000 offered for the erection of a building on the condition that the Church will raise \$15,000. Surely this money will be forthcoming at no distant day.

While the battleship Wisconsin was spending a Sabbath at New Orleans on the occasion of the recent Shriners' Convention in this city, Dr. J. C. Barr, of the Lafayette Presbyterian Church, delivered at 11 o'clock a spiritual and impressive sermon. The secular papers reported that this was the first time that religious services had been conducted on board this man-of-war within twelve months. If this be true, Uncle Sam needs to be pushed up to do more toward the moral welfare of the men in our navy. The efficiency of the service, if nothing else, demands that this be done.

The General Board of Church Extension met in Louisville, K. Y., last week, and transacted the usual business which comes annually before that body. All of the Bishops were reported present except Bishop Fitzgerald, who is on the superannuate list. We are pleased to note that in the distribution of funds, the Board dealt generously with the churches in our territory. A donation of \$2,000 was made to Epworth Church in this city, and Parker Memorial received a loan of \$2,000. Both of these congregations fully deserved the assistance accorded. No department of our Church work is contributing more to the upbuilding of Southern Methodism than that of Church Extension.

The New Orleans Presbytery has gone on record as favoring the elimination from the Presbyterian Confession of Faith of the word, "elect," as it relates to the salvation of infants. As amended, they would have that section read: "Infants dying in infancy, and all other elect persons who are incapable of being outwardly called by the ministry of the Word, are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth." Of course, this action will amount to little unless it should also carry before the General Assembly of the Church. But it shows the trend of thought among our Calvinist friends. We entertain no doubt that the objectionable word will in the course of years be stricken out.

We are indebted to Mr. J. L. Kirby, the very diligent and efficient assistant of Dr. Gross Alexander, for advance sheets of the Conference statistics for the year 1909. They show a total membership of 1,822,402, a net increase during the year of 64,051, or a little more than 3 per cent. Our Western Coast Conferences have decreased in membership during the year except the Los Angeles Conference. It reports a gain of 505, which is more than enough to put the balance on the right side of the ledger for the Pacific Coast. Other Conferences that report a

not decrease are the Kentucky, Western Virginia, and the Southwest Missouri. In the matter of ministerial support, contributions for missions, and all the values that are measured by money, the reports show a healthy growth.—Nashville Christian Advocate.

Dr. J. M. Buckley, editor of the New York Christian Advocate, has issued the following ringing challenge to the Roman Catholics who have been persistently accusing the Methodists of attempting to carry forward their work in Italy by unworthy methods: "We do not believe that Archbishop Ireland can prove that the general plan and process of the Methodists in preaching to the Italians and forming societies throughout Italy is worthy of denunciation. If Roman Catholic priests denounce Protestantism in a fierce manner; if they issue tracts and papers which caricature the Methodists or the Baptists, they will provoke without doubt resentment and counter-attacks. The Methodists have a right, under the laws of the Kingdom of Italy, to undertake to prove their position, a right as sacred as is possessed by the Roman Catholic Church. If the Roman Catholic Church, anywhere where Methodist missions are found, whether in the Republics of South America, or in Mexico, or in France where we have lately established a mission, wish to bring on a comparison between the morals and methods of the Roman Catholic Church and the Methodist Episcopal Church, they may do so, but they must be prepared for exposures of a kind and extent and a certainty which will make them wish they had never challenged the comparison; in fact, in the end it will be not a comparison but a contrast!"

AT MONTROSE AGAIN.

At the urgent request of the presiding elder of the Newton District and other brethren in the ministry, together with the Board of Trustees, I have decided to return to Montrose and take charge of our Training School there. It is a very unexpected turn in matters which contribute towards my going back. If I did not regard it as the voice of God and the Church I could not give it a moment's consideration. Brethren, if you put any obstacles in my way I shall not regard them as personal, but I shall feel that you are blocking up God's way. I shall expect you to open the way for me to come into your charge and present your school to your people. I believe you will do it. WALDO W. MOORE.

FROM PORT GIBSON FEMALE COLLEGE.

There has been a rumor that I was going to leave the Port Gibson Female College at the close of the present session. I paid very little attention to this rumor until recently, when I heard statements connected therewith which might result in detriment to the school. These statements were that the attendance in the boarding department had run down to as low as forty, and that this, in connection with the high cost of living, would even make it necessary that the school be closed altogether after the present session.

There is no foundation, whatever, for these statements, as the boarding attendance is as good as it ever has been, notwithstanding the depressed financial condition of the country. The present session has been the most satisfactory one during the five years of my administration here. Our students have been orderly, and the health of the crowd has been exceptional; indeed, there has not been a very serious case of illness in the school during the five years.

Two months ago I was considering a flattering proposition that had come to me looking to taking charge of another college, but that was dropped over a month ago, and we are making our preparations to open the seventy-first session here on September 14, 1910.

The buildings are in good repair, and three painters are now at work upon some of the walls in order to make things look brighter and prettier for our coming Commencement, May 13-16.

H. G. HAWKINS.

Port Gibson, Miss., April 23, 1910.

GRENADE COLLEGE.

After eight years of arduous labor, unremitting toil and great success as president of Grenada College, Mr. W. L. Clifton has resigned, to the keen regret of the trustees.

He took charge eight years ago of a school thoroughly disorganized, completely demoralized, rapidly disintegrating, housed in one building, scantily furnished, poorly equipped. He leaves two buildings well furnished, and the school with good equipment and a reputation for high and thorough work not surpassed in our section.

The trustees and the Methodist people may claim credit for the new building; all else is the work of Mr. Clifton, who has served a whole year without salary so that other interests might be paid in full. His term will close without a dollar of floating debt to any one.

Mr. Clifton excels in teaching capacity, business

qualifications and administrative ability. The trustees would have retained him indefinitely if they could have done so.

In all his work, Mrs. Clifton has been a help-meet, indeed, to her husband. Her place in the school will be difficult to fill.

His successor, Rev. Jno. R. Countiss, is too well and too favorably known to need any word of introduction or commendation. The mere fact of his election shows the estimate of the trustees.

We had a multitude of splendid applicants from some half-dozen States, extending from North Carolina to Iowa, by way of Georgia, clear through Oklahoma. The vote for Brother Countiss was unanimous. The Board has done few things with such hearty unanimity.

I want now to organize a club of one hundred preachers who will guarantee to send one boarding pupil each to Grenada College next session. With one hundred such pupils we will at the 1911 commencement make a report that will "astonish the natives," and surprise the "oldest inhabitant."

Who will be the first to join? Notify me on a post-card, brother.

J. R. BINGHAM.

President Board Trustees.

P. S.—I've concluded to be first myself. I hereby guarantee to send one pupil to Grenada College next session. Who will be second?

J. R. BINGHAM.

ATTENTION LEAGUERS!

To the Epworth Leagues of the Mississippi Conference:

Our next Annual Conference will be held in the city of Natchez, beginning Thursday night, June 16th, and continuing through Sunday. Party rates will apply on the railroads, that is where ten or more are in the same party you will get the fare for 2 cents per mile. If your town does not have ten or more delegates, go in with the delegates from some other point and buy your ticket to that point and thence to Natchez. All delegates who expect to pass through Meridian with less than the required number will buy their ticket to Meridian and join the party there. We are expecting a fine meeting. Dr. DuBose will be with us. Pastors will please make the announcement to their congregation even if they have no League, as we would like for every charge to be represented—one delegate for every ten members or fraction. Where there is no League send one or more to represent your church and they will be seated as delegates. Send names to Miss Ethel Shaw, Natchez, Miss. Program will be announced later.

Yours fraternally, F. L. WALTON, M. D., President Mississippi Conference Epworth Leagues, Meridian, Miss.

LOCAL PREACHERS' ASSOCIATION.

Dear Brother Meek: We have in this Oxford District a Local Preachers' Association. Some of us have for a number of years felt the need of just such an organization, and we hope to prove the wisdom of thus uniting local preachers that we may be more useful to the Church in every way possible. Our next meeting will be during the District Conference at Abbeville, in May. We hope every local preacher and exhorter in the district will be present. Brethren, come praying that God may give us a great District Conference. D. M. GEAN.

Oxford, Miss.

W. H. M. S.

LOUISIANA STATE MEETING.

All names of delegates to the State meeting to be held in New Orleans May 5 to 8 must be in the hands of the committee on entertainment by May 1. A rate of fare of one and one-half on the certificate plan has been authorized for this meeting. Tickets to be on sale May 3, 4, 5 inclusive, limited to return, leaving New Orleans up to and including May 10th, 1910. Delegates will please be sure to get certificates when purchasing tickets, otherwise they cannot have the advantage of the reduced rate.

MRS. L. S. CLARKE, Chairman.

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NO NEED FOR ALARM.

I think some of the brethren are unnecessarily alarmed by the request of the women to be allowed the rights of the laity in the Church. If the women of Methodism, from the days of Susannah Wesley, Mrs. Fletcher, Hester Ann Rogers, and others, to this good day have hindered and hurt the work in their service for God's cause, is it not time to cease calling upon them to furnish most of the teachers in our Sunday schools and a majority at the prayer meetings; or calling on them to sing and pray in public, and allowing them to have Home and Foreign Missionary societies?

Brother T. L. Mellen, so lately ascended to the Father's house, said at first he opposed the organization of the Women's Foreign Missionary Society in 1878, and avoided "the queen of America" in 1882, when the Women's Christian Temperance Union wanted to help suppress the liquor traffic and stop it from blighting our fair land. But in 1885 he was converted, and believed it to be not only the privilege, but the duty of every Christian woman to pray or preach in public, and plead for the Phebes, Deborahs, Huldabs and daughters of Philip to do work at any time or place. Some women have not disgraced the Church, or brought reproach upon any department. Even the finances have grown larger in everything. The foreign and home mission work have grown to wonderful proportions. The deaconesses, lately allowed to work, have proven their usefulness. As Brother Burton so ably wrote in a recent issue of the Advocate, "Let the women have what they want." If it is God's call, there is no use to cry out against it. Let our men bid the women godspeed—not hinder them.

(Mrs.) EMMA SIEBE.

Crystal Springs, Miss.

THE WOMAN QUESTION, AND ELSE.

There is a great deal of discussion of woman's rights and sphere in our Church papers. May I add a few words to the deluge of ideas? Not that what I may say will amount to anything, but I can not refrain from stating a few facts.

Thank God for the few men whose physical, mental and moral being is still too strong to allow them to fear woman as a usurper. Is the present position of men so unstable that it is about to be handed entirely to more capable ones? If so, there must be something wrong with our modern manhood. It might be well for the sterner sex to retrospect. Why prate about Christ's selecting only men for his apostles?

Mr. Clifton, as he does in everything, takes a very sane view of this subject. He might have added a little more in behalf of woman. Who first told of the risen Lord? Not men. Christ unmistakably proves by this act woman's right as a human being and her ability to lead others to him. Why should either sex be jealous of the other? There is enough work, both secular and spiritual, for each to do—more than is being done.

As long as the men perform their duties intelligently and honestly and are the embodiment of integrity and all those other qualities which stand for true manhood, they need never fear that their rights or their opportunities to work will be taken from them. Only the weak fall by the wayside. The saying, "The survival of the fittest," is as true as the sun shines. History unquestionably proves this.

Another question is being discussed now, which is of vital importance to the women of our land—the Church institutions, especially those for women, accepting endowments from business men of questionable integrity, thereby severing themselves from the Church.

Will the Church examine herself to see how much she is doing for her institutions of learning for young women? If in the act she does not find cause to blush she must indeed have become callous. How many of those who are opposing this would in the hour of sore need turn repeatedly to an old, skin-flint miser for aid? Not one. If the Church does not want her beloved institutions for young women to turn to the "unrighteous mammon" for support, she must feed them. Wake up, Church, and make them a credit to you. If the Church can not support her institutions of learning and raise them to the highest standard, she should forfeit her right. Nothing should belong to us that we can not care for.

Do not think that I am advocating or disclaiming "suffragette," or any other of the woman's modern ideas of rights. I only want her to have every opportunity to develop into perfect womanhood as God intended. And I think that man is unwise when he places barriers in her path which prevent her from becoming that perfect being.

Man, I believe, is considered a threefold being. Is woman constructed the same way? If so, why should not each one of those qualities in her be developed to its highest?

MAUDE NEWTON.

Dwiggins, Miss., April 16, 1910.

THAT MEMORIAL.

By Mrs. Ernest E. Robinson.

This article is written to call attention to the unfair manner in which the Home Mission women, who so strongly favor the Memorial adopted last October at the Annual Board Meeting, are presenting the question to the women of our Church. All the articles that have recently appeared in the official organ of the Woman's Home Mission Society, "Our Homes," all the leaflets and pamphlets that are being circulated throughout the Home Mission Society, are strongly in favor of granting the women the "rights of the laity," while the editorials and communications opposing the same, which have appeared from time to time in our different conference organs, have been studiously overlooked and ignored.

Now it has occurred to me if we are sincerely striving to do the thing that will bring the greatest good to the Church and advance the cause we love, the only proper method would be to present both sides of the question, especially since some of the strongest articles that have been written upon the subject have been decidedly opposed to the memorial. I am not in favor of woman's suffrage, nor am I a friend of the so-called "new woman," whether in the State or Church, and firmly believe this to be the sentiment of the majority of our Methodist women throughout the South. I am in favor of real Christian womanhood, because that is right, forever right; but I am opposed to the isms and nonsense of the new-fangled notions of some of our modern women, because, to my mind, they are wrong, forever wrong.

I am opposed to the memorial because I cannot but believe the women who presented the resolution concealed their real purpose in framing the memorial. Power is what they seek; not divine, but human power; power to control all the money raised by the Home Mission women. Not because their funds have at any time in the past been misappropriated by the General Board, but a fear has been engendered on account of the legislation of the General Conference of 1906 with reference to the W. F. M. S. This being the paramount reason for praying the rights and privileges of the laity, I cannot but feel we are making much ado about nothing.

As a member of the Home Mission Society, I have sought in vain for an adequate reason why these godly, consecrated and capable men, who constitute the Parent Board shall not continue to serve the Church in the same capacity in the future as they have in the past. Many of these women who are anxious to control the business affairs of the Church would shrink from taking their husband's or brother's business into their own hands. Are we to infer from this that it requires less executive ability to finance the Church than it does to carry on secular affairs? A woman is a queen when she reigns as such, but when she gets out of her sphere she is not as good as a man. Some of our dear sisters, who are spending so much time in their effort to prove that women are superior financiers, remind me of the old sailor's wife, who interpreted her marriage contract in this way: "My husband and I are one, and I am the one." Believe me, my co-workers, the real issue is not so much that the great majority of Methodist women throughout the connection, who have been weak enough to take upon themselves the responsibility of wifehood and motherhood, have not a voice in the General, Annual, District, and Quarterly Conferences. The powers that be recognize, as do we, the fact that women have not sufficient time now to avail themselves of all the rights and privileges that have been theirs from the foundation of the Methodist Church; therefore, it is not so much an extension of our privileges and opportunities for doing good that is desired, as it is the hope that the step in this direction will lead eventually to woman's suffrage.

And as a minister's wife, who has watched with fear and trembling the approach of the election of officers in our local societies each year, the time when we are privileged to cast a vote, the time when so much excitement prevails, the time from which so many church rackets are dated, if any extra amount of women voting is to insure an extra amount of these unfortunate occurrences, I cannot but fervently pray, from such a calamity "good Lord deliver us."

It is argued that the rights of the laity should be granted to our women because those privileges have been given the women of the M. E. Church. I will not attempt to answer this argument as to its success or failure in the M. E. Church, but I do say, that which may be a success among the women of the North may prove a complete failure among the refined, home-loving, womanly women for which the South has always been famous. It should be remembered that the suffragette and her species of womanhood do not exist to any great extent in the South-

land, and it is to be hoped that the number may grow beautifully less each year.

From my viewpoint, there could not have been a more inopportune time to sound the note of dissatisfaction than now, inasmuch as the Laymen's Movement is taking on such large proportions. The manhood of our Church is manifesting greater interest in missions to-day than ever before, and has not this been the burden of our prayer through these years, that God would lay this responsibility upon the hearts of our fathers, husbands and brothers? And now that our petition has been heard, and they are aroused to a sense of their opportunities and privileges and are laying their lives and means upon the altar, it should be a time of rejoicing rather than lamenting. That there has been a very decided danger in recent years of the Church becoming effeminized there can be no doubt; therefore, this advanced movement of such a noble body of men, banded together for such a laudable purpose should be hailed with real joy. They are worthy, my dear sisters, I am sure, of our implicit confidence in the management of the Church legislation and finance.

I do not wish to be misunderstood. It is not my purpose to underrate or underestimate woman's work in the Church. She has a work both in the home and the Church that men can not do. She has always been his superior in those finer traits of character which call forth devotion to duty and loyalty to service, but we must do the work in the sphere God has placed us, if we would do it according to his will. The Woman's Home Mission Society was organized to promote intelligent and loyal piety among the women of our Church, to aid us in religious development and to enlarge our opportunities for extending help to the weak and fallen. Auxiliaries are being organized in every Methodist Church in the South. Such organizations, properly directed, can not fail to be a mighty factor in reforming the world. As a society, we have had every reason to point with pride to our connectional officers. They have proven themselves to be women of superior leadership, but in their effort to interpret the sentiments and convictions of our women, with reference to our Church government, without submitting the question to a vote, they have taken the risk of allowing the wishes of the minority to rule, rather than the majority. When the Crusaders were on their way to Jerusalem to rescue the Sacred Tomb from the Turks, their watch cry was, "It is the will of God." To-day, as a mighty mission band marching on to do our part in rescuing the world from sin and unrighteousness, let us be sure in all that we shall undertake, "It is the will of God."

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THE SQUIRRELS.

Papa and Mamma Squirrel, with their three baby squirrels, lived in the hollow of a big tree. They were a happy family, and it was their papa's delight to take the babies all out among the large trees that were so full of nuts. Here he liked to teach them how to use their teeth to crack and get kernels out.

Squirrels eat nuts to make themselves strong and frisky. They have long, strong teeth, and can do much harder work with them than boys can with theirs.

One day, when they were having such a happy time, Jack Frost made them a visit and whispered something to the papa squirrel.

"Mr. Squirrel, Mr. Wind will soon shake off all the nuts from the tree, and I shall bring a great white blanket to cover them and the leaves that have gone to sleep for the winter. If you have not filled your cellar full of nuts, you had better be about it, for you will not be able to find any very soon."

"Thank you, Mr. Jack Frost," said Papa Squirrel. "I will tell the news to mamma and all the little squirrels. We will teach the young ones how to carry nuts, and when our storehouse is full, you may come and make us a visit, and we will show you how we crack nuts."

Papa Squirrel gathered his family close around him that night and told them all that Jack Frost said. "Now, my little ones," he said, "your mamma and I can not gather, before the great blanket comes, enough nuts to last us all winter. You know the people who work are the happiest, and we want you to be as happy as squirrels can be. Will you help us, by gathering all the nuts you can and piling them in our snug little hole, that we may have as many nuts as we may need this winter?"

And each little squirrel said, "Chip, Chip"—meaning, of course, "Yes, yes."

The next morning, bright and early, the whole squirrel family whisked out of their home, and their bushy tails were as fluffy as squirrels' tails can be.

The baby squirrels scampered back and forth, trying to see which could go from the trees to the home quickest and oftenest.

Every day they worked and played in this way, until they had their hole so full there was room left for only the family to eat and sleep.

Mr. Wind kept his promise and shook all the nuts upon the ground. Then Jack Frost kept his promise and brought the great white blanket, which covered all the nuts and leaves and flowers.

So the squirrel family was happy because they had in their warm house plenty to eat, and had worked hard to get it.

The baby squirrels worked and played so hard and ate so many nuts that in the spring they were as large and as strong as their dear papa and mamma, and they left their old home and made homes of their own in other trees.—C. L. S., in Kindergarten Magazine.

HOW HOWARD EARNED HIS MONEY.

Miss Ford, Howard's Sunday school teacher, had given each one of the boys in her class a penny and told them during the next week to see to how large a sum each of them could increase it. For next Sunday a contribution was to be taken up for the Fresh Air Fund, a beautiful charity which sends people away into the country who can't afford to go themselves. And Miss Ford wanted her boys to earn their money themselves, not have it given to them.

"For it will mean more to you, boys, if you work for it," she said.

Howard thought it over carefully and finally he asked mamma if he might go to the store and buy a cent's worth of popcorn.

"What are you going to do with it, dear?" she asked; then he told her his plan and mamma entered into it as heartily as he did.

Together they popped the cent's worth of corn, and put it into a clean, white bag, and then Howard took it over to an old gentleman who lived near them, whom he knew was very fond of popcorn, and asked him if he wanted to buy his bagful.

"How much is it?" asked Mr. Murray.

"Is it worth three cents, do you think?" asked Howard, timidly.

"Just about, I should think. Yes, I'll take it, my boy. And it's very good, too," he added, after his first mouthful.

Howard bought three cents' worth of popcorn this time and sold more bagfuls at three cents apiece, so he had nine cents. Mamma told him that if he'd buy a pound of sugar, which would be six cents, some milk, some chocolate and some vanilla, which she could afford to sell him for three cents, she'd show him how to make some fudge. They had just a pound when it was done; and then Howard printed this sign very carefully:

"Candy Sweet
That can't be beat."

and nailed it up by the fence. Mamma told him that he had better sell two of the squares for a cent, and he arranged it very temptingly on a little table and waited for customers.

They came slowly, but by supper time the fudge was all gone and he had twenty-six cents in his pocket.

The next day was Sunday, and nobody was happier than Howard when he dropped his money into Miss Ford's hand.—The Advance.

SMALL HANDS.

"Oh, I'm so tired of it all. I almost wish I could never see a piano again."

So said Edith, as she went to the morning practicing.

"I am sorry to hear you say that," said her Aunt Emily. "There are so many little girls who would be most thankful for a chance of learning to play."

"I dare say," sighed Edith. "But that is because they don't know what it all means. 'Sit straight. Hold your hands right. Count. Flat your B. Now—mind that sharp. Thumbs under—Oh, dear! I don't believe it pays.'"

"Anything into which we put faithful, persevering effort pays," said her aunt. "I am sure that many times will come in which the work of these dear little fingers will bring delight to their owners as it has to many others."

"Well," said Edith, with a half laugh, "I do mean to do my duty by scales and triplets and arpeggios and all the rest. And I won't lay it up against them that some of them have such dreadful names, for the names don't make the doing any harder. But it does take up so much of my time out of school."

She felt it the more keenly when, some time after her talk with Aunt Emily, the class undertook to raise a sum of money for the purpose of keeping in school a little East Indian girl in whom they had become interested.

"Such a dear little thing, Aunt Emily," said Edith. "They have sent us her picture and she has long dark hair and such big, sad looking eyes. We want to do everything for her, and, dear me!" Edith's face took on a most mournful expression. "I read somewhere that duties never conflict, but that's a mistake, for I know they do. Mother thinks that with my practicing I ought not to do any more sitting-down work out of school, so there 'tis. I have scarcely any time for working for our little girl."

"Well, well, my dearie, you must try to find comfort in feeling sure that a way will be opened for her even without the direct help of our hands."

The practice went on, the patient little fingers growing more skillful than their owner realized as they became more and more trained in the intricate movements.

There came a day when, at the opening of Sabbath-school, the superintendent said:

"Our organist is away. Can anyone here take her place? If not, we shall be obliged to sing without any accompaniment."

There was a little pause, and then some one said: "Edith Emery can."

"Will you?" he asked. Edith shrank back shyly as he came to her. But after a little kind encouragement, she went to the organ, thinking within herself—

"I don't like to say no when they ask me. But I'm sure I never, never can do it."

Her hands trembled as she touched the keyboard.

But even in her confusion the long hours of faithful practice seemed to rise to her help. The keys, because so familiar to the dear little fingers, appeared to be good friends, just waiting to act at her bidding. And oh, what delight in hearing the chorus of voices rising at her touch, and to feel that she was leading them in the sweet worship. Long before the hymn was ended, her fears had all turned to gladness.

She had plenty more of the pleasant experience, for the organist remained away for a month.

All the time Edith's friends had been working for the far-away little girl. Edith had done what she could to help, but it was not much and she was feeling discouraged about it on the Sabbath before the united offerings were to be brought.

On that day there was a reading out of the receipts and expenses of the Sabbath school. Edith had not listened very closely until she heard her name read. Then she was listening all at once. What could it be for?

"Miss Edith Emery, to playing the organ four Sabbaths, six dollars."

She could have jumped from her seat. She had never thought of being paid for the pleasant service.

"But your playing is worth pay, just like that of others," her teacher said to her.

So her gift was larger than that brought by any of the others, and she was now beginning to realize that she was winning for herself an accomplishment which would last through her life.—Sidney Dayre, in Presbyterian Advance.

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Editorial.

A GREAT MAN'S FAITH.

There are some who appear to think that there is an incompatibility between mental strength and deep spirituality; that men of vigorous intellect are never possessed of a simple and buoyant faith. This notion sometimes influences young fledgelings just out of college to air their doubts and affect to be decidedly skeptical. This erroneous view finds a striking refutation in the life and character of Prof. Borden P. Bowne, of Boston University, who died a few days since. Though second to no man in the nation as a thinker, though a philosopher of world-wide reputation, he yet was a humble, trustful Christian who accepted without reservation the cardinal truths of the gospel.

Chancellor J. R. Day, of Syracuse University, who was a close friend of Professor Bowne, wrote since his decease the following beautiful letter concerning him, which appeared in Zion's Herald of April 13:

"I am overwhelmed with sorrow by the death of my dear and intimate friend, Dr. Borden P. Bowne. I knew his inside life. How beautiful, how pure, how lovely it was! We corresponded; he visited my home. We often discussed questions of State and Church, and I listened with rapt attention to the story of his personal faith. Ah! how little men understood him who did not know his inside life! He was so great as a philosopher that they saw him as we see a vast mountain, failing to see the flora and hear the singing birds that live at its base.

"One evening in the railway station at Indianapolis we were waiting for a train to take us East to our homes. I wanted to know his personal faith in a future life, and I asked him if he ever had any doubts about that life; if he expected to be there in conscious identity, knowing who and where he had been, and recalling what his life was on earth. He replied: 'I have not a doubt.' Then, reflecting a moment, he turned to me and said: 'Day, if it were not for the grief it would bring my dear wife and the sorrow that would come to my friends, if I knew that I were to die to-night, I would go out into the other world as a boy goes bounding away from school for his vacation.' He was silent. I felt the power of his faith and looked through the mist that fell upon my eyes, eager for him to say more. Turning to me, he said with intense expression: 'The people do not know what comfort and what joy I have in my faith in Jesus Christ as my personal Savior and my Lord and Master.'

"The value of that testimony was not only in the greatness of the man, but in its honest simplicity. The words burned into my brain and heart. They are to me like a promise of the New Testament. I cherish them as I do words of the apostle.

"The Church has lost a great philosopher, but a greater Christian. I would like to talk with him an hour this morning, for he knows about the home of those I long to see, 'whom I have lost awhile.' It is not lawful for me to know such things now. But his words spoken that evening will always encourage me and help my faith."

TOM WATSON'S DENUNCIATION.

In a recent issue of The Jeffersonian, this man of the journalistic "big stick" roundly denounces the editor and places him in his list of liars and deceivers, along with the bishops, missionaries, and other occupants of the tripod whom he has assigned to that class. We like the company in which this self-constituted censor of public and private morals has seen fit to leave us, and feel honored to be numbered among those who rest under the ban of his displeasure. Abuse from such a source is no mean certificate of good character, and no weak attestation of the correctness of one's views and conduct. Had we

received praise, instead of censure, from that quarter, we should have viewed ourself with suspicion. The commendation of Satan and those who represent him is not accorded to men who stand openly and fearlessly for truth and righteousness.

There is this significant fact about the charge of falsehood which Mr. Watson has lodged against us: Of the 85,000,000 or 90,000,000 people beneath the American flag, he is the only man who has ever questioned our veracity. And that is vastly more than can be said for Tom Watson. He has been named in Congress Thomas "Ananias," and his statements have time and again been shown to be utterly misleading and false. An undeniable illustration of this may be found in the Congressional Record of April 13. In his yellow journal this vaunted champion of honesty and fair dealing made the following statement: "When Mr. Taft was nothing but a mere Secretary of War he sent his automobile all the way to San Francisco and back under his franking privilege. He was 'long root' to the Philippines, and it popped into his mind that he might need his auto in the city of the Golden Gate. Like the woman who bought the grindstone at an auction, on the hypothesis that the occasion to use it was within the range of human possibilities, the genial Taft ordered his auto from Washington to San Francisco. But it so happened that it was not needed, and the government hauled it back to Washington again. Free of charge to Taft, mind you." This explicit accusation against the President was referred to the Honorable J. M. Dickinson, the present Secretary of War, who was born in Mississippi and is a citizen of Tennessee of unblemished reputation, and after careful inquiry he gave out the following statement in reply: "I have made an investigation of the matter and can say that the statement is entirely untrue. Mr. Taft never owned an automobile and never sent an automobile to San Francisco by the franking privilege or otherwise." This is a fair sample of how Tom Watson tells the truth.

One other illustration of the moral perversity of Mr. Watson we will give, and then leave him alone in his shame. He has denied vigorously and emphatically that he said "there are cases similar to that of Elsie Siegel among the women missionaries of the Orient." Very well; let us accept his repudiation of that charge. But he cannot deny that he has taken up the vile statement of a lecherous Chinaman, reflecting upon women missionaries in that country, and given it wide publicity by publishing it in his paper, and endorsing it to the extent of quoting it in support of his contention. And this indisputable action upon his part is scarcely less reprehensible than the utterance which he has so vigorously disclaimed. A man capable of doing such a thing is manifestly lost to all sense of decency and honor. What, for instance, would he thought of us if we should catch up the dirty slander of a negro on the street, heshmirching the womanhood of the South and publish it in the Christian Advocate in support of an argument we were making? Would we not thereby forfeit all claim to respect, and would not our name be pronounced throughout all Dixie with contempt and execration? And yet this would be exactly parallel to, and no worse than, this shining apostle of purity from Georgia has done.

Let not our friends become alarmed. We have not the slightest intention of entering into a controversy with Tom Watson. No gentleman can afford to do that. But we desire to let the Methodist people in our territory who read The Jeffersonian at least have an opportunity to see the methods and learn the utter unreliability of this man who is given to heaping mission boards and denouncing missionaries and ministers. A more brazen and shameless falsifier has never disgraced the tripod.

Elsewhere we publish a communication from Dr. W. W. Pinson, one of our missionary secretaries, who discusses Mr. Watson's doings at considerable length and shows him up in his true colors. We trust that not one of our subscribers will fail to carefully read it. Many good people have been disposed to overlook Mr. Watson's extreme utterances and think well of him because of his boasted championship of the interests of the masses; but he is mistaken if he thinks they will follow him in his reckless and unscrupulous assault upon the churches and the toiling, self-sacrificing men and women who represent them. Such a man is a weakness and a hindrance to any cause which he may espouse, and when the people come to know him, as they will sooner or later, he will find himself a discredited leader without a decent following.

MORE SOPHISTRY.

The latest pronouncement of the leaders of the movement to procure "the full rights of the laity" for the women is that of all the churches, ours is the most unjust to its female membership and accords them the fewest rights. And see how they prove it! It is affirmed that the Presbyterian Church allows its women to vote to call pastors, while ours does not. Will our sisters tell us who vote to call pastors in the M. E. Church, South? Are they so eager in the pursuit of rights and privileges that they would have our polity changed to give them liberties which none now enjoy? The truth is, a woman can not sit in the presbytery, or synod, or

any other assembly of the Presbyterian Church. At the recent session of the New Orleans Presbytery a memorial was passed asking the General Assembly for a ruling as to "whether women shall be allowed to speak in public to mixed assemblies in connection with religious work." Yet we see this Church paraded as giving the women large rights and privileges.

Nor is the case any better for our sisters when it comes to the Episcopal Church. That body admits women into none of its legislative assemblies. They are not even allowed to talk in public before a promiscuous audience. But it is said that they may be vestrymen. Possibly so, theoretically. But will some one please kindly furnish us with the names of some of the female vestrymen in Louisiana and Mississippi? We doubt if one can be found in either State.

Neither is the Baptist Church the woman's Paradise that it has been pictured to be. Theoretically, women have many rights, but the sentiment is against their exercising them. We are reliably informed that it is an almost unknown thing among the Baptists of the South for a woman to participate in the discussions of the local congregation. It is not common for them to teach or exhort in any mixed public assembly. An eminent Baptist preacher in writing us, says: "I have never known a woman to be a deacon, though I think there are a few such cases. They attend the State gatherings, but are not allowed seats in the Southern Convention."

But the most amazing statement yet made is that women can not vote in any Conference in the Southern Methodist Church.

We should like to ask if they may not vote in the Church Conference, the body which ought largely to govern all of the local affairs of the congregation?

The truth is, there is no one of the larger denominations which accords women the freedom of speech and action that they enjoy in the M. E. Church, South, except our sister Methodism of the North. And nothing will be gained by resorting to misleading sophistry to make it appear otherwise.

AN ADMIRABLE SELECTION.

The press dispatches report that Rev. John R. Countiss, the pastor of our Church at Aberdeen, Miss., has been chosen to the presidency of Grenada Female College to succeed Prof. W. L. Clifton, who some weeks ago resigned.

In the selection of Mr. Countiss for this responsible place, we think the Board of Trustees have displayed good judgment and made a choice which will command the enthusiastic approval of both the preachers and people of the North Mississippi Conference.

Brother Countiss entered the itinerancy in 1894. After traveling for five or six years he felt the need of a fuller equipment for his work, and matriculated at Millsaps College, where he made an usually high record and was graduated with distinction, receiving the Bachelor of Arts degree.

Returning to active ministerial work, he has since served pastorates at Grenada, Oxford and Greenville, giving a good account of himself at each of these places. At the last session of his Conference he was sent to Aberdeen, where he has made an auspicious beginning, and where, we doubt not, the people will give him up with great reluctance. He is a man of studious habits, of accurate scholarship, well poised, judicious, and free from eccentricities. We predict for him a career of growing usefulness and distinction as an educator. We hope that his induction into office will mark the beginning of an aggressive campaign to free Grenada College from debt, and to provide for the institution ampler facilities and more adequate funds. Let all of the brethren rally to the new president, and give him their unstinted and unwavering co-operation in carrying forward the difficult work committed to his hands.

Mr. Clifton, whom Brother Countiss will succeed, has not yet disclosed his plans for the future. One report is that he will study law. He retires of his own accord, and those in a position to know affirm that he has wrought well for the institution with which for several years he has been connected. We wish him success in whatever field of work he may choose to enter.

OUR FRONT-PAGE PICTURE.

On our front page appears a picture of the Louisiana delegates to the General Conference, which will assemble in Asheville next Wednesday. The leader of the delegation is Dr. F. N. Parker, presiding elder of the New Orleans District, who is a man of breadth, scholarship, and uncommon preaching ability. Rev. N. E. Joyner is the superintendent of St. Mark's Hall, in this city, and is unusually well posted concerning institutional and missionary work. Rev. Paul M. Brown is the popular presiding elder of the Alexandria District, and one of the growing young men of Louisiana Methodism. The lay delegates are all men of high character, who are sincerely devoted to the interests of the Church. The Louisiana Conference will be well represented in our general assembly.

AN IMPORTANT MATTER.

Our publisher will during the first week in May be arranging for advertisements have to make a sworn statement as to the circulation of the Advocate. We are hoping that he will find it possible to fix it at 8,000, as that would enable us to secure better prices for our advertising work. Any brother who can, will greatly assist us by immediately sending in new subscribers. If you have only one or two on hand, you will oblige us by sending them in at once. Help given now will doubly help. Let every pastor in our territory try to add at least one or more names to our roll within the next week. Who will be the first to lend us a lifting hand?

PERSONAL.

Many of the sayings of the Hon. Tom Watson are like the disreputable looking wanderers who drift up and down the land—they have no visible means of support.

We thank Rev. J. C. McElroy, of Slate Springs, Miss., for a list of subscribers lately forwarded to our office. He reports that he is serving a good people, and that all is going well with him.

"The Life of Joshua Soule" is a new book just from the pen of Dr. H. M. DuBose. A more extended notice of it appears elsewhere. Marvelously versatile is our brilliant Epworth League secretary.

The Cole Lectures are being delivered at Vanderbilt University this week by Bishop W. F. McDowell. We thank Dean Tillett of the Theological Department for a beautifully printed invitation to be present.

Mr. Roosevelt's Sorbonne Lecture, which he delivered in Paris on April 23, will be printed in full in this week's issue of The Outlook. His Nobel Address, which he will give at Christiana on May 5, will appear in The Outlook dated May 7.

Rev. S. L. Riggs, of St. Francisville, La., in a letter to this office, says: "We are in good health and prospects are growing brighter in my parish in every way." We appreciate Brother Riggs' kindness in faithfully representing the Advocate among his flock.

Rev. W. H. Lane, of Rose Hill, Miss., thus sums up the situation in his field: "All is going on nicely; the interest in spiritual matters is increasing. I have six preaching places, six Sunday-schools, and four prayer-meetings. Everything points to a fruitful year."

We call attention to the article entitled "Some Defects in Baptist Democracy," which appears upon another page. We commend it to those of our people who are given to viewing Methodist church government with a "jaundiced eye" and harping upon its deficiencies.

Rev. A. J. Davis, of Porterville, Miss., writes hopefully of the outlook in his field. The interest in the work is increasing and he is bending his energies toward the promotion of a spiritual awakening among his people. We thank him for pressing the claims of the Advocate.

Rev. W. G. Harbin has lately favored us with a fine list of subscribers from the enterprising town of Crowley, La. We heartily thank both him and Brother Benton, the pastor, for remembering the Conference organ in the midst of their revival. There is no better time to circulate the Advocate.

The following have done valuable work for the Advocate within the past few days and have our hearty thanks therefor: Mrs. J. F. McCullers, Madison, Miss.; Sister T. S. Randle, Oak Ridge, La.; Rev. T. J. Durrett, Houlika, Miss.; Rev. S. S. Holladay, Pelican, La.; and Rev. J. E. Samplly, Rocky Springs, Miss.

Rev. W. A. Betts, of Montrose, Miss., desires to secure a copy of the New Orleans Christian Advocate of Dec. 17, 1908, and also one of Dec. 24 of the same year. If any of our readers have copies bearing either of these dates, that they are willing to let Prof. Betts have, he would very greatly appreciate their kindness.

Rev. W. S. Lagrone, of Greenville, Miss., has lately distributed among his flock an attractive calendar, adorned with a picture of the pastor and the church. He is now in the midst of a meeting, in which, by request of the congregation, he is doing the preaching himself. Prof. H. W. Butt has been engaged to lead the singing.

The North Mississippi Conference has no more energetic man in its ranks than Rev. L. W. Cain, of Houston, Miss. Things have to move when his hand is upon the helm. We are pleased to note that among other pressing interests, he is mindful of the Advocate. It needs to be said that his work is in good order and forging forward.

Rev. J. E. Samplly, of Rocky Springs, Miss., is having manifestations of the divine presence in his services. On a recent Sunday, at Cayuga, the altar

was nearly full of penitents at the morning hour, and a number asked for prayers at the close of the sermon at night. Happy the man whom God thus honors with seals to his ministry!

Rev. W. L. Graves, of Itabena, Miss., writes: "A series of meetings of most splendid results both to our church and the town has just closed. Rev. T. W. Lewis, of Columbus, was with us five days, and gave us some great and edifying sermons. Nine were added to our church, making 27 since Conference. Our work prospers."

Rev. L. M. Broyles, of Corinth, Miss., is in the midst of a meeting in which he has the capable assistance of Rev. J. B. Mitchell, of Orlando, Fla. Brother Broyles is one of the strong men of the North Mississippi Conference and is in high favor with his flock. We pray that these brethren may have large success in their evangelistic efforts.

We regret to learn that Rev. J. J. Kelley, of Winnsboro, La., is in the city at the residence of Mr. J. A. Petty, 1128 Amelia Street, quite ill. It is reported that an operation may be necessary, in which event he will be moved to the New Orleans Sanitarium. Let prayer be made that the progress of the disease may be arrested, and that our brother may speedily recover.

A welcome caller at our sanctum last week was Mr. B. S. Elliott, of the New Hope Church, on the Winona Circuit. He is a Methodist, loyal and true, whose delight it is to do the will of the Master. He highly commends the work of his pastor, Rev. D. M. Geddie. Brother Elliott brought us tidings of many friends of the days ago. May the Lord bless and continue to use him!

From Buford, Miss., Rev. Jasper L. Smith has forwarded a club of twelve subscribers, for which we are most appreciative. He served his present charge as a local preacher last year, but was admitted on trial last fall and returned to the work. Everything is harmonious, and his congregations are growing. He highly appreciates the many kindly attentions of his people, whom he thinks cannot be surpassed.

We were pleased to have a pleasant call from Rev. W. G. Evans, of Covington, La., a few days since, who at present has affliction in his family, his wife being seriously ill. Brother Evans is an agreeable gentleman, and a Methodist whose every heartbeat is loyal to his Church. We pray that his companion may soon fully recover her health and strength.

Rev. A. J. Gearhead, of Gueydan, La., is having remarkable success in his work. He has just closed a fine meeting at Estherwood, and has received over thirty members since Conference. He has an orchestra and chorus choir at Gueydan of exceptional merit, which adds not a little to the charm and impressiveness of the services. All departments of the church are well organized.

The Sidon charge (North Mississippi Conference) is enjoying prosperity under the efficient administration of Rev. J. A. Goad. More than thirty members have been received during the current Conference year, and the outlook from every viewpoint is gratifying. We acknowledge our indebtedness to Brother Goad for 19 new subscribers, and assure him of our hearty appreciation.

We deeply sympathize with Rev. and Mrs. Jas. V. Bennett, of Auburn, Miss., in the loss of their little son, James Marlin, who died on the 14th inst. of cholera infantum, at the age of 19 months. Three physicians were with him, and all that medical skill could do was done, but nothing could arrest the progress of the dread malady. May God comfort and sustain the bereaved parents in their loneliness and grief!

Mr. and Mrs. S. R. Dunn, of Greenville, Miss., have announced the marriage of their daughter, Miss Claudine, to Mr. W. E. Elam, which took place in that city on April 18th. We extend congratulations, and wish the contracting parties a long life of usefulness and abounding happiness. Mrs. Elam has for several years been the faithful organist of the Methodist Church in Greenville, and is held in high esteem by a wide circle of friends and admirers.

We acknowledge the reception of a neatly printed invitation to the Commencement exercises of the Scarritt Bible and Training School at Kansas City, which will be held May 6-9. The Commencement sermon will be preached by Rev. Hoyt M. Dobbs, and Dr. Louis Albert Banks will deliver the annual address. The graduating class numbers twenty-one, two of whom are from our territory: Miss Elizabeth Daniel, of Washington, La., and Miss Estelle Wasson, of Kosciusko, Miss.

We regret to chronicle the death of Sister L. Kerley, one of the pioneer citizens of Shreveport, which occurred in that city on the 30th inst., after a long illness. She was a sister of Dr. Charles F. Evans, of Lexington, Ky., who formerly served pastorates in Louisiana and Mississippi, and was a woman of most exemplary life and character. She is survived by two children: Mrs. P. B. Stoner, of St. Petersburg, Fla., and Capt. S. N. Kerley, of

Shreveport. The Advocate extends sympathy to the sorrowing friends and relatives.

Bishop Hoss has a newsy and highly interesting letter discussing the affairs of Southern Methodism in general in the last issue of the New York Christian Advocate. This great leader rings true all along the line. His Methodism has in it no trace of alloy. Referring to the Women's Memorial, he says the sisters have not asked him to sign it, and that he supposes they are first waiting to secure the signature of Dr. J. M. Buckley. We have heard it insinuated that none of our chief pastors look upon that movement with approving eye.

Rev. H. M. Ellis, of Brookhaven, was in the city several days last week in the interest of the Seashore Divinity School, which will be held at the Seashore Camp Ground June 28 to July 7. The program arranged for this year is one of unusual attractiveness, and the approaching session promises to be the best yet held. We commend especially the plan of having the undergraduates of the Louisiana and two Mississippi Conferences come together to receive instruction at the hands of their examining committees. All of these young gentlemen who can, should avail themselves of this opportunity to hear lectures upon their prescribed courses of study. We hope to give a more extended notice of this promising institution in our next issue.

In speaking of the fine work done by Rev. J. T. Murrah at Sardis, Miss., a few weeks since, we stated that he erected there a splendid house of worship last year. In making that statement we overlooked the fact that that enterprise was projected by Dr. H. T. Gaines, and was well under way, the walls being up and ready for the roof, before he left the charge. Brother Gaines stood out strongly for a new and commodious structure in the face of vigorous opposition, and in so doing rendered a distinct service to Methodism. Brother Murrah built grandly upon the foundation which he had laid, and the result is highly creditable to all. We entertain the highest regard for Brother Gaines, and it is a pleasure to accord him the credit which is justly his due in this instance.

The recent Commencement exercises of the Mississippi Training School, at Montrose, were up to the usual high standard. Rev. W. W. Graves failing to arrive, the sermon, which was a timely and impressive discourse, was delivered by Rev. W. A. Betts. Mr. J. N. Powers, of Jackson, made the annual address. After nearly two years of splendid service, Professor Betts has severed his connection with this institution, and Rev. W. W. Moore has been elected President and Financial Agent to succeed him. Mr. Moore is said to be admirably fitted for the new work to which he has been summoned. The other teachers for the ensuing year are Prof. B. P. Brooks, principal; Miss Lucy Betts and Mrs. Burton, assistants; Miss Florence Flowers, primary, and Miss Eva Myers, music. The session just closed was highly satisfactory.

CHILDREN'S DAY PROGRAMS.

Superintendents and pastors who wish the Conference Sunday School Board to furnish programs for Children's Day (June 12) will please make application through me. I hope every Sunday school will observe the occasion this year, and I beg the co-operation of every pastor and superintendent in making Children's Day unanimous this year.

H. R. SINGLETON,
Supt. Children's Day, La. Conf. S. S. Board.
Alexandria, April 22, 1910.

NOTICE.

To the Pastors and Sunday School Superintendents of the Louisiana Conference:

Dear Brethren—The General Sunday School Board of our Church is advising you, by means of letters and circulars, of the postponement of Children's Day for this year from the third Sunday in May to June 12, or as near thereto as possible. This postponement of Children's Day was made in order to complete, during the present quadrennium, the endowment of the Chair of Religious Pedagogy and Sunday Schools in Vanderbilt University.

Through the failure of the several Annual Conference Sunday School Boards to carry out the provisions of the Discipline regarding this endowment fund, there has been paid in only about \$15,000 during the past three years, leaving \$35,000 to be raised this year, if the entire amount is to be secured within the present quadrennium. It would not be the part of wisdom to attempt such a task with hundreds of our leaders absent from their congregations and Sunday schools attending the General Conference. Hence the postponement to June 12.

Let us fall in line with the plans of our General Board, and make June 12 the greatest Children's Day our Church has ever seen.

Children's Day programs will be furnished free of charge. Send your order to Rev. H. R. Singleton, Alexandria, La.

HENRY BEACH CARRE,
Chairman La. Conf. S. S. Board.
Vanderbilt University, Nashville, Tenn.

The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

SECOND QUARTER—LESSON V.—MAY 1, 1910.

TWO SABBATH INCIDENTS.

Matt. xii, 1-14; Memory Verses, 11, 12. Parallel Passages Mk. ii, 23-Lk. vi, 1-11.

1. At that time Jesus went on the Sabbath day through the corn; and his disciples were ahungered, and began to pluck the ears of corn, and to eat.

2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

3. But he said unto them, Have ye not read what David did, when he was ahungered, and they that were with him;

4. How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5. Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?

6. But I say unto you, That in this place is One greater than the temple.

7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned

Golden Text: "I will have mercy, and

1. The Lesson's Meaning.

It is difficult for us to realize to-day into what trivial and absurd details the Pharisees of Christ's time extended their rules as to the proper observance of the Sabbath. As an interpretation of the Fourth Commandment, "In it thou shalt not do any work," they held in all seriousness that tying or untying a knot, sewing two stitches, or scattering two seeds, lighting or extinguishing a fire or even a candle, brushing mud off one's clothes or shoes, carrying a pebble or a fig are sinful and in violation of the Sabbath. No surgical operation could be performed; even "to lay on a plaster would be a grievous sin;" bones could not be set, wounds dressed; and false teeth must not be worn on that day, for "they might fall out, and the wearer might then lift and carry them, which would be sinful on the Sabbath." A horse might not be saddled, nor a saddle taken off, though the girth might be unloosed and the saddle allowed to fall off. Eidersheim, who is authority for the above statements (Life of Christ, Vol. II, Appendix XVII, "The Talmudic Sabbath Law"), says that "It was a very serious question, which led to much discussion, what should be done if the tie of a sandal had broken on the Sabbath."

Of a piece with such folly was the accusation of the Pharisees with which our lesson for to-day opens. Christ and his disciples were walking through the grain fields on a Sabbath day—not a very long walk, certainly; for the Jews would have censured as a violation of the law a journey of over a mile and a quarter. The disciples being hungry they began to pluck the ears of corn (rather wheat or barley) and to eat. This was allowable on other days, and an authority on manners and customs in Palestine says: "I have often seen my muleteers, as we passed along the wheat fields, pluck off ears, rub them in their hands, and eat the grain unroasted, just as the apostles are said to have done." But in doing this on Sunday they were guilty, according to the Rabbinic law, of at least two sins, involving two sin-offerings: (1) Plucking the ears of corn, which was in their sight reaping; and (2), rubbing them, which was threshing. Such was the hair-splitting logic of these sticklers for external ordinances.

It is no wonder that Christ repudiated, and permitted and defended in his disciples the disregard of such endless and burdensome regulations. So, when the Pharisees objected, "Behold thy disciples do that which is not lawful to do upon the Sabbath day," he justified their conduct with the incident in David's life and a reference to the work of the priests in the temple on the Sabbath.

The argument—for such it is—paraphrased, runs thus: If it was permissible for David, when he was hungry, to eat the showbread even, how much more is it then harmless for my hungry disciples to eat this common wheat. So he asserted that "The

the guiltless.

8. For the Son of man is Lord even of the Sabbath day.

9. And when he was departed thence, he went into their synagogue:

10. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.

11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14. Then the Pharisees went out, and held a council against him, how they might destroy him.

not sacrifice." (Matt. xii, 7.)

strictest rules of ceremonial law might give way to real necessity." Or, as Mark puts this conclusion, "The Sabbath was made for man, and not man for the Sabbath." But the argument continues. "With a sublime consciousness that God is dwelling in Him in a higher sense than in the temple" (Meyer) he reasons (though this reason might not be so cogent to the Pharisees, who denied his claim): If the servants of the temple may work on the Sabbath without sin, then surely the servants of the Lord of the temple may perform their necessary tasks also.

The statement following, "I say unto you, in this place is one greater than the temple," is capable of two interpretations: (1) The one already implied, and more specifically stated in verse 8 and in Luke's gospel, "The Son of man is Lord also of the Sabbath day;" or (2) "Something greater, a greater thing (neuter) than the temple—the law of mercy, love, service—is involved here." The former is probably the correct rendering, though the latter is in harmony with Christ's immediate reference to his favorite Old Testament quotation (in what recent lesson have we found it?): "I will have mercy and not sacrifice." The general principle is, as stated later by St. Paul, "The letter killeth, but the spirit giveth life." (2 Cor. iii, 6.)

The second incident, the healing of the man with the withered hand, according to Meyer, occurred on the same Sabbath, but according to Eidersheim it was on "another Sabbath"—probably the one following. In either case, it was brought on probably by the Pharisees with intent, as their question concerning healing suggests; and again Christ puts himself squarely against their Talmudic tradition, which "forbade healing on the Sabbath, except in cases where life was involved." Christ rebukes the heartlessness of such a law by reminding them that they would pull a sheep out of a pit on the Sabbath, and then asking the question, which carried with it his overwhelming vindication: "How much then is a man better than a sheep?" In response to faith, the man was healed, and Christ gave utterance to what seems to us the simplest and best of all Sabbath regulations—the Golden Text of the lesson, as we see it—"Wherefore, it is lawful to do well on the Sabbath days."

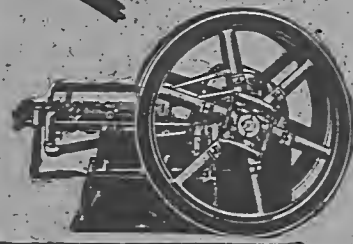
II. The Lesson's Message—Points to Impress.

1. We are far away to-day from Pharisaic legalism. Our danger—a very grave one—is not that the spiritual significance of the Sabbath should be buried beneath a weight of petty regulations, but that it should be swept away by a flood of secular interests and worldly pleasures, leaving neither spirit nor letter of observance.

2. Christ's words, "The Sabbath was made for man," can not justly be interpreted as meaning: The Sabbath was made for man's pleasures; or for man's self-indulgence, or for man to

(Continued on Page 15.)

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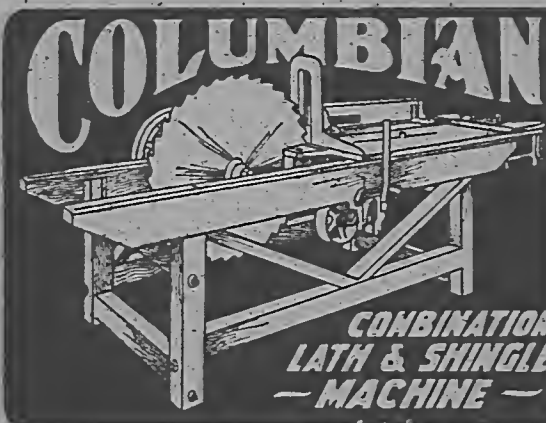
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SOME DEFECTS IN BAPTIST DEMOCRACY.

The Baptists lay much stress on Democracy as it has to do with Church polity, just now. Baptist democracy is democratic over much. They take very young people into their membership. They have many faithless and ignorant members. They, too, have many faithful and intelligent members. Probably they are about as other churches in these respects. Now, if I understand Baptist democracy, all these members have an equal right in balloting. The young and inexperienced, of both sexes, the faithless and ignorant, have equal right in balloting with the faithful and intelligent. The young girl has as much voice in the administration of the Church as the experienced deacon. Has such democracy as this any Biblical authority? Did any temporal government of an enlightened nation ever commit its welfare to such weak democracy? In the United States government one must be a male (in most States), twenty-one years of age, and in most States be able to read and write. Paul said let the women keep silent in the churches. He did not so say about the boys and girls. Possibly Paul did not suspect the coming of the day when the administration of the Church would be equally committed to the boys and girls, men and women. Had Paul suspected this, I believe he would have given directly an injunction against it.

The call of a pastor by Baptist democracy is not according to apostolic times. Proof: Then there were no churches to call. They were under the command, "Go!" All missionary churches send preachers to the mission fields. It was once all missionary territory; so all preachers were sent then. Now, when the Baptists succeed under a sent ministry in evangelizing a place and organizing a Church, they at once reverse the apostolic plan (hence Bible plan), and commit this responsibility to the membership. The Church may consist mostly of young and inexperienced members, even unread in the Bible, yet this responsibility is committed to them. Is this good democracy? Will some one give me the "chapter and verse" that authorizes such democracy? The Baptist preacher went to the community by some authority, not by a call. Now, the question is, who changed the authority under which he went from where it was to these new and inexperienced converts? And if such was done in apostolic times, will someone point out one example of such transition of authority and responsibility in that period? So I say Baptist democracy is not sound, is weak, and has no authoritative precedent, either in State or Church. It errs in committing holy things to boys and girls and women, as well as to men. So, in this sense they allow a ministry called by the Holy Ghost to be subject to their approval or disapproval.

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TICKETS TO GENERAL CONFERENCE.

Important Information to All Persons Contemplating Attending.

The committee of the General Conference having in charge the matter of special rates over the railroads for the session of the Conference to be held in Asheville, N. C., May 4 to 25, 1910, arranged that these special tickets should be on sale only on May 2 to 11, both days inclusive. The local committee in Asheville recognized that this was a very serious mistake, but when they found out just what had been done, it seemed to be too late to make any change in

these "on sale" days. Any one wishing to attend the Conference who can not leave home on or before the 11th day of May, can not get the benefit of the regular Conference rate over the railroads unless we are able yet to have the "on sale" dates extended. There will be placed on sale on May 15, however, the regular summer excursion tickets to Asheville. These tickets, while not giving quite as low a rate as the regular Conference schedule, are very low, and the tickets are good until October 31, and have stop-over privileges at all principal points, both coming and going. With the exception of the very small increase in the price, these regular summer excursion tickets are in every way much more desirable than the regular Conference special tickets, and can be bought at any ticket office if notice is given that such a ticket is wanted. These tickets are on sale regularly at all coupon offices, and the notice in advance that such tickets will be wanted will have to be given only at the smaller towns. If you want to attend the General Conference, and do not expect to leave home before the 15th of May, ask at your ticket office for a regular summer excursion ticket to Asheville, and the agent will provide same if he does not sell it regularly.

JOHN P. KERR, Secretary.

THE MONKEY IN MAN.

When you were a boy did you ever sneak off to the back of the lot and smoke corn silks or rabbit-tobacco, and picture yourself a man? Or did you ever chew licorice and splutter like a grown-up?

And has it ever occurred to you that the real pleasure in these innocent pastimes was the idea that you were doing something "naughty?" We laugh at the children for their apish ways, but forget that grown-ups are not free from the same follies.

For example, you go to the soda-fountain on a hot summer day and call for your glass of Coca-Cola. While you are enjoying its refreshing coolness, in comes a swaggering youth with a wisp of down on his handsome face and calls for a "dope." He gets his glass of Coca-Cola just like yours. To you it is as harmless as a glass of ice-tea, of which it is the chemical counterpart. But to the young man's fancy it is "dope." He has not outgrown his boyish ways, and is still laboring under the pleasant delusion that corn-silks, rabbit-tobacco and cross-vine are the real article.

If you find anyone who has been misled by the expression "dope" in connection with Coca-Cola, and who really thinks that the drink is injurious, tell him to write to the Coca-Cola Company, Atlanta, Ga., for free copy of "Government and State Officials' Truth about Coca-Cola," containing analysis of the leading chemicals throughout the U. S.

Happiness may fly away, pleasures pass or cease to be obtained, wealth decay, friends fall or prove unkind; but the power to serve God never fails and the love of him is never rejected.—Froude.

VALUE OF ROYALINE OIL.

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Tidings from the Field

Iuka, Miss.

Will you suffer a few words from Iuka? We are glad to be able to report progress in many ways. Recently a beautiful and modern brick school building has been completed here at a cost of \$15,000. The other day the Agricultural High School for Tishomingo County was located here. The Mineral Springs Hotel has been completely overhauled and remodeled inside and out, at a cost of about \$10,000. Other buildings are going up. Our Sunday school has nearly doubled in both enrollment and attendance. We have the contract for a new Sunday school room for our Business Men's Class. The entire amount for all the Conference collections has been secured in cash and good subscriptions. Fourteen members have been received into the Church. We are to have Bro. J. H. Holder with us in a meeting early in May. Help us to pray for a great revival.—Joseph B. Randolph.

Hermanville, Miss.

It is quite a task for me to write for the public to look at and criticize; but believing that there are some of the readers of the Advocate that would like to hear from this part of the world, I will undertake to give the following, with your permission, through the Advocate.

Knowing that a move was certain before the meeting of our last Annual Conference, I hardly knew where to look for a landing, or what to expect at the hands of the Bishop and presiding elders, except that I would get a place to work for the Master somewhere.

To my great surprise, and agreeably so, I found myself placed on the Hermanville Charge: a place among as splendid, hospitable a class of people; as good a people as there is in the Mississippi Conference. "Truly the lines have fallen unto us in a very pleasant place."

On our arrival we found everything in readiness for our reception, which we appreciated very much. There are six churches within the bounds of this work; plenty of work to do, and we are hard at it, endeavoring to do the Master's will as best we can.

At the earnest request of the pastor, the board of stewards met Jan. 26th, making the assessment for the pastor and distributing same among the different churches on the charge; also assessing to each church on the charge its proportionate amount to be collected for the benevolences ordered by the Conference. There was some discussion among the board of stewards as to their taking up the work of making all collections and relieving the pastor of that burden; but discussion was all, and they adjourned leaving the matter entirely in the hands of the pastor.

I am glad to say that this matter is pretty well in hand, mostly by subscriptions.

We have five Sunday schools, all doing very good work.

The hardest problem, or one of them at least, is to get the people to see the importance and great need of taking their church papers. The cry heretofore has been, "It's too high in price," but the price by the kindness of the editor and the publishing committee, has been arranged to meet all demands, and still they won't take it. What shall we do?

Our first Quarterly Conference was not held at the time named in the New Orleans Advocate, owing to unavoidable hindrances. But our much-esteemed presiding elder came and preached some very excellent and edifying sermons for which we felt very thankful. Our Quarterly Conference was called to order at 10:30 a. m., Jan. 29th, not all the stewards were present, but we had good reports, paying nearly a fourth of the assessment the first quarter.

We have many reasons to be greatly encouraged, believing that this is going to be a good year with us all. We are planning for good results in the wind up.—W. L. Blackwell, P. C.

NOTICE.

This week every preacher in the Louisiana Conference will receive a prospectus and program of the Seaboard Divinity School. They are worth a careful examination. We want to make ours the greatest summer school in the South. Begin now to make preparations to attend June 23 to July 7.

Will those who subscribed towards the maintenance of the school at the Annual Conference in Alexandria last December, please forward me the amount of their subscription as early as possible.

W. W. HOLMES, Treasurer.
2903 Camp St., New Orleans.

It is the action of an uninstructed person to reproach others for his own misfortunes, of one entering upon instruction to reproach himself, and of one perfectly instructed to reproach neither others nor himself.—Epictetus.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of a crowd keeps with perfect sweetness the independence of solitude.—Emerson.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia, or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

He who drifts through life, letting the years glide empty into the past, is accumulating remorse to darken his future.—Selected.

The Perfect Home Treatment for THE LIQUOR HABIT.

Combined medical and hygienic treatment for home use exclusively. Slight cost. No absence from business. No publicity. Improves the general health. Cure guaranteed. Write for particulars. The Biggs Sanitarium, Home Dept., Asheville, N. C.

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MISSISSIPPI CONFERENCE.

Natchez Dist.—Second Round.
Liberty, at Gladding May 7, 8
Adams, at A. May 14, 15
Wilkinson, at May 21, 22
Centerville, at May 28, 29
Nebo, at Oak Grove June 4, 5
Barlow, at June 11, 12
Bayou Pierre, at June 13
Scotland, at June 18, 19
Homochitto, at Rosetta June 25, 26
The District Conference will begin at Meadville, Tuesday, April 12, 4 p. m.
H. WALTER FEATHERSTUN, P. E.
Gloster, Miss.

Jackson Dist.—Second Round.

Florence, at Ritchland.. Apr. 30, May 1
Sharon, at Lone Pine May 7, 8
Canton, 7:30 p. m. May 8
Jackson, First Ch. May 15
Jackson, Capitol St. May 22
Mendenhall, at Braxton May 28, 29
Eden, at Thornton June 1
Lintonia, at Crymes Ch. June 4, 5
Yazoo City, at 8 p. m. June 5
Flora, at Benton June 11, 12
Deasonville, at Fletcher's Chapel June 17
Benton, at Zelglerville June 18, 19
Fannin, at Goshen Spgs. June 22
Harrisville, at Rexford June 25, 26
The District Conference will begin with a sermon, at Canton, on Tuesday, April 26, at 7:30 p. m.

J. R. JONES, P. E.

Seashore Dist.—Second Round.

Oakvale, at Hathorn May 2
Hub, at Paine's Chapel May 3
Long Beach May 7, 8
Coalville, at Cedar Lake May 25
Wolf River Mission, at Beulah, 10 a. m. May 27
Bllox, May 28, 29
Gulfport, 25th Avenue June 1
Lumberton June 4, 5
Poplarville June 6
Carriere and McNeill, at McNeill June 7
Americus, 11 a. m. June 10
Escatawpa, 11 a. m. June 11
Moss Point June 11, 12
Pascagoula June 12, 13
Vanderve June 15

W. B. JONES, P. E.

Brookhaven Dist.—Second Round.

Brookhaven May 3
Gallman, at Mt. Pleasant May 14, 15
Crystal Springs May 15, 16
Silver Creek, at N. Hebron May 21, 22
Hazelhurst May 29, 30
Monticello, at Tilton June 4, 5
Prentiss, at Santee June 11
Boguechitto and Norfield, at Norfield June 12, 13
Pearlhaven, Hawkin Chap June 18, 19
Buford, at Summers Chapel June 26
District Conference June 8, 10

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round.

Shuluta and Quitman, at Quitman May 1, 2
Wayne Mission, at Big R. May 7, 8
Buckatunna, at State Line May 15, 16
North Kemper, at Hope Hill May 21, 22
Meridian, East End May 25
Meridian, South Side and Poplar Springs, at Poplar Springs May 26
Enterprise and Stonewall, at Stonewall May 28, 29
Porterville, at Union June 4, 5
Meridian, Central June 7
Meridian, 5th Street June 8
DeKalb, at Pleasant Ridge June 11, 12
Meridian, 7th Avenue June 15
Vimville, at Why Not June 18, 19

W. H. LEWIS, P. E.

District Conference, at Fifth Street, Meridian, May 30 to June 3.

W. H. LEWIS, P. E.

Newton Dist.—Second Round.

Carthage, at Singleton May 7, 8
Montrose Wed May 11
Rose Hill, at Pleas. Grove May 14, 15
Newton Wed May 18
Hickory, at Garlandville May 21, 22
Trenton, at New Prospect Fri May 27
Shiloh, at Johns May 28, 29
Chumkey, at Meehan Wed June 1
Homewood, at High Hill June 4, 5
Decatur, at Decatur Fri June 10
Neshoba, at Mars Hill June 11, 12
Philadelphia, at P. June 12, 13

T. J. O'NEIL, P. E.

Newton, Miss.

Vicksburg Dist.—Second Round.

Anguilla, at Bethel May 1
Rocky Spgs., at Cayuga May 7, 8
Silver City, at Holly Bluff May 12, 13
Sartartia, at Wesley Chpl May 14, 15
Harriston, at Martin May 21, 22
Oak Ridge, at Red Bone May 28, 29
Hermaville, at Pisgah May 31
Edwards, at Clinton June 3
Crawford St. June 5
District Conference at Marysville June 7, 11. Opens on 7th, at 11 a. m.
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(Published Mar. 1, 1910. Sample copy for 15 cts. in stamps.)

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Immersion Delusions Completely Exploded by Facts Taken from the Only Bible in Existence During the Days of John and the Apostles. Presented in a Way that all Can Understand. Terse, Clear and Concise.

QUESTION SETTLED—For all of those who have any regard for Ancient Divine Authority, even that which John had when he baptized, the question of the mode of Baptism is forever settled. Those who are fond of divisions need not have many things on which to differ with others. But there is now no further excuse for differences as to the mode by which Baptism was performed in the days of Christ and the Apostles.

AN UNUSUAL DEMAND—Never before has there been such a demand for this exact information as there is today. Methodists and others who have all the while practiced **The Bible Mode of Baptism** have seriously neglected to inform the people on this subject. Immersionists, including Mormons, Adventists and Campbellites, make it no test day nor night. Many of the present generation know little except from that side, and much of it is based on the grossest of falsehood.

\$525.00 IN PRIZES For Bible Readers, Old and Young

First—In order to encourage Bible study, I offer \$25.00 in prizes for the best answers to a list of questions on the subject of Baptism. I will send the questions free to any address. Get all the help you want from any source, and if you will enclose 15 cents in stamps, I will mail you a copy of **The Bible Mode of Baptism** from which all of the answers may easily be learned. Send for book and questions at once.

Second—I offer a prize of \$50.00 to any one who will furnish the references where the following words occur in the Greek New Testament: the number of times which it is claimed that twenty Baptist Standard works say they occur, namely, *rantizo*, 62 times; *ekho* 152 times, and *lovo*, 139 times. Get all the help you wish from any Greek scholar, lexicon, or concordance, and let me hear from you.

A MOST LIBERAL PROPOSITION—At the request of hundreds of people I have just published a revised and enlarged edition of **The Bible Mode of Baptism**, 3,000 copies of which are mailed out this week, and letters from the Atlantic to the Pacific, including Cuba and Mexico, indicate that at least a million copies are needed right now. I am taking steps to furnish them, and with the co-operation of preachers and people it can be done within the next few months. Let every pastor, S. S. Supr., teacher or other Christian worker, please let me know at once, how many he can use at \$1 per dozen; \$3 per 100. You send no money until books are sold. Retail price, 15 cents a copy. AGENTS WANTED IN EVERY COMMUNITY.

REMEMBER: It is not a cheap little tract that I am offering. Send 15 cents for sample and see what it is. It consists of three parts: (1) **The Bible Mode of Baptism**; (2) **The Church and Children**; (3) **Immersion Delusions Exploded**. If you are not satisfied, return it and get your stamps back.

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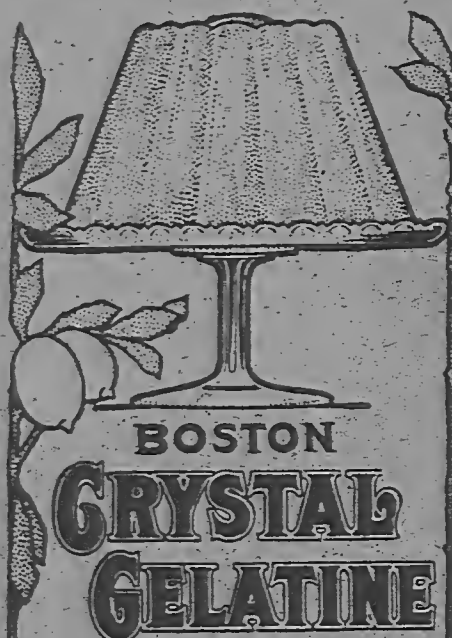
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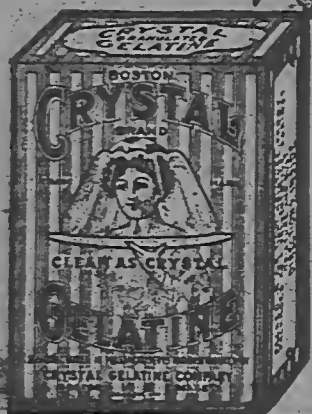
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We are not to live with others, but for them. Any one who lives to himself alone, can hardly expect to be very popular. The one who is least selfish makes for himself the wisest place in the world.—Selected.

What is the faith which saves men? It is that which makes a little child hold tight, in the dark, to his father's hand.

LAFAYETTE DISTRICT CONFERENCE.

The Lafayette District Conference will convene in Eunice Wednesday, June 8 at 9 a. m., and continue in session until business of same is finished. I trust that every preacher in the district will not only come himself, but bring a full delegation, and come prepared to stay through Sunday. Let's have an old-time, wide-awake meeting.

Eunice is the best railroad town in the State, perhaps, to its size. You can come over the Southern Pacific Railroad, the Frisco Railroad, Rock Island and Texas and Pacific railroads. We expect to have a great time.

Brethren come! And, Mr. Editor, you and the publisher of the Advocate are respectfully invited.

S. D. HOWARD, P. C.

WINONA DISTRICT CONFERENCE.

The Winona District Conference will be held at Moorhead, Miss., June 2-5, 1910.

I hereby announce the following committees: License to Preach—John Ritchey, H. T. Gaines, W. C. Lester. Orders and Admissions—J. A. Hall, H. S. Spragins, T. H. Lipscomb.

Let me urge every pastor to see to it that his Sunday school superintendents, recording stewards, local preachers and delegates are in attendance. We need them and they need us. To make the Conference far-reaching in its results there must be a good attendance from every part of the district.

I shall not urge all the pastors to stay over Sunday, leaving their pulpits vacant, but if they can do so without any loss to their work, all well and good. We will close the business by 6 o'clock Saturday afternoon, and three-fourths of the preachers can leave Moorhead at 6:15 Saturday afternoon and be in their places Sunday morning.

Let us have a full attendance. Keep your eye on Moorhead for June 2-5.

Rev. W. C. Lester will preach the opening sermon Thursday evening at 8 o'clock, June 2. That will be the first service. E. S. LEWIS, P. C.

NOTICE.

The Oxford District Conference will be held at Abbeville May 11-13. Rev. O. W. Bradley will preach the opening sermon Tuesday night. The Women's Missionary Societies will hold their conferences on Thursday. Friday will be Laymen's Day.

Committees: On License and Recommendation—W. G. Burks, J. W. Bell, W. L. Brown. On Orders—W. W. Mitchell, O. W. Bradley, D. C. Foust. J. E. CUNNINGHAM, P. C.

ANNOUNCEMENT.

Ellisville, Miss., April 19, 1910. We, the undersigned committee appointed by the Hattiesburg District Missionary Institute to formulate plans and arrange a program for a Preachers' Institute to embrace all the territory adjacent to Hattiesburg, make the following announcement:

We will meet in Hattiesburg May 5, with the following program:

11 a. m.—Sermon, by George D. Anderson.

3:30 p. m.—"The Call to Service," Dr. J. M. Weems.

4:30 p. m.—An open hour.

8 p. m.—"The Book of Romans," Rev. M. S. Sbarbrough.

We wish to emphasize that the Institute is not confined to the Hattiesburg District, but is for all the brethren

who desire to come. We wish to make it a season of refreshing for us all.

GEO. H. THOMPSON,
JOHN A. MOORE,
J. C. CHAMBERS,
Committee.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

LIFE OF BISHOP SOULE.

The Publishing Agents announce the forthcoming second volume in the "Founders' Series" of biographies—namely "The Life of Joshua Soule," by Rev. H. M. Du Bose, D. D. A biography of Bishop Soule has long been a desideratum. Twenty-five years ago Bishop McTyeire undertook the task, but gave it up because of a paucity of material bearing on the Bishop's early life and his ministry prior to his elevation to the episcopacy. But a new age has come, bringing to the types many new books of reminiscence and biography. From these and also from many hitherto unpublished documents, as the result of great labor, Dr. Du Bose has winnowed out a world of fact, record, and incident, which, now being put together in historical order, make a biography of such inherent value and inspirational suggestion as will, we believe, make it appeal to our people as few biographies have. The story of Southern Methodism in its ideal claims and appeal is one with the character and faith of Joshua Soule, and to make this appeal has been the motif of the author throughout. This number will appear in June.

Send your orders now. Uniform with the "Life of Bishop Asbury." Pages (estimated), 260. Price, \$1, postpaid. Smith & Lamar, Nashville, Tenn., or G. W. Bachman, Winona, Miss.

"UNCLE DAN" IS FIRST.

Everyone understands that is Rev. D. L. Cogdell. He sends from Lulu and Lyon \$4 for church extension.

J. R. BINGHAM, Treasurer.
Carrollton, Miss.

Rev. J. N. WARE.

Whereas, An all-wise God has seen fit to remove from this earthly home our lamented brother and former pastor, Rev. J. N. WARE. Therefore, be it

Resolved, By the Parsonage Aid Society of Rocky Springs, Claiborne County, Mississippi, where the deceased served four years as pastor, that we, as well as others, have sustained an irreparable loss of a loyal, earnest Christian worker. In all his dealings with his fellow creatures, he was ever prone to look on the better side of nature. He was a kind and affectionate husband and father, devoted to his God, home and friends.

Resolved, That we do as a body extend to the bereaved wife and children our heartfelt sympathy, and that a copy of these resolutions be spread upon the minutes, and copy of the same be sent to the Christian Advocate for publication, and a copy sent to Mrs. J. N. Ware, Montrose, Miss.

(Mrs. MOLLIE E. REGAN,
(Mrs.) NELLIE R. McCAY,
(Mrs.) CORNELIA F. DREXLER,
Committee.

Rocky Springs, Miss., Feb. 22, 1910.

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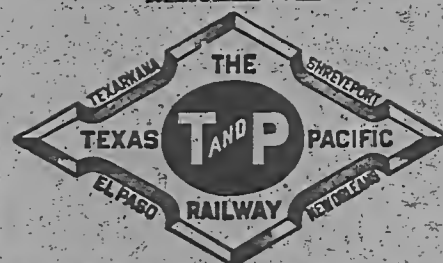
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Rev. H. B. Watkins.

TOPIC FOR MAY 1, 1910.

Our Motto: The Upward Look and the Lift.

Reference: Phil. iii, 7, 8; I. Cor. vi, 19, 20; Heb. xii, 12.

The mottoes of Epworth Leaguers in American Methodism are "All for Christ" and "Look Up, Lift Up," the latter used by the Leaguers of Northern Methodism and the former among our own young people. Since both are very well comprehended, in either, I shall speak especially in this article of the upward look and lift.

In the first place, I call attention to the fact that the passion for the lifting up comes from the looking up. This is no where more clearly illustrated than in Isaiah's startlingly beautiful temple vision where the prophet, telling the very year it occurred, the year that King Uzziah died, declared he "saw the Lord sitting upon a throne, high and lifted up." He heard the sweet, sacred song of the seraphim and felt the trembling of the temple. Out of that vision, the upward looking, came two impressions. The first was to his conscience, for he said, "Woe is me, for I am undone, because I am a man of unclean lips and dwell in the midst of a people of unclean lips." Then came the Seraph with the coal of fire and touched his lips and said, "Thine iniquity is taken away."

The second impression came as if in this new consciousness of sins forgiven the Lord was calling him to duty, saying, "Whom shall I send and who will go for us?" He found himself willing now and exclaimed, "Here am I, send me!" I have an idea that the Lord had been saying that all the while, but Isaiah with his consciousness of sin had been deaf to such a call, but now the atmosphere was clear, conscience was satisfied, and God's voice reached a responsive soul.

As men look up to-day they see the Lord, but on a cross instead of on a throne, "high and lifted up." They hear no angel song, but the Master saying, "My God, my God, why hast thou forsaken me?" Then in penitence they say, "Woe is me, for I am a man of unclean life and I have crucified the Lord of hosts." Then his face is turned and in his own agony the Lord is moved with compassion and says, "Son, thy sins be forgiven thee." Then as of old the Lord is saying again, "Who will go for us and whom shall we send?" And he answers in gratitude, "Here am I, send me." Who that has an upward look can fail to have born in his heart a great desire to lift up—to lift up, even though that means to stoop to lift. Men have never done much lifting who have not stooped down to reach the fallen and to get a good hold. Jesus stooped from heaven to earth, from divine to human, from Master to servant, from life to death. How he stooped, that he might lift.

I say again the power to lift up comes from looking up. The burden is too heavy for merely human hands to lift up. The knees are too feeble for our unaided weakness to give strength. The sheep are too far away across the Valley and in the desert for our unassisted voice to reach. Because it is hard, because we are weak, we despair. We say, "Master, we have toiled all the night long and have taken nothing!" Can we not now say, "Nevertheless, at thy word, trusting in that power of thine, I will let down the net?"

It was to look up that Jesus bade his disciples tarry in Jerusalem. To look for power "from on high."

O, you say it isn't the desire to help I need; it's power to help."

Friend, "look up, that you may lift up."

I say, in the last place, that the reward for lifting up comes from look-

ing up. Or not all the reward, there is joy enough in the consciousness of having helped to abundantly repay for the effort. The most joyous compensation you ever gave your pastor was when you said, "You have helped me." To bring in the sheaves is enough to make one "Come rejoicing." I have heard an aged servant of God say over and over, "If I knew there were no heaven, I should feel abundantly repaid for all I have ever done." Jesus forgot his hunger in Samaria in the joy of rescuing a perishing woman. "My meat is to do the will of him that sent me and to finish his work." But that isn't all the reward. Look up! Look up, as Paul did while he said, "I am ready to be offered." Henceforth there is laid up for me a crown of righteousness, and not for me only, but to all them love his appearing!" Look up and hear the Master say, "Be thou faithful unto death and I will give thee a crown of life!"

We must not look for our reward in people's gratitude. They often, though grateful, forget to say so. We mustn't look for reward even in results. We are poor judges of the results. Many of them we never see. Many that we see disappoint us. No, not in these. Look up! Look up to where he says, "Well done, good and faithful servant! Enter thou into the joy of thy Lord!"
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Sunday School

(Continued from Page 10.)

treat as he pleases. It rather means: The Sabbath was made for man's good, so that only what makes for man's true good, spiritual, mental, physical, is lawful on that day. "It is lawful only to do well on the Sabbath days."

3. The test of conduct to apply as to Sunday activities is then, (1) Is it good for my soul? Is it good for my mind? Is it good for my body? and precedence must be given in the order named. It is a law of ethics that a lower good can not be chosen to the neglect or injury of a higher, without sin.

4. But (2) is it for the good of others? We must also ask, and beware of either leaving undone or doing anything the influence of which might be harmful to others, if they follow our example. Remember Kant's Imperative: "Act so that the principle of thy action may be one of universal application." This applied would send many to Church who otherwise might think they could spend the time as profitably at home. The example won't do.

Lastly, is it for the good of others in service that I may render to their souls or bodies? Here sacrifice, if need be, must be made of lesser physical good to us for the higher spiritual good of blessing to other lives, in which we too shall share.

5. Clear and convincing evidence only serves to irritate one who is self-satisfied and does not wish to see. Do I become irritated when another shows me clearly I am wrong? If so, I love not the truth—a most serious charge.

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THOMAS JEFFERSON VARDEN was born, June 14, 1841 in Cheatem County, Tenn., and died Jan. 25, 1910. He was married to Miss Eleanor White in 1870. Of this union three children were born; two daughters and one son. One daughter preceded him to the better world. He gave up his wife about thirteen years ago, when the Lord said, "It is enough, come up higher." Since her death, he has lived with his daughter, Mrs. Neasom. Brother Varden joined the M. E. Church, South in 1870. He was a true man as a citizen; as a church member he was faithful. He was sick, but a few days. The writer visited him in his last hours and found him all right. He was a man that everyone who knew called a good man. We buried him in Pine Grove Cemetery in the presence of a host of relatives and friends. Oh, how we miss him! May the Lord bless and console the bereaved ones, and may they live to meet him in that country where we will never say good-by!

His pastor, H. C. MURPHY.

The death angel visited the home of Mr. and Mrs. J. A. McNeal and took **LETTIE MAL** home to dwell with Jesus and the holy angels. She was born April, 1900, and departed this life Feb. 24, 1910. She leaves two brothers and one sister; three half-brothers and three half-sisters and father and mother to mourn their loss. Little Lettie was a sweet girl and all her schoolmates and friends loved her. She was a good little Christian Sunday school worker; but Jesus still loves little children, so he has taken her. We cannot call her back to us, but shall all meet her if we obey our blessed Lord's command. And a blessed thought it is to know that we shall know each other when we meet to part no more. Weep not loved ones "as those who have no hope," but look through your tears to Jesus who is able and willing to help you. To the home she brought joy, and in passing over to Jesus, heaven has become more attractive. May the memory of this pure, sweet life and the grace of God cheer and comfort the hearts of the loved ones who have our deepest sympathy.

(MRS.) EVIL JONES.

Mrs. **CORDELIA STRONG WEISSINGER** finished a long pilgrimage of

nearly 83 years, March 14, 1910. She was born in Perry County, Ala., May 27, 1827. She was converted in childhood and joined the Methodist Church at Marion, Ala. She was happily married at 16 years of age to A. J. Weissinger, a native of the same county. After nearly four years faithful service in the Confederate Army, her noble husband died in 1865. Sister Weissinger was the mother of ten children, eight of whom are still living; seven sons and one daughter. The father and three sons fought in the Confederate ranks side by side during the four years of awful strife and all of them survived the terrible conflict. The three sons are still alive and are proud of the fact that they were Confederate Soldiers. Sister Weissinger also leaves behind her twenty-five grandchildren and fourteen great-grandchildren. She lived to a good old age and died with Christian faith and courage. We laid her body away in the grave, but her sweet spirit has gone to heaven. She spent the closing years of her life in the home of her son, Dr. W. S. Weissinger, of Hernando, Miss. No mother ever received better attention and care. By the skillful ministrations of the affectionate physician son, her life was prolonged for many years. The love which the doctor and the single son, Alex, manifested toward their aged and feeble mother was beautiful to behold. She left behind her the aroma of an unostentatious, but beautiful Christian life. She was patient in all of her sufferings. She has gone where suffering and sorrow are unknown. Heaven is enriched by her presence. There she awaits the laughter and sons, and the large company of grandchildren and great-grandchildren. God grant that not one of them may fail to meet in that better world.

W. D. WENDELL.

On January 20, 1910, the Lord saw fit to take from our midst Aunt **CATHERINE PIERCE**. All that was possible was done to revive her, but the Lord knew best, and our loss is her eternal gain. It is so lonely here without her. She told us before she went that we would find her in heaven. May God help all of her children and loved ones to bear bravely this great sorrow, and to meet her on the other shore, to part no more!

LAURA MCKINNON.

MRS. **MARY ELIZABETH WILLIAMS**, daughter of W. M. and Louisa Campbell, was born June 22, 1845, in Catahoula Parish and moved to Bienville Parish, La., when six years of age, and there continued to reside until her death, February 24, 1910. Sister Williams was happily married to George W. Williams, a brave Confed-

erate soldier, on December 16, 1865, in whose faithful companionship she walked and lived and toiled for nearly half a century, and God blessed the union with nine children—three sons and six daughters—all of whom survive her, except one daughter, who preceded her mother to her reward. She was also the grandmother of 25 children. Early in life she gave her heart to God and united with the M. E. Church, South, in which communion she lived a loyal member, being at the time of her death a member of Old Castor Church and a constant reader of the Advocate, whose weekly visits to her home she highly prized. Her Bible was her daily companion and her religious character is stamped upon her children, in that they, too, are all members of mother's Church, except one. In the evening time of her life, when her toils and cares were at an end and she had been made ready for the Bridegroom, and surrounded by all her loved ones, she closed her eyes upon earthly scenes and sweetly fell on sleep, and her body was laid to rest in the Old Castor Cemetery to await the trumpet call on the morning of the resurrection. May our heavenly Father, who never suffers a sparrow to fall unnoticed, minister to the comfort and consolation of the bereaved and help them to make preparation for a happy family reunion in our Father's house on high. Her pastor,

JOHN G. SLOANE.

Dr. H. T. T. **DUPREE** was born in Virginia on the 11th day of March, 1822, and was called to his reward on February 24, 1910. He was the seventh of nine children born to Henry and Rebecca Dupree, of Greenville County, Virginia. He was married to Miss Lizzie Fairchilds, of Hinds County, in 1859, to whom were born two children—Mrs. E. V. O'Neal, of Mineral Wells, Tex., and J. H. Dupree, of Hinds County, Miss. In 1864 he was married to Miss Margaret Herring, of Hinds County, Miss., who bore him three sons; only one of whom is still living—S. F. Dupree, of Yazoo City, Miss. On March 8, 1881, he was married to Miss Pattie Yellowley, of Madison County, Mississippi, who still survives him. The two daughters born to them died in infancy. Dr. Dupree moved to Raymond when he was a young man and immediately began the practice of medicine. He soon built up a splendid practice and became a prominent citizen of Hinds County. He was a man of broad mind and high ideals. He took a prominent part in the affairs of the State, and rendered invaluable service to his section of the country during the days of "Reconstruction." He was a strong advocate of peace, and when others would incite the people to do rash things during those dark days, he always pleaded for the sane and more quiet procedure. He finally gave up the practice of medicine and bought him a large plantation and moved out on it. At one time it was said to be the best improved place in the county. Dr. Dupree was a Mason and a member of the Methodist Church at Raymond. I never met him until I came on the Bolton charge, and I feel that I am the loser for not having known him sooner. It was with great pleasure that I spent several nights out there with him and his family previous to his death. He seemed always so glad to see me, and talked quite often about his spiritual life, and his preparation for eternity. He told me just before our last Annual Conference that if I came back I would have to conduct his funeral, and said he was living in daily communion with God. His most excellent wife said of him "Not a shadow clouded his spiritual horizon, but his voice continually uttered his Savior's praise." "He regarded this life of mortal breath but a suburb of that life elysian, whose portal we call death." As pastor, I feel that one of my best friends has gone. We weep with his loved ones, but not as those who have no hope.

W. A. TERRY, P. C.

Brother J. **MADISON WILLIAMS** was born in Green County, Alabama, March, 27, 1850, and died at his home in Yalobusha County, Mississippi, January 26, 1910. December 7, 1871, he was married to Miss E. J. Fisher and moved to Yalobusha County, where he lived out his life and died beloved by all who knew him and, himself loving all. He was converted to Christ when but a boy, and until his death stood fast in the faith. He joined the M. E. Church, South, and for many years past served most faithfully and efficiently as a steward of Bethlehem. The father of five daughters and two sons, he is survived by his good wife and six children, the oldest son having been taken from their midst eight years ago. Bro. Williams was a kind husband and loving father, fulfilling all his Christian duties to a degree beyond human reproach. He followed the golden rule and reaped a golden harvest. He sought first "the kingdom of God and his righteousness" and found love, peace and plenty.

He treated experiences as mere incidents leading to one grand entirety. Standing above experiences, his ponderous character made itself felt on every occasion, in whatever company or dealings. His good, pure Christian manhood was much in evidence and no man could mention his name but in eulogy. Men went out of their way to sing his praises and none harbored ill-will against him. None knew him but in love; none called his name but in praise. May his surviving son emulate his noble example, keep the character of his father ever fresh in his memory, and live secure in Jesus Christ. Bro. Williams won a silent and complete victory. Living ever in Christ, he closed his eyes in eternal sleep with the conviction deep set and secure in his heart: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

E. NASH BROYLES.

Mrs. L. **CARY SADLER**, formerly of Pearl River, La., passed quietly and peacefully away from the home of her daughter, Mrs. Ida Fraser, of Slidell, La., to the "home of many mansions," of which he said, "I go to prepare a place for you." Mother became ill on Christmas Eve, and from that time on, till 3 a. m., March 12, her life hung by a slender thread; then "the silver cord was loosed" and the Master said come up higher. Rev. J. V. Peters, of Slidell, conducted the funeral services, and at her request, "Crossing the Bar," and "Lead Kindly Light," were sung. Born in Cincinnati, Ohio, May 9, 1831, she lived nearly seventy-nine years a beautiful life, and died a triumphant death. Having buried her husband and four children, herself the last of a large family, she was "acquainted with grief," yet always cheerful and kind. She lived her profession; was chaste in conversation. I never heard a coarse expression fall from her lips. "Thou God seest me," was one of the first lessons she taught us; second, "Thou shalt not take the name of the Lord thy God in vain." O that all were so taught! When Brother Downer requested through the Advocate her friends and former pastors to correspond with her, Rev. H. R. Singleton, Sr., was the first to respond. He, too, has passed away. Kind friends, of whom mother always had many, ministered to her and able physicians attended her; but, like a tired child, she fell on sleep. We, her three remaining children, miss her sorely. She was a wise counsellor; we always carried our troubles and perplexities to her. She wrote and planned and talked of our work during the first weeks of her illness, and wanted to be busy. The tired hands have found the rest which remaineth unto the people of God, and we must close up the ranks and march on to victory. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." We'll meet again.

(Mrs.) ALICE CARY MCKINNEY.

NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, THURSDAY, MAY 5, 1910.

C. O. CHALMERS, Publisher.

VOL. 57—No. 18.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2330.

Editorial.

There is not a flower in all this down that owes to the sun what I owe to Christ.—Tennyson.

Only by serving humanity can we serve God. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The lowliest ministry performed for a fellow-man is a task fit for angels.

The path of obedience is the path of progress. It leads onward and upward toward the spiritual altitudes and the heavenly home, growing brighter and brighter all the way. He who treads it is climbing ever toward the skies.

A change of character is not a change of nature. Sin may deface the image of God; it can never efface it. The divine spark exists in every soul. Dormant it may be, concealed deeply beneath an accumulation of earthiness and sensuality, it often is. Nevertheless it is not extinguished; nor can it be. And that spark of divine life is infinitely precious. To bring it to light and to rekindle it into a growing flame will repay all the labor and sacrifice of men or angels.—George Henry Hubbard.

There will be no miscarriages of justice under the moral government of the universe. Virtue will have its sure reward, and vice its certain punishment. God is the administrator, and exact justice will be meted out to each and all. The wrong decisions of earthly tribunals will be reversed, and retribution will at last overtake the guilty who escaped on earth. The harvest may for a time be delayed, but nothing is truer than the words of the Apostle, "Whatsoever a man soweth, that shall he also reap."

Agnosticism has been a much used word in these latter times. It has commonly been defined as "ignorance of God and things supernatural." But as Dr. Thomas Jay Hudson strikingly observes in his "Divine Pedigree of Man," as exemplified by skeptical scientists, this is scarcely an adequate definition. As they illustrate it, it is not merely "ignorance" but "aggressive ignorance." They do not stop with saying "we do not know God," but they go further and affirm that he is "unknowable." They undertake to erect a barrier between the known and the unknown, and to prescribe the limits beyond which man in his search after truth can never go. Thus they become extreme dogmatists, and would stifle the very spirit of investigation and enquiry of which they have been the boasted champions. This is one of the glaring inconsistencies of intellectual infidelity.

Chiseled upon the tombstone of Daniel Webster at Marshfield, Massachusetts, are the following words uttered in his lifetime by this foremost master of English speech: "Philosophic argument, especially that drawn from the vastness of the universe in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith that is within me; but my heart has always assured me, and reassured me, that the gospel of Jesus Christ must be a divine reality. The sermon on the mount cannot be a merely human production. This belief enters into the very depths of my conscience. The whole history of man proves it." And Napoleon, speaking of Christ, is reported to have said, "Everything in him astonishes me. His spirit overawes me and his will confounds me. Between him and any other man there is no possible term of comparison." Thus does the Savior look as lofty to those standing upon the highest pinnacles of human greatness as to those of us who stand on the common level below.

"UNITY OF METHODISM."

Under this caption in the Central Christian Advocate of the 13th ultimo, Rev. Jesse W. Jennings, D.D., LL.D., a member of the North Nebraska Conference and manager of the Kansas City Depository of the Methodist Episcopal Church, discusses the question of uniting all the Methodisms of the United States in one great body, and outlines the course of procedure which he considers most feasible for accomplishing this result.

The spirit of his communication is in every respect admirable, and we do not hesitate to say that we think the plan which he proposes is "far and away" the best that has yet been suggested. Indeed, Dr. Jennings seems to have a comprehensive grasp of the difficulties involved, and evinces a genuine desire to meet them fairly and honestly and to overcome them by making as well as asking concessions.

His plan, briefly stated, is as follows: He would have all the Methodist bodies of the United States to appoint commissioners for a conference. And having come together, he would have them organize into one great communion, to be called the United Methodist Episcopal Church, thus eliminating all sectional names as to territory. This great body he would then have to divide into two sections—one to be known as the United Methodist Episcopal Church, and the other as the United Methodist Episcopal Church, Colored. These two great churches, he would have entirely independent, each managing its own affairs from the local class organization, through all of its various organizations up to and including the General Conference. But he would have a General Commission with advisory powers, appointed quadrennially by the General Conferences of the two bodies, for the purpose of studying the needs of the colored people and suggesting such means and measures as may be deemed best to promote their moral and religious development.

Dr. Jennings is entirely correct in his conclusion that the chief obstacle to any organic relations between the two Episcopal Methodisms in America lies not in any question of origin, or doctrine, or polity (though there are some governmental differences which are not unimportant), but in the attitude which the two churches sustain to our brother in black. But, as he strikingly says, this difference of view concerning the negro exists more in theory than in actual practice.

We quote a few lines from him on this point: "Now let us be fair in dealing with the color problem. For the sake of peace we must make mutual concessions, or fall of union. The Methodist Episcopal Church, South, is not the enemy of the negro; it seeks to befriend the negro as a negro. It obstructs him only when he would pose as a white man. The Methodist Episcopal Church declares in substance, as a theory, the equality of the negro with the white man, but in practice she is in accord with the Methodist Episcopal Church, South. She segregates the colored race into schools for colored, and also churches and conferences for colored. Bishops for languages and races would doubtless never have been entertained by the General Conference of 1904 had it not been for giving a limited episcopacy to the colored membership of the Methodist Episcopal Church."

But what of the outlook for the scheme proposed by Dr. Jennings? Is it feasible, and could it be put into operation? We have no hesitancy in saying that at the present time it is utterly impracticable and impossible. Organic union is a thing which can not be hastened. If it ever comes at all, it must come when the people are one in spirit and sentiment—must come naturally, and not as a result of any artificial effort to promote it. It would be suicidal for the Southern Church to undertake to enter into such an arrangement now. It would precipitate an era of dissatisfaction and wrangling compared

to which the recent strife among the Cumberland Presbyterians would be tame and trifling.

Let us not be misunderstood. We have no bitterness of feeling toward the North or the Methodist Episcopal Church. We are not discussing the desirability, but the present feasibility of organic union. We think an attempt to effect it now would prove abortive, or, if successful, disastrous. We are firmly convinced that our immediate course of action should be projected along lines of fraternity and federation. And when we have learned to bear ourselves toward each other as brethren of a common faith should, closer relations may in the providence of God follow. But until that day dawns, it is idle to talk of union.

THE HEROES OF ETERNITY.

Eternity has its heroes; no less than time. The world hangs its laurels upon the brows of those whom men call great, and heaven will place starry crowns upon the heads of those whom God adjudges to be worthy. But the heroes of earth will not be the heroes of the sky. The angelic orchestra will not play to celebrate the victories of Alexander, Hannibal, Caesar or Napoleon. The busts in the niches of the great heavenly temple will not be those of warriors who waded through blood to a royal throne, nor of kings who wasted their money to maintain the splendors of a regal court, nor of poets who soiled the wings of their genius in the cesspools of lust; but of heroic martyrs who sleep in unknown graves, of preachers who toiled in poverty and obscurity and died "unwept, unhonored and unsung," and of humble mothers who, like flowers far out on the desert, shed their fragrance unappreciated and almost unseen. The great ministers in eternity will not necessarily be bishops and archbishops and deans and canons, but those who wore Christ in their hearts and sacrificed their all to win souls for the Master. The most distinguished Christians will not necessarily be those who are here most applauded for their philanthropy, whose names are blazoned abroad, and who occupy conspicuous places in the Church, but they will be those whose motives are purest, whose hearts are holiest, and whose lives are most completely under the sway of the scepter of the Son of God.

"When God shall call the muster-roll,
As heroes, he'll mark off
Some who ne'er charged at Waterloo,
Or stormed at Malakoff.

"Stars, garters, crosses, ribbons, fade;
New orders here unfold:
The widow's mite, St. Martin's cloak,
The cup of water cold.

"Imperial names of history,
Omitted from the list:
In Paradise, preferment proves
A hidden satirist.

"Some humble folk we knew quite well,
But passed with scarce a nod,
Now rank as heaven's nobility—
The chivalry of God."

No man has wealth enough to discharge his whole obligation to God by the mere payment of money. Giving is an essential part of religion, but by no means all of it. Greater than his fortune is the individual who has amassed it. One deathless soul is of more value than all the material world. Christ wants the recognition of his lordship, the love and adoration of the heart, and a life of active, unselfish service, and for these there is no substitute.

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THE PREACHER—HIS ONE SUPREME PURPOSE.

By Rev. W. S. Lagrone.

This subject will not go before the General Conference for discussion, but it is of far more importance to the success of the preacher and the salvation of men than the change of name, the time-limit, the presiding eldership or anything else. Purpose expresses the idea of intelligent design—something set before us as an end or aim to be attained. All true greatness and success has its beginning and end in a right purpose. A man without a purpose is like a ship at sea without chart or compass. Many who sleep in nameless graves, or wander through the tortuous course of a wasted life with faculties as great as McCauley's, failed because they lacked steadiness of purpose. One has said, "Keep your eye on the mark and don't flinch when you pull the trigger." James says, "He that wavereth is like a wave of the sea driven with the wind and tossed." A man's purpose in life should be like a great river born of a thousand rills in the mountains, whose mighty current flows changeless, to the sea, never losing its way or changing its course for the thousand streams that fall into it on the right and on the left, but only using them to increase its force in the channel.

Of all men in the world the man called of God to preach the gospel should be a man of one supreme purpose. A supreme purpose is the highest, greatest aim for which one strives. There is no higher or more sacred place than the call of God to publish the glad tidings of peace.

No study is too severe, no culture too high, no sweep of knowledge too broad, for him who is to stand as God's spokesman. But all this does not constitute a qualification for the work. The great apostle said: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." His life throbs with this mighty pulsation. It sways him in purpose, commands him in action, and dominates him in sacrifice. He resolutely and steadily refused to be diverted from it by any consideration that men or devils might offer. To my mind, one of the best evidences of the need of a supreme purpose is the widespread disposition for change in the secular and secondary things of the Church. What we need is a change of purpose. The age in which we live demands, as never before, a ministry like this. There were never so many claims upon his time and mind as to-day. The temptations are from every quarter. Science and art, and literature, the worldly pleasure-loving spirit, a people with itching ears for some new thing, these all get in the way of him whose mind and heart are not stayed on God.

Anything short of a burning desire for the glory of God and the salvation of the lost is unworthy of this high calling of God in Christ.

His eternal relation to Jesus Christ and his responsibility to a lost world demand that he "know nothing save Jesus Christ and him crucified." He said, "As the Father hath sent me, even so send I you."

We are to lift him up in our lives in love and sympathy and service, so that he again lives over in us before the world. The sacredness of our relation and high calling is given by Paul in his letter to the Corinthians: "Now are we ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God."

Back of a supreme purpose must be faith in God; faith in Jesus Christ, as a divine but now risen and ascended Lord; faith that can hear above the blatantry of modern criticism the tramp of the innumerable hosts who have been redeemed and saved by his divine power, saying: "The risen and triumphant Christ did rise, and for twenty centuries has been marching the road of history and comes even to us in these last days as the only real and ever living force for lifting up and saving poor, lost and helpless humanity." The least doubt that flits across the

mind or sky of one's soul as to the divinity of Christ and his God-given relation to men will so darken his spiritual vision that he will only see men as trees walking. Faith in his blessed word as the only weapon, together with a supreme purpose, will enable him to pour his life like a stream into the mighty current of God's eternal truth to dying men. Only to those who believe with all their heart that this is the power of God to save men does it yield its wonderful secret. From first to last the career of Moses was a romance, but the secret of his life was in "that he esteemed the reproaches of Christ greater riches than the treasures of Egypt." Joshua was a great soldier, but the victory which crowned his arms was his unshaken and single-hearted faith in the God of Israel. "Enoch walked with God and was not, for God took him; for before his translation he had this testimony that he pleased God."

The preacher with one supreme purpose has no time to waste with Darwin or Huxley, nor even with the so-called higher criticisms of the day. He dare not depend upon the sensations of the day for a message. The ground of his truth must be deeper than the principles of human knowledge, and his faith reach beyond what eye can see or ear can hear. Any less than this belittles his calling and disgusts his auditors, if he has any. We take our latitude and longitude from Greenwich, and travel over land or sea. The preacher, with one supreme purpose, takes his spiritual latitude and longitude from the cross, and goes out with the assurance of final victory, knowing nothing save "Jesus Christ and him crucified." His preaching is set to the key of the gospel saying, "Comfort ye, comfort ye, my people, sayeth the Lord." "Come unto me all ye that labor and are heavy laden and I will give you rest."

Coming thus into his pulpit on Sunday morning he sees tired and hungry souls, weary with six days of struggle with the devil, the world and the flesh. They are longing for help. They need inspiration and sympathy, and hope for a vision through the gates into the city of gold to refresh and stir their immortal spirits toward God and eternal things. Only of such a one could it have been said: "How beautiful are the feet of them that preach the gospel of peace and bring tidings of good things." This man goes not in his own name, but in the name of the Lord of hosts.

It was this one supreme purpose that made a Stephen, a Paul, a Wesley, a Knox, and a Baxter.

My brethren of the ministry, let us tarry at a throne of grace until we "know nothing save Jesus and him crucified."

SOME OBSERVATIONS.

By Rev. Robert Randle.

I have read with great interest the discussion in the Advocate upon proposed legislation by the coming General Conference.

I suggest non-concurrence to all except that the authority to license preachers be given back to the Quarterly Conference, as it is much more convenient while there is nothing to be lost; as the license may be rescinded or expire at the end of the year, or renewed at the pleasure of all parties concerned.

I suggest also that the presiding elder's district be reduced to from twelve to fifteen—twelve is best. And if necessary increase his assessment to fifteen per cent of collections for ministerial support, though this ought not to be necessary, as his increased stay at each appointment should increase the receipts so as to meet all demands. We need the presiding elder not only as an overseer, but also as a leading help on all lines of the work. This would enable him to spend more time with the churches and pastors and to become better acquainted with the work, and thus bring him into greater sympathy with the work and make him more efficient in the office.

The memorial relating to woman's equal rights with laymen should not be passed, as there can be no good obtained by it that may not be reached without it. And in spite of all that has been said to the contrary as to its not being associated with "the woman's rights movement," beyond question it has strong tendency that way, and I am constrained to believe that the same spirit that prompted one suggested the other and they lead in the same direction. It is true that the Church will throw more restraint around it; but that very fact will make it the more damaging, as it will make it a harbor for suffragettes. The better appearance that can be given an error, the more dangerous it is, and the more disposed we are to bend the law in its support and use the Scriptures in its defence. I note that one contends that Paul intended his prohibition to apply only to that period and locality. But as has been proven by others contending for the prohibitions, the customs and laws both of State and Church sustain the contention that it is perpetual. It does not bear upon public prayer, singing, experience, or labor among themselves, but upon assuming authority or legislating. As stated in 1 Tim ii:12, "But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence."

That other churches have turned aside from this rule is no authority for us, even should it have been apparently successful; nor does it even justify us in doing so. Such arguments have been pushed too

far, on other lines, to constrain churches and pastors to a course that is questionable and often evil. I think that the prohibition is "an eternal rule," and that there are good reasons for it, many of which have been well sustained by its advocates. I call attention to two that I have not noticed advanced. The first is that it contributes to the preservation of a pure fountain for moral character and piety. It has been contended that woman is innately purer in moral character than man. This is a mistake. Naturally, she is not purer, nor superior in morals. She is his equal—made to match him—to be a companion for him, and under the same circumstances will present the same character. God knows this. Paul saw this and by the authority of God made the statement or rule as from God.

One had to meet the demand of public service in State and Church; man's seignior and physical condition called him to these duties and responsibilities. One could do it as representative of both and thus throw around the other the protection necessary to conserving the needs of both in perpetuating the social, civil and commercial life of the race. Hence the prohibition, and woman's moral excellence arising from her retired attitude toward public service.

Again, it has been claimed that woman is more predisposed to piety than man. Again I answer we are equal. Woman has some constitutional differences that adapt her to her position in all of the relationships of life. But these very differences, while they make her more susceptible to the good influences, also make her more easily influenced by the evil, as was demonstrated in the fall and thousands of instances since that. But the protection guaranteed her by the prohibition has conserved the religious element in her for the preservation of both and the elevation of the race. And where this law has been disregarded, damage has resulted to both parties—the home has been disturbed and the social life corrupted.

In the South this law has been more nearly followed than elsewhere, and our women have been noted for modesty, gentleness and queenly bearing. Until late years, very little of the "loud mouth," challenging spirit was seen. This has been imported and is bearing its fruit. Our protection has been the prohibition, "the eternal rule," and if we turn from it, as instituted by God, we will fall into line with the rest and decline will be the sequence. We will cease to be the reserve force of God for the resistance of irreverence and effrontery and other degrading influences.

The churches that have passed by this law are not noted for deep piety and holy living (not that there are not pious and holy people in them); nor have they the moral and spiritual influence with the world that they should have and doubtless would have had, had they adhered to this law.

The request on the part of these good women, even should the whole body of women of Southern Methodism make it, would not be sufficient to constrain us to accept it as the call of God. Says one, "We would not like to have our call to the ministry called in question." Why, that is the case with every preacher licensed to preach. Is he qualified morally, mentally, spiritually, etc., and do the circumstances and conditions justify the license? and this is especially the case in the reception into the Conference, and should he be needed elsewhere he would be assigned to that field. Our dear women are passing their examination. They pass morally, mentally, spiritually. But the circumstances and conditions do not justify the granting of their request.

No! The request is not a guarantee that God has called for a revision of his "Eternal Rule."

The use that other churches have made of the reversion and the visible results do not justify the presumption that he has rescinded that law.

Vernon, La.

THE WOMEN'S MEMORIAL.

By Prof. W. L. Clifton.

One of the strongest evidences of the force and righteousness of the cause advocated in the Women's Memorial is unconsciously furnished by some of the opposition.

An attorney for the prosecution in a criminal action in the courts said to his associate who was about to address the jury, "No case; abuse the attorney for the defense." Juries, chosen as they necessarily are under our sadly imperfect system, can often be bewildered and misled by such weak and indefensible tirades; but not so with an intelligent public such as constitute the readers of the New Orleans Christian Advocate. Furthermore, the dlatribes do not at all disturb those attacked. I care to make no more extensive or specific reply to personal references to me in connection with my attitude toward the Women's Memorial.

As to the Memorial itself, I wish to speak briefly of its bearing, fundamentally, upon the welfare of the race and of its bearing upon woman exclusively—so far as such is possible.

First: God created the human race in his own image. "God is a Spirit." We hardly, I suppose, think of a spirit having form. It must have been the spiritual nature of the race—not the physical—

wherein mankind was made in the image of God. This spiritual nature, this nature in which we are in the image of God, was created dual—male and female. This duality, which in its parts is imperfect, approaches more nearly to perfection as it approaches unity in the race. The Christ understood man and woman perfectly because he embodied these dual spirits in his personality and in his spiritual nature. This duality became unity. Until man, mere man, becomes as perfect as our Lord, he needs, as constantly as may be, the spirit of woman as helpmeet. Neither man nor woman is complete without the mental and spiritual companionship of the other. Separation means hurt to each and to the race. The voice of woman uttering the mind and heart of woman should be heard along with man's where policies are shaped and the destinies of the race are determined.

Second: Frankly, I wish to speak of the rights of woman, but not of "Woman's Rights." We all know there is a difference here. Will we admit that woman has the right to develop all her mental and spiritual powers? We reply, "Yes," with our lips, but not by our acts. For ground to lay a premise, however, we shall assume that our lips declare our real attitude toward the matter. Right here I shall "drag in" a tale, for it is illustrative. The negro Bishop Turner once in the course of an address, urging the transportation of his race from this country, said in substance: "In my boyhood days I heard Bishop Pierce preach and decided that he was the greatest man on earth. Later, as a young and ambitious young man, I heard him say that the negro should not be educated. My love and admiration almost froze into hatred. But long since have I forgiven him and my love for him has returned; for truly the negro should be kept in darkness, if he is to be allowed to realize no hope for a larger field of activity." Are we "low pressure" on the education of woman because "her sphere" is narrow and she does not need enlightenment, or do we want to keep "her sphere" circumscribed because she is deficient in mentality and cultivation?

But woman is becoming educated. The Renaissance made possible and forced the Reformation. The inevitable may be checked, but it cannot be stopped; it may be postponed, but it cannot be avoided. Power is going to do work. Is not the Church the place where wisdom would dictate that this energy be expended and utilized?

THE SEXES NOT HOSTILE TO EACH OTHER. NOR DIVERGENT IN INTEREST.

By a Husband, Father, Son and Brother.

The assumption that the men and women of the Church are so hostile to each other, or that their interests are so divergent, that the women are unrepresented in the conferences of the Church, as now composed of men only, is an unsound and dangerous assumption. The Church can not afford to give any sort of endorsement to such an assumption. On the contrary, the Church should assert with all emphasis the very opposite view. It is not opposition between the sexes that needs to be emphasized, but concord and agreement between them.

And the men need to be encouraged to take more part in the work of the Church, rather than less. Already some tendencies have so far developed that not a few men are coming to look upon the work of the Church as fit for women only. That drift has proceeded too far already; it should not be set forward further.

Moreover, in conferences, where women, if admitted, would claim both masculine rights and feminine privileges, men would not be willing to go very long. The discussions in such conferences would be almost worthless for any of the ends for which deliberative bodies are supposed to sit.

The agitation for the admittance of women into the conferences of the Church has itself shown the unwisdom of the proposal. Some of the few sisters who are urging on that unwise movement, have shown impatience with any and all who oppose their folly. They have not hesitated to use the machinery of the Home Mission Society for the unlawful and unauthorized purpose of carrying on this agitation, which is utterly foreign to its legitimate aims and which meets the opposition of many of its best members. These misguided sisters divide and distract the society, which proposes to do work that women can do well, in order to get entrance into fields to which women have little adaptation, and in which, to say the least, women are not specially needed. It is even said that some of them have taken the house of God and the Sabbath day for the advocacy of their ill-conceived scheme. If this be their way now, what would they not do in quarterly conferences, district conferences, annual conferences, and general conferences?

The great John Bright said when there was before the British Parliament a proposition in favor of Woman's Suffrage: "The bill seems to me based upon a proposition which is untenable, and which, I think, is contradicted by universal experience. It is a bill based upon the assumed hostility between the sexes. . . . Nothing can be more monstrous and absurd than to place women—who are our

mothers, our sisters, or our daughters, whose whole existence is wrapped up in our own, who are near and dear to our hearts—as a separate class, and it is a scandalous and odious libel to say that they are a separate class and that they are, therefore, excluded from our sympathies, and that Parliament can not and will not do justice to them." These words of that great and good man apply to the present agitation for woman's suffrage in our Church. That agitation proceeds on the false assumption that the consecrated men who compose the conferences of the Church have not and will not truly represent their wives and mothers and sisters, but will do them injustice. It assumes that the women of the Church are a separate and distinct class, having divergent, if not hostile, interests to the men of the Church, and that their interests can only be safeguarded by the introduction into the conferences of the few women who are ambitious to have place and position in these conferences. It should not be approved.—From Central Methodist Advocate.

CHURCH EXTENSION.

John M. Moore, D. D.

The Board of Church Extension held April 20-21 one of the most delightful sessions in its history. It was the last of a most successful quadrennium and was held in its offices in Louisville. Harmony and good will prevailed throughout, and the members went away feeling that the work which had been committed to them by the Church had prospered and that they had been able to do for the needy churches at this session more than at any previous time. However, there was common regret that the funds at their disposal were not several times as great, that every request might be granted. The applications for donations amounted to \$201,882 and for loans, \$221,000. The Board appropriated \$145,650 as loans, and \$115,859 as donations.

It is true that the Loan Fund now amounts to \$339,614.65, but it must be remembered that of this amount \$222,445.40 is now outstanding in unpaid loans, and that the Treasurer has on hand only \$17,169.25. The amount due is about \$5,000. So the Board went to its limit in granting requests to the amount of \$145,650, for its ability to pay these loans will depend upon the faithfulness of the churches that have been helped in meeting their obligations to the Board. Every Church that is slow in meeting its Church Extension notes is affecting some other Church that is in distress. This is a mutual aid society, and every Church can best show its gratification at receiving a loan by meeting it promptly when it falls due.

Dr. W. F. McMurtry, the Corresponding Secretary, has prepared and caused to be printed a "Loan Fund Thermometer," which tells an interesting story of the rising of the Loan Fund. The Board of Church Extension was organized in 1882. The Centenary Committee, having in charge the centenary celebration of 1884, adopted the following resolution:

"Resolved, That the cause of Church Extension be strongly urged upon the attention of our people as a leading object for the contributions in 1884, and that we seek to raise a Loan Fund of Five Hundred Thousand Dollars."

How greatly that amount is needed to-day! At the end of the first quadrennium the total amount was \$31,342.00. The next quadrennium showed an increase of \$18,473.48, and that from 1890 to 1894 an increase of \$57,499.36, which made the total \$108,315.44. In 1898 the amount was \$158,792.50. Dr. David Morton at his death left this goodly sum, as the result of his sixteen years in collecting loan funds—a most worthy testimony to his wonderful efficiency as a pioneer in Church Extension work. Rev. P. H. Whisner, D.D., became the secretary in 1893. The increase in his first quadrennium was \$43,089.97, and in his second quadrennium \$28,420.12. The present secretary saw at the opening of his quadrennium the importance of increasing the loan fund, and as soon as he mastered the details of his work, he began to give attention to securing gifts. The increase for 1907 was \$13,340.84; for 1908, \$25,616.58; for 1909, \$20,633.27; for 1910, \$50,021.37—or the quadrennium's \$109,612.06. While this amount included the interest on existing loans at 4 per cent, yet it represents superior service in this most important feature of our Church Extension work. We have a right to entertain the hope that another quadrennium will bring the Loan Fund to \$500,000, while we may well wish that that may be accomplished in a single year. When we realize that seventeen new loan funds were established during the year just closed, we may easily see that such a hope as this last may be reasonably cherished.

At its last session the Board decided to set aside \$15,000 from the amount received on the assessment and which has always been distributed in donations as an increment to the loan fund. When the Board at this meeting saw the numerous requests for donations from so many needy churches it rescinded its action and appropriated the \$15,000 in donations. It is to be hoped that the action of last year can be carried out in the future years, as the solution of our church building problems must lie very largely with the loan funds.

The assessment for Church Extension is now \$200,

000, but the receipts of the last year have been from an assessment of \$175,000, and amounted to \$155,754.12, while that of the year before was \$149,599.05. The assessment at the opening of the quadrennium was \$125,000 and the percentage of collection eighty-two and three-fourths. The percentage last year was eighty-nine. Thirty-one Conferences show an increase in their payments on Church Extension over the preceding year. The cause is having increased consideration from the Church at large.

A year ago the Board recommended that the Church be asked for a voluntary contribution of \$17,000 to the Church Extension Fund of the Colonial Methodist Episcopal Church. The amount was apportioned to the several Annual Conferences, but only \$265.35 has been received. Seventeen Conferences accepted the apportionment, but nineteen took no action, one declined, and one requested the pastors to take collections. Unless the pastors act, the colored people will find their hopes of help are in vain.

The Washington City Church was given unanimous endorsement by the Board, and on Thursday evening a meeting in the interest of this enterprise was held in Fourth Avenue Church, at which addresses were made by Bishops Wilson, Candler and Hoss. This special work is in the hands of Rev. Geo. S. Sexton, who has given twelve months of diligent labor to enlisting many of our leading laymen in this great church at the capital. A national building committee composed of eighteen prominent businessmen from as many States has been organized. Its first meeting was held March 18th in Washington City, and its next meeting will be in Asheville during the General Conference. The Church is becoming more and more acquainted with this great \$200,000 enterprise for the national capital, and after the large amount of judicious seed sowing during the last year and the quadrennium, the desired harvest seems almost certain.

The Board adopted nine memorials to the General Conference which look to the perfection of its organization. The first asks for an equal number of laymen and clergymen in the Conference Board, and that the Conference Boards be granted the right to loan any part of its funds when the end can be accomplished as well by a loan as by a donation. This last looks to the creation of Conference loan funds. It is further asked that any Conference be allowed to increase its assessment with the privilege of retaining for its own use all receipts above fifty per cent of the amount assessed by the General Board. The second asks that trustees of a church, parsonage, or property held for the benefit of the church, be allowed to borrow money from the Board of Church Extension, the Woman's Home Mission Society, or elsewhere, and secure repayment by mortgage upon any property which they may hold in trust. The third would require all applications for aid from Boards of Church Extension to have the approval of the Quarterly Conference of the charge from which they come. The fourth asks power for the Board to prepare forms of deeds for each State and to distribute them without charge. The fifth asks that Conference, City, and District Boards of Church Extension be given the right to employ secretaries to give all or part of their time to the Church Extension work in their respective territories. This looks to the establishment of local loan funds. The sixth asks the General Conference to give due consideration to the plan of church insurance proposed by Mr. Stanley D. Pearce, of St. Louis. The seventh requests the establishment of a system of refunding bonds for Conference Boards as a protection of Church Extension Funds. The eighth asks that the fiscal year of the Board be allowed to close March 31st instead of December 31st. The ninth requests that the Board be enlarged from thirteen to twenty members.

This last meeting of the quadrennium had its features of sadness and joy. For twenty-three years Bishop Chas. B. Galloway eloquently pleaded the cause of Church Extension. At the session last year in Memphis his voice was raised time and again in advocacy of some pressing claim. But in ten days after the adjournment he was called from his labors in this sphere. Bishop Seth Ward was also present last year, and his friends had no intimation that his strong physique was so soon to surrender its powers. The chairs of these two honored and greatly beloved members were this year vacant. Bishop O. P. Fitzgerald was not able to come. Bishop Key was detained in Georgia. Dr. W. R. Lambuth, Mr. Thos. B. Morton, and Rev. J. E. Godbey, D.D., were absent. Those present were: Bishops Wilson, Hendrix, Candler, Morrison, Hoss, Atkins, Rev. W. J. Young, D.D., Danville, Va.; Rev. M. J. Cofer, D.D., Atlanta, Ga.; Rev. W. J. Johnson, Galveston, Tex.; Rev. J. M. Henry, Baton Rouge, La.; Rev. Henry Trawick, Montgomery, Ala.; Rev. N. L. Linebaugh, D.D., Oklahoma City, Okla.; Rev. T. W. Lewis, Columbus, Miss.; Rev. N. B. Henry, D.D., Kennett, Mo.; Mr. T. S. Garrison, Timpson, Texas; Mr. T. L. Jefferson, Mr. P. H. Tapp, Mr. Jno. L. Wheat, Mr. Jno. C. Strother, and Dr. R. B. Gilbert, of Louisville.

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Episcopal Address

The sixteenth General Conference of the Methodist Episcopal Church, South, convened in the city of Asheville, N. C., Wednesday morning, May 4, at 9 o'clock. After the usual routine of organization, the Episcopal Address was read by Bishop Hendrix. The Address is a strong and comprehensive document, well worthy to take its place with those that have preceded it. It is too lengthy for full insertion here, but we note its salient features.

The past quadrennium has been the most peaceful and prosperous in the history of the Church. In that time there has been a net increase in membership of 207,754; there are 7,618 traveling preachers, and 4,952 local preachers. There has been a gain of 331 traveling preachers, and 297 local preachers.

There has been a large increase in the material resources of the Church, and all the departments of the Church's work have been correspondingly strengthened. Special mention is made of the good work done by the women of the Church, but disapproval is expressed of the memorial for the full rights of the laity. The Address says: "Such a step would not make for the greater efficiency of our Church as a whole in any of the regions occupied by it."

The three Publishing Houses, at Nashville, Dallas, and Shanghai, China, have had a successful business. Several hospital enterprises are doing important service in extending the Kingdom of God.

The Church is commended for its fidelity to the doctrinal standards of Methodism, and mention is made of the fact that there has never been a doctrinal schism in Methodism.

The obligation of the Church to the negro race is insisted upon, and a plea is made for an extension of the work in that direction.

The plea for the removal of the time limit is not looked on with favor. The statement is made that, as provision has already been made for the needs of exceptional situations, "it may be doubted if any further modification of the time limit is desirable."

Reference is made to the large part our Methodism has had in bringing about the organization of the Federal Council of the Churches of Christ in America, and emphasis is laid upon the importance of this movement.

The plea for a change of the name of our Church is disapproved. The Address says: "Sympathizing with our Northwestern brethren, whose fathers welcomed us because of our name, and because we preached Christ and him only, we see no sufficient reason for any change."

Ours was the first Church to inaugurate on a large scale an Endowment Fund for Superannuates, and the present assets of the Fund are estimated at \$251,873. This work is strongly commended.

The statement is made that our Church is behind other Methodisms in the number of Sunday school scholars, compared with the Church membership, and the suggestion is made that we need to do intensive work in this field in order to accomplish the best results. The Epworth League is commended as "a veritable training-school for Christian workers."

The "Vanderbilt question" is treated, and the statement is made that the University belongs to the Church in law and in morals. The action of the Commission appointed at the last General Conference to deal with this matter is reviewed, and this statement is made: "The report itself will doubtless be furnished to you for your full inspection and review. With this information in your possession, you will be able to determine what further action, if any, it is necessary for you to take. We urge the importance of such a complete and final settlement of the whole matter as will leave not the slightest room for any further questioning of any sort. The peace of the Church and the highest welfare of the University itself both demand that the disturbing issues be thoroughly adjudicated for all time."

The work of theological education is strongly commended, and a plea is made for the evangelistic spirit. "Unless our young preachers follow safe and reverent guides, they may follow blind leaders into the ditch of confusion and doubt. The great need of all our centers of learning is the evangelistic spirit and the testifying to the things we know; proclaiming our beliefs, not our doubts. Genuine revivals of religion, which clarify the brain and warm the heart as well, should be sought and expected annually in each of our institutions of learning, under the leadership of our wisest preachers who are especially adapted to such evangelistic work. The demand of the laity for better equipped and more efficient preachers must be met in part by themselves in providing greater facilities for ministerial education. The educated man has the ear of the educated; and no loss can be more damaging, next to losing the ear of the poor, to whom the gospel must be preached if the credentials of our Lord be claimed, than to have no longer the ear of the educated and influential in a community." A strong plea is made for loyalty to the educational institutions under the auspices of the Church.

The erection of a representative church at Wash-

ington, D. C., is strongly commended, and its value to the whole Church pointed out.

Affectionate reference is made to the eminent men of the Church whose death has claimed during the quadrennium—Paul Whitehead, Young J. Allen, James M. Mason, and John W. Heidt; and tribute is paid to the memory of the Bishops who have died in that time. Never in the same length of time have we been called upon to bury so many of our general superintendents. These were Bishops Tigert, Smith, Granbery, Duncan, Galloway and Ward. Because of the peculiarly intimate relation of Bishop Galloway and Bishop Ward to our patronizing Conferences, we quote in full the tributes to their memory:

"Chosen to his high office at the same time and on the same ballot with Bishop Duncan was the Chrysostom of the Church, Charles Betts Galloway. With native oratorical gifts of a high order, he consecrated to the pulpit what would have won lasting fame in the Senate or at the bar; for he had known in early manhood the meaning of a surrendered life. With capacity for leadership that made him the foremost citizen, because the most useful, in his native State, progressive but not radical, committed to all that made for civic righteousness and wise in knowing just what was fitted to the hour, the eloquent advocate of temperance, because the friend of humanity, beloved of the negro as of the white, and ever addressing the largest congregations of both, sensitive to criticism but heroic in action, whether in the black belt or in the university or the capital, he commanded the eager ears of all good men and led them to victory. Incapable of envy, his genial soul rejoiced as much in the success of his brethren as they did in his; knightly and true as Jonathan, he prized a friend more than a throne; wise in planning and faithful and tireless in execution, he had all the elements of a great bishop. Charles B. Galloway was chosen to preach the opening sermon at the last Ecumenical Methodist Conference, as Matthew Simpson and William Arthur had been chosen for like service at the other two Pan-Methodist gatherings; and he ranks with these and other great masters of assemblies. No man among us so fully responded to the demands of a great occasion, and none was more worthy of the epitaph of John the Baptist: 'A burning and a shining light.' Alas! he shone because he burned, and in twenty years of episcopal service he gave the Church forty years of his strength. He made our name known to all Methodism and to the saints of all the churches. Stricken in the midst of the battle, he died, like Paul, still planning great things for his Lord. What a meeting between apostle and bishop in the presence of their Lord, as each bore on his person the marks of the Lord Jesus!"

"When lonely Eve, bereft of her children, welcomed to her arms a third son, she called his name Seth; for she said: 'God hath sent me another son in place of Abel.' He was to be the setting that should produce a forest of noble trees for the garden of the Lord. Once our Church had an Enoch who walked with God and was not, for God took him; but his going made heaven nearer. A generation later many who knew Enoch Mather Marvin were reminded of him in Seth Ward, a true itinerant of native, homely strength, simple in tastes, waxing stronger in intellect and in grasp of truth, presenting the great doctrines with clearness and unction, sympathetic and unselfish, wise and just in counsel and tireless in service. He became a revelation to the whole Church as, wisely selected by the Board of Missions as Assistant Missionary Secretary—not being sufficiently known to be the choice of the General Conference—he went abroad from his native Texas to preach a gospel mighty enough to save a world. The qualities that made him great as a pastor in Houston and Galveston in time of disaster, were even more fruitful of good in the foreign fields, where he wrought as Secretary and Bishop. The Church was fast learning to appraise him at his true worth as a Bishop when he went abroad to die in Asia, for which he had so often pleaded at the bar of the Christian conscience. Domestic love claimed his body to rest in American soil; but his great soul goes marching on to find its truest and satisfying rest in the glorious vision of a saved world."

The matter of the election of new Bishops is referred to in the following terms: "In view of the depletion of our ranks, we recommend the election of at least five additional bishops, praying that God may make good his promise given to his Church through Jeremiah: 'I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.' They will not be perfect men, else they would be the only perfect men in a Church full of imperfect men. If ever perfect, they will be made perfect through suffering, as there shall come upon them daily the care of all the churches, as upon those who are the servants of all."

The Address concludes with the acknowledgment of our shortcomings as a Church, notwithstanding our great success, and a plea for greater faithfulness in gathering the harvest which has come from the sowing of our fathers as they sought to serve their generation by the will of God.

The General Conference of the Methodist Church of Canada will meet in the city of Victoria, B. C., in August of this year. This is farther west than it has ever before been held.

Church News

William J. Bryan was installed an elder in the Westminster Presbyterian Church, midway between Lincoln and Fairview, Neb., on the 24th ult. He has also been elected a delegate-at-large to the Presbyterian Ecumenical Council which is to be held at Edinburgh, Scotland, in June.

The National Congress of the Laymen's Missionary Movement is now in session in Chicago. The session has opened with great enthusiasm, and 5,000 delegates are expected to be present. This will bring to a close, so far as large public gatherings are concerned, the memorable campaign of 1910.

On the evening of April 27th, at the Methodist Orphans' Home in Jackson, Miss., a most enjoyable public recital was given, marking the close of the school for the present year. This worthy institution continues to grow steadily under the efficient management of Rev. W. M. Williams, the manager and agent.

The suggestion has been made that the name of the Western Virginia Conference should be changed to the West Virginia Conference. When it was given the present name that territory was a part of the Old Dominion, a separate State not having been at that time formed. The Central Christian Advocate, of Kentucky, thinks this alteration is desirable.

The Handbook of the English Baptists reports 3,062 churches, of which 909 are in Wales, and 1,965 in England. The total membership is 422,455, a loss of 1,553 as compared with the previous year. The Sabbath schools are prosperous, having 579,242 scholars. Over \$300,000 has been given during the year to new churches, chapels, and mission buildings.

Mrs. Adelaide Shackford Hill Buckley, the wife of Dr. J. M. Buckley, the veteran editor of the New York Christian Advocate, passed away at Morris-town, N. J., Saturday evening, April 23. She was a woman of unusual intellectuality, and a devoted Christian who abounded in good works. Dr. Buckley has the sympathy and prayers of a large host of friends and admirers throughout the South in his great loss.

On Wednesday evening of this week the delegates to the General Conference were formally welcomed in the auditorium at Asheville. Bishop Atkins presided, and addresses of welcome were delivered by Dr. G. H. Detwiler, one of the resident pastors, Governor T. J. Jarvis, and Dr. T. N. Ivey, editor of the Raleigh Christian Advocate. The response in behalf of the visitors was made by Bishop Warren Candler, of Atlanta.

The Methodist Laymen's Herald is the name of a new paper just launched in the Western Virginia Conference. The home of the paper is Parkersburg, and it will be issued under the direction of the Conference lay leader, Mr. Levin Smith. We do not like to discourage any worthy enterprise, but we seriously doubt the wisdom of the multiplication of papers in any part of our Southern Methodist territory. We do not see why the Laymen's Movement cannot secure all the space needed for furthering its interests in our various Conference organs.

THE GROCERY CAT

has been known to sleep in the coffee barrel, or, if the cat's away, that gives the rats and mice a chance. Then there's the dust of the atmosphere and the pickled-pigs-feet and mackerel smells that coffee in open barrels take in and so readily absorb. Oh yes, you get a plenty when you buy loose coffee and have the grocer wrap it up for you in a paper bag that leaks strength and flavor all the way to your home; but do you want it all, or simply a clean, crisp, fresh, high-grade article like

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Secular News and Comment

While riding in Potomac Park on the 27th ult., General Nelson A. Miles was thrown from his horse and sustained serious injuries. He is seventy years of age and on the retired list of army officers.

The interest-bearing debt of the United States is said to be \$897,253,090; the bonded indebtedness of New York City is reported at \$905,260,115. Thus it will be seen that the national metropolis owes \$8,006,125 more than the nation.

It has been announced that President Roosevelt will present the University of California with a fine elephant—one of the trophies of his African tour. Its skin is carefully mounted, and its tusks and skull are reported to be in perfect condition. Our vigorous and versatile ex-President has always had a marked fondness for the West.

The death rate in New Orleans for 1909 has been reported as follows: "Of white population, 15.52 per thousand; of colored population, 25.24; of total population, 18.15." Excluding non-residents brought to the city for medical treatment, the following are the figures: "Of whites, 14.01; of negroes, 22.03; of total population, 16.13." This is a decidedly better showing than that of last year, and compares most favorably with the mortality rate of the other large cities of the country.

The Confederate Reunion which was held in Mobile last week was from every point of view a marked success. The attendance was large, the weather was ideal, and the exercises appropriate and impressive. The old soldiers were given the right of way everywhere, and hospitality and goodwill abounded. General Clement A. Evans, of Georgia, refused to allow himself to be re-elected Commander-in-Chief, and Gen. George W. Gordon, of Tennessee, was chosen to succeed him. Memorial services were conducted in honor of Admiral Semmes and Father Ryan, who are buried in Mobile. The next Reunion will be held in Little Rock.

Mr. Richard C. Kerens, of St. Louis, who has been given the ambassadorship to Austria and Hungary, is a self-made man. He is said to have come from Ireland without a dollar in his pocket, and at one time to have been the stable boy of Senator Rice, of Arkansas. He sympathized with the Federal side in the war between the States, and was a faithful teamster in the Union Army. Later he went West, and in the mining and railroad business amassed a large fortune. He has always been an ardent Republican, and his influence is thought to have had much to do with carrying Missouri for Taft in the last presidential contest. His friends are confident that he will bear himself well in the difficult field of diplomacy.

Accord is a thing little known among scientists. Scarcely any two of them hold to the same theory about things which have not been conclusively demonstrated. Of late years we have had much talk about the inhabitants of Mars and the canals which they are supposed to have constructed. But before the National Academy of Sciences in Washington a few days since, Professor George E. Hale, of the Mount Wilson Solar Observatory of the Carnegie Institution, strongly combated this view, contending that there is little to sustain it. A few years ago Alfred Russell Wallace, the great English scientist, published in the New York Independent a series of brilliant essays in which he undertook to show that, so far as the suggestions of science go, the earth is probably the only inhabited planet. Thus do the teachings of the scholars clash.

Bjornstjerne Bjornson, the famous Norwegian poet, novelist, and dramatist, died in Paris, France, on April 26. He had been ill nearly a year, and had been under treatment at the French Capital since last November. The cause of his death was arteriosclerosis. His able advocacy of republican principles at one time brought him under the ban of the Norwegian Government, and during that period he sojourned for awhile in the United States. He was educated at the Universities of Christiania and Copenhagen, and first won distinction as a contributor to newspapers. He was a voluminous writer, and a conspicuous advocate of peace. Many of his works have been translated into other tongues, and have been accorded high praise both by critics and the public. He was a great admirer of our government, and it is said that "the American flag was always kept flying along side that of Norway above his summer home at Aulestad."

Mr. Aldrich, of Rhode Island, and Mr. Hale, of Maine, have announced that they will not stand for re-election to the United States Senate. There is also talk of Mr. Cannon's voluntary retirement from the Lower House of Congress. Some have been unkind enough to say that these gentlemen do not like the uncertain political outlook and that this is the

motive by which they are being actuated in announcing their purpose to retire to the shades of private life. But certain it is that the passing of these strong men from the stage of action will leave somewhat of a vacancy at the national capital. The South has a fine opportunity to regain her lost prestige in the Government if she would only avail herself of it by electing to Congress men of education and real strength. She has plenty of them, but as a rule they are not aspirants to office. They need to be sought out and pressed into service.

President Taft has appointed Governor Charles E. Hughes, of New York, to the supreme bench of the United States to succeed the late Justice David J. Brewer. Governor Hughes is one of the ablest men in American public life, and this selection has been highly commended in all sections of the country. He was born at Glen Falls, New York, April 11, 1862, attended Colgate University from 1876 to 1878, and was graduated from Brown University with A.B. degree in 1881. He studied law at Columbia University; was professor of law at Cornell University from 1891 to 1895, and has received the degree of LL.D. from several institutions. He is the son of a Baptist minister, and not the least of his many splendid qualifications for the high position to which he has been called is his stainless moral character. The whole nation is to be congratulated upon the elevation of this Christian gentleman and able lawyer to the Supreme Bench.

The filing of documents for record, transferring a half interest in the 40,000-acre ranch and 25,000 cattle and all buildings of the Valvedere ranch in Jeff Davis County, Texas, from Sam Jennings, the cattle king, to Francis R. Strome, comes as a reward to the latter for saving the life of little May Jennings. The property is said to be worth anywhere from \$700,000 to \$1,000,000.

Strome is fifty years of age, a machinist, and was for many years a resident of a small town in Illinois. He met with reverses, and after the death of his wife took to drink. He was beating his way westward, trying to make California, and was banging around Alpine trying to catch a train when the girl was crossing the railroad track just as a train approached. The child became bewildered and would have been killed had Strome not jumped on the track and snatched her clear of the rails just in time. He disappeared, but the father of the girl had him located about fifty miles away and brought him back to the ranch and kept him at the place for several days, learning something of his history before telling him what he was going to do for him. Strome agreed to settle down and care for his property.—World.

THE SEASHORE ASSEMBLY.

The Seashore Assembly for Christian Workers is a summer school for training Sunday school, Mission Society and Epworth League workers of the Methodist Church in Alabama, Mississippi and Louisiana.

The forenoons are given over entirely to class work. The day's work begins with a thirty-minute devotional service. The first hour is then devoted to class work in Bible study, there being classes in both Old and New Testament work; the second hour, systematic Mission Study class work, using the text books for both foreign and home fields, so as to finish the books in the ten days. The purpose is to train the members of these classes to be teachers in their home churches. Third hour is in classes in methods of work for the three departments of church work above named, with practical demonstrations, Institute work, Round-Table discussions, etc.

We cannot announce at this time our faculty in full, but give only a partial list of those who have accepted places on the program: Rev. W. N. Ainsworth, D.D., President Wesleyan Female College; Rev. F. S. Parker, D.D., Assistant Editor Epworth Era; Rev. Ed. E. Cook, D.D., Educational Secretary, Board of Missions; Rev. R. A. Meek, Editor New Orleans Christian Advocate; E. P. Peabody, seven years president South Georgia Conference, Epworth League; J. B. Green, Superintendent First Church Sunday School, Opelika; Miss Mabel Head, Associate Secretary Woman's Home Mission Society; Miss Mary De Bardeleben, of class 1910 Methodist Training School; Mrs. Sue Stuart Brame, Jackson, Miss.; Mrs. A. F. Watkins, Hattiesburg, Miss.

The afternoons are given over entirely to recreation; ample time is afforded to thoroughly enjoy the many forms of pleasure offered.

Bathing in the bay without extra cost to the Assembly visitors.

Sailing parties in the afternoons and evenings, boat excursions to old Fort Massachusetts, the government quarantine station and lighthouse on Ship Island, arranged for the visitors by the Assembly management.

One of the most delightful electric car rides in the South is the twelve miles from Biloxi to Gulfport, along the water front fanned by the strong gulf breezes.

Trips to Beauvoir, the former home of Jefferson Davis, now the home for the Confederate Veterans

of Mississippi, three miles away on the electric car line.

On the grounds, tennis courts, croquet grounds, etc., are free for the use of the Assembly visitors. Indoor games and reading tables supplied with the latest magazines and papers are provided free in Epworth Lodge.

The Assembly was established in the reports of the Epworth League Boards at the last session of the Mississippi and Louisiana Conferences.

Remember the time, July 21-23, and the place, the Seashore Camp Grounds, near Biloxi, Miss.

For rates and further information address J. Bruce Airey, President, Fort Deposit, Ala.

CONFERENCE BOARD OF MISSIONS.

The following is the report of the treasurer of the Board of Missions of the Louisiana Annual Conference for Jan. 1 to May 1, 1910:

Received from—	Foreign.
Patterson, Rev. John Sholars	\$35.75
Rayne, Rev. W. L. Doss, Jr.	44.00
Franklinton, Rev. L. C. Wilson	30.00
Morgan City, Rev. H. N. Brown	70.00
Second Church, Rev. A. I. Townsley	20.00
Carrollton Avenue, Rev. H. T. Catley	75.00
First Church, Rev. S. H. Werlein, D.D.	182.00
Louisiana Avenue, Rev. W. W. Holmes	104.00
Homer, Rev. W. H. Coleman	50.00
Eden, Rev. Wilson Moore	25.00
Pine Grove, Rev. H. C. Murphy	8.00
Total	\$643.75

Domestic.
Homer, Rev. W. H. Coleman \$50.00

W. B. THOMSON, Treasurer,
231 S. Rampart.

New Orleans, May 2, 1910.

AN APPEAL.

To Pastors and Friends of Temperance in the State of Louisiana:

Dear Brethren—The Legislature will soon be in session in Baton Rouge. The Anti-Saloon League, acting for the churches, has formulated bills, which we hope to get through and put upon the statute books that will give us a fighting chance and bring relief to an oppressed people.

We need the sympathy, co-operation and help of the religious people throughout the State.

Our time is short. I will have time to touch in person but a few communities.

I can not explain my plans in this letter, but as the State Superintendent of the League, and leader of the forces, we have plans by which we expect to bring pressure to bear at the point where needed, and encouragement to our friends in the Legislature when these measures are up.

I will establish sub-headquarters at Baton Rouge during the session, and expect to have associated with me some of the most experienced men in the State in this line of work.

Will the preachers of all the churches in all the parishes have a conference together with some of the strongest temperance advocates and appoint a committee with chairman, through whom we can work, by wire or mail? Send names of this committee immediately to our office in New Orleans, 617 Audubon Bldg.

Brethren, this is extremely important. Do not treat this request lightly—so much is at stake.

Let me hear from you at once.

Your fellow servant,

J. J. SMYLLIE,
State Supt. La. Anti-Saloon League.

A STATEMENT.

Owing to the fact that I will want to serve a charge through vacation, I take this way of stating to the ministers who read this paper that I will appreciate anything along this line that you may do for me. I am a student of Millsaps College and have done a good deal of preaching.

I am yours in the work.

RUTHERFORD B. BURKS.

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LOUISIANA CONFERENCE.

The State Convention of the Woman's Foreign Missionary Society was held in Alexandria, April 1-5. Thirty delegates were expected, nearly all of whom materialized, and a few noble women from other States were with us, too, and helped to make the Convention a great success in every way.

Every minute of every session was interesting, and those who were fortunate enough to be able to attend went home with new zeal and enthusiasm, and a new resolve—or rather the same old feeling made doubly strong—to push the work of Foreign Missions this coming year as it has never been pushed before in our beautiful Creole State.

The presence of our "own missionary," Miss Ada Parker, and her talks of her work and that of Miss Helen Johnston—another of our Louisiana missionaries—seemed to bring the work nearer to our hearts, and made us feel a personal interest in the work in Brazil first, and as a natural sequence the work in all foreign fields.

Mrs. Watkins, from our sister state, Mississippi, was a most interesting visitor, and in her addresses gave much valuable information as to how to work successfully and accomplish great results.

Mrs. Cobb addressed the Convention two evenings and those who heard her can never forget her. The missionary sermons preached by Rev. Paul M. Brown and Dr. Werlein and the addresses of Mrs. Watkins and Mrs. Cobb should have converted to the "foreign faith" all those disgruntled Christians who profess to believe that "charity begins at home." To a real Christian, the whole universe is home, and all mankind his brothers.

Our Corresponding Secretary, Mrs. Montgomery, is now in Clarksville, at the Board meeting, and is pledging for the State \$500 more than we gave last year on our "pledge fund." Louisiana has always heretofore stood way down in the list—every other State pledging more than ours for the support of foreign missionaries, but at this convention Mrs. Montgomery was instructed to pledge \$2,000, instead of the \$1,500 we have pledged before.

This past year we raised \$50 more than our pledge, and why, through this Convention, can't we raise \$500 more as easily? We can, we know we can, and every member of every Foreign Missionary Society must catch the wave of enthusiasm sent out from this State Convention.

Let our aim be always higher,
Something greater yet attain.
Let not progress find us idle,
And content to so remain.
He who never seeks advancement—
He who never strives to win
Any race can ne'er triumphant
With the victors enter in.
Rouse ye now, each good ambition;
Let us, not content remain
With our talents safely hidden,
Caring not to others gain.
Hitch your wagon to a star, then,
Or endeavor so to do.
If you fail in bravely trying
Then no fault can lie with you.
He who promised, "Lo! I'm with you,"
By our side will ever stand,
Helping us, while we help others,
Bear his name to every land.

The State officers elected for the coming year are: Mrs. W. W. Carre, president; Mrs. L. S. Clarke, vice-president; Mrs. A. A. Bartels, recording secretary; Mrs. S. A. Montgomery, corresponding secretary; Mrs. J. J. Holmes, treasurer; Mrs. C. M. Pulliam, press superintendent.

The names of the District Secretaries will be given in our next week's issue.

MRS. C. M. PULLIAM,
Press Superintendent.

ABOUT PARSONAGES.

Dear Brother Meek: I have seen many letters in the Advocate from preachers' wives, but none concerning the care of the parsonage. Some may say that my experience is limited, and it is. But notwithstanding, we have had various kinds of experience. I am afraid sometimes that some of us do not take time to think first what the word "home" means.

When Miss Lucinda B. Helm saw the necessity of a home for the preacher and his family, and inspired the hearts of thousands of other women to consider that need, she knew what the home meant or should mean to the keepers of that home; and since that time our home builders have grown in number and in the love of God, the Church and the home. And yet, when these hard-working, home-loving women have done the very best they could, some of the parsonage home-keepers have little feeling or thought for themselves or for others.

We have gone to some places and found neat, clean parsonages, made so by our predecessors, but some, we are sorry to say, were in a deplorable con-

dition. I have had some preachers' wives to complain to me that the parsonage was poor, the furniture poor, and the general surroundings were complained of, and when the opportunity presented itself (if ever) to view the situation for myself, I have been made to blush for my sex, to say nothing of the fact that she, like myself, is the wife of one of God's ministering servants, and her home, like her heart, is supposed to lead all others in the community in which she lives and works. In such cases I have heard the negro women remark, "Dey sho prayed a lot," and I have been made to think that if some people would work more while praying, it might be that the Lord would send a greater blessing on their labors.

When we are leaving the old parsonage in the hands of others, it should be no less dear to us than while we are there. As nothing around is strange or new to us, how easy it is for us to get the parsonage in readiness for the incoming, tired preacher and his wife (who is frequently sick, sick from the work in moving and trip, with possibly several children to care for). It is not right that we should leave the work of arranging the parsonage for the ladies to do after we are gone. They have enough to do to put the parsonage and its furniture there for us to occupy.

Then let me say to my dear sisters in parsonage homes, let us try to show our appreciation of what they are doing for us by doing that much in return. In some places it has cost us nearly as much to have the parsonage cleaned up as the move itself. Then I am not surprised to find that under these circumstances the ladies' societies (if they ever had any) have disbanded, and that they are losing interest altogether. I have serious doubts about one's spiritual standing in the last case mentioned, for I cannot believe that the pure Spirit of my Lord will abide in a heart where the surroundings are so unclean. In some of these homes young ladies dwell. What a gathering it will be when we meet face to face, with each other and with our God to give an account of the work we have done! Oh, let us not impose on the people. If we can make the matter no better, let us strive to make it no worse, and try by the help of God to be the kind of home-makers that he intended we should be.

MRS. H. E. CARTER,
Decatur, Miss.

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

X.

In October, 1864, Rev. B. F. Whittington, presiding elder of the Paulding District, said to me, "Brother Lewis, if I guarantee you a good house to live in, together with a good salary, would you move to my district?"

We had spent the year in a humble home near Tylertown, Miss. Five months of the year I spent in teaching school. At the same time, I served as junior preacher on Franklin Circuit. Brother John A. Vance was preacher-in-charge. Rev. N. B. Raiford, of China Grove, one of the best local preachers I ever knew, passed peacefully away that year.

The year had been one of great hardships. Many times during the year I had gone to bed at night hungry. The war between the States was getting to be a serious matter. The question of meat and bread with us was also a serious matter. We had seven mouths to feed, including a negro woman and her child. The precious woman I had the honor of calling my wife never complained of hard times. The dry goods the merchants had on hand when war was declared were soon all gone. Wearing apparel could not be had for love or money. We had no money, but such as we had we were willing to give to feed and clothe those depending on us, as ourselves. What did we have? Nothing but health, strength and willingness to work.

A Mrs. Conerly, precious woman, who gave us milk occasionally to partly satisfy our hunger, said one day: "Brother and Sister Lewis' work like Turks." Yes, my good wife, especially, worked hard all day and often way into the night, carding, spinning, reeling, warping and weaving that we might have clothes to put on. It put me to my wife's end to look after the meat and bread question. My wife soon learned to work the treadles, throw the shuttle, handle the batten, beam the cloth, cut and make garments.

Now, some of her children and grandchildren would not know a loom if they were to meet one in the road. Yet their mother sat for hours at a time, during those dark days, making cloth to warm their bodies. How children ought to appreciate the memory of such a faithful mother, who worked so hard to feed and clothe her children! And I believe all her children do. Yes, times were hard. Yet, as stated above, that precious, now sainted mother never complained. It mattered not how common the house or cottage we lived in, how hard the bed we slept on, how poor or scanty the fare we subsisted upon, it was all right with her. Precious woman! how I wish we had more such consecrated women in the ministry.

So many children of preachers complain because they can't have things like other folks all the time, and vow they will never be preachers or preachers

wives. But this precious mother enjoyed the pleasure of hearing five of her six boys and one of her two sons-in-law preach the glorious gospel of the Lord Jesus Christ before she went to her home in the skies. Why, in the midst of such hard times, did they take to the ministry? Well, they had a mother-right, and God called them to the work of the ministry and they obeyed the call.

Well, when Brother Whittington offered me work in his district with a good home and salary, I told him, "All right, I will go." So, at the close of Conference in November, 1864, my name was called out in connection with Mt. Carmel Circuit. We never moved to a work more cheerfully. We were soon comfortably located on White Sand Creek in Covington County, near Mt. Carmel. Here I had four preaching places among as good people as I ever served.

We soon found a warm place in the hearts and homes of the good people. The war was soon over. People in this section raised plenty of corn, meat, potatoes, flour and other necessities, and were ready and willing to divide with their preacher. By May or June, most of the men who survived the war were home. There were so many sad homes all over the country. Husbands, fathers, sons and brothers went from home never to return. They were killed in battle, and the bones of many of them were left to bleach on the battleground. Horrible, horrible! May the like never be experienced again in our land. I saw a woman in Smith County whose husband was lost in the war. She loved him devotedly; her life was so wrapped up in his that she lost her mind and became almost a raving maniac.

We were soon settled and at work. The people took good care of us. My congregations were good and got better every month. In July and August we held a ten days' meeting near Mt. Carmel, which resulted in the conversion of over sixty people, most of whom were young people. Brother Hurst and a Brother John Williams, a local preacher, helped in the meeting. It was a grand, old-fashioned Methodist revival. My! How the people did sing and shout! My heart grows tender and my eyes moisten with tears as I think and write about those good old times. Will we ever experience such times again? I hope and pray so.

The year following, 1866, we held the grandest meeting ever held at old Santee Camp Ground. Ninety-one professed faith in Christ and joined the church in that meeting. Among them was one John P. Laughlin, who had joined the church in early life, was licensed to preach, but afterwards fell by the way, and for ten years or more he never went to church. On Sunday, the third day of the meeting, to the great joy of many friends and loved ones, he came out to church, took a seat in the left hand "amen" corner. He sat quietly, listened attentively till preaching was over, then left the church. He kept this up for four days. On the afternoon of the sixth day of the meeting I had a class of twenty-five to baptize and receive. Before beginning the service, as is always my custom, I went to the grove for prayer. On my return Mr. Laughlin met me a few paces from the church and said: "I know you understand your business; you are managing the meeting well. But I want to suggest that you invite all Christians to come and shake hands with the young converts when you receive them." I replied that I would, and "I would gladly give him the hand of church fellowship." His head fell on my shoulder as he said: "You can have my hand now if you want it." We were happy and rejoiced together for some time. He proved faithful till death, and was one of the best members we had after that. He said to me one day: "You know nothing of the miseries of a backslider." Then said: "You are the best hand to work with penitents and backsliders I ever knew."

I will close this chapter with a verse of a song I often sang with much effect in those days:

O how will parents tremble then
Who raise their children without prayer!
Methinks I'll hear some children say,
"I never heard my parents pray!"

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HOW SCOTLAND WAS SAVED.

Little Minnie, in her eagerness after flowers, had wounded her hand on the sharp, prickly thistle. This made her cry with pain at first, and pout with vexation afterwards.

"I do wish there were no such thing as a thistle in the world," she said pettishly.

"And yet the Scotch nation thinks so much of it that they engrave it on the national arms," said her mother.

"It is the last flower that I should pick out," said Minnie. "I am sure they could have found a great many nicer ones, even among the weeds."

"But this thistle did them such good service once," said her mother. "That they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make an attack on a sleeping garrison. So they crept along barefooted and as still as possible, until they were on the spot. Just at that moment a barefooted soldier stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound woke the sleepers, and each man sprang to his arms. They fought with great bravery, and the invaders were driven back with much loss. So, you see, the thistle saved Scotland, and ever since it has been placed on their seals as the national flower."

"Well, I never could suspect that so small a thing could save a nation," said Minnie, thoughtfully.—The Young Churchman.

RUTH'S NOVEMBER APRIL-FOOL.

"This is your third guess, Aunt Helen; you can't guess why I'm so happy," and Ruth nestled farther down into her little white bed. No one needed to guess that she was happy—her dancing eyes told that; but why—that was what Aunt Helen had made two wrong guesses on already.

She had guessed that it was because she was staying a week with her grandmother and aunt, but Ruth had shaken her curly head vigorously.

"Partly that, of course," she said; "but that's not it."

The next thing Aunt Helen guessed was the new ring with three tiny pearls in it which Uncle Jack had given her.

Ruth told her that guess was more wrong even than the first one. There was one more chance, but Aunt Helen knew so many things which might make such a merry little girl as Ruth happy that she gave up trying to guess any particular one.

"I give it up," she said.

"Well," Ruth began, "you never could have guessed if you tried all night, so I'll tell you. It's because I played an April-Fool on somebody to-day."

"April-Fool!" Aunt Helen certainly was surprised. "Why, my dear, this is November."

"I know it," Ruth giggled softly. "You know Mr. Dobbs."

Yes, Aunt Helen knew, and she looked very grave. She had known Mr. Dobbs when he was a very tall, strong man, before the accident which had crippled him for life. She did not think that Ruth could have been doing anything that might bother him.

"You know he goes past here every day, making his wheel-chair go with that handle he works back and forth."

Yes, Aunt Helen knew. "Well, when I see him coming I hide behind the little tree in the corner of the yard. Just as soon as he is past I slip out behind him and begin to push, and I push till he's clear up that little hill."

Aunt Helen put her arms around Ruth. "I think that is a splendid April-Fool," she said.

"But wait, let me tell you the rest," Ruth went on, squirming from her aunt's embrace.

"The funniest part is to hear him wonder why his chair goes so easy. He talks to himself, and I almost laugh out loud to hear him."

"What ails my chair?" he'll say. "It acts as if it had feet instead of wheels, and pretty soon he'll say, 'Dear me, am I going crazy? It looks to me as if this was up-hill, but from the way I'm going it must be down-hill.' Oh! It's more fun than anything I ever did, and when I go home Harold Tompkins is

going to keep on fooling him. Wouldn't he be the most surprised man in the world if he ever did find it out?"

Aunt Helen tucked the covers around the happy little girl.

"I wish all April-Fools could be as splendid as that, dear," she said softly.—Annie Louise Berry, in Sunday-School Times.

PRECEPT UPON PRECEPT.

"Why did you repeat the same thing to that child twenty times?" was the question once asked of famous Susanna Wesley by a friend, who was impressed with the mother's patience in the teaching of a little son. "Because nineteen times was not enough," was Mrs. Wesley's answer, and it deserves to be considered and adopted by many a twentieth-century mother. In the training of little children there must be line upon line, precept upon precept, the same thing said over and over, the same lesson enforced, until gradually good habits are formed. Modes of speech and gentle manners are never learned in a day. Long before an infant has arrived at the end of its first twelvemonth the beginnings of its habits have taken faint shape, and later those habits will be fixed. Mothers should be willing to remind thoughtless little people again and again that they are not to throw their toys and clothes about, but that each article is to be put into a place of its own, where it may readily be found when wanted. Usually it is much easier to pick up after a child, to set the house in order without calling upon little hands and little feet, than to guide them into the ways of neatness and responsibility. Yet for the good of the child there should be line upon line. The girl of sixteen who goes to a friend's house to make a visit, and who proves herself persona non grata to her friend's mother because she is careless, heedless and inconsiderate, probably has not had the advantage of vigilant training in early childhood. The children of a certain brother and sister residing in the same town were conspicuously different in their deportment, those of the one family being gentle mannered, unselfish and charming, while those of the other were forward, aggressive and disagreeable. "Mr. Blank," said a life-long friend, "was fortunate in his marriage. His wife has the traditions of good breeding behind her, and she has been more than assiduous in the early training of her sons and daughters. Mr. Blank's sister married out of her own sphere, and in her case Tennyson's axiom has been verified: 'As the husband is, the wife is.' Her children have been permitted to do as they pleased, to grow up in ignorance of common civility, and to select their companions with the widest liberty."

Line upon line must be the rule if we would in our own persons, as well as in those whom we teach and train, have courtesy so practiced that it is automatic and seems the natural result of kind thought and good feeling. Somebody, speaking the other day of a man in middle life who was honorable, useful and worthy of respect, remarked, "What a pity it is that Mr. W. makes so many breaks!" It is attention to the little nice things that makes one man a gentleman while another is a boor. The French call the little nice things "les petit soins," and the phrase means a trifle more than its English equivalent of the little cares. The boy who never allows his mother to stand while he sits, who opens the door for her

to pass through and removes his hat when he meets her on the street has been trained line upon line in the practice of the little acts of politeness that take off the rough edges from daily intercourse.

"Little acts of kindness, little words of love, make our earth an Eden like the heaven above."

—Christian Herald.

THE MACHINE WITHOUT THREAD.

"I like to sew when there is no thread in the machine, it runs so easily," said a little girl.

A good many people, I think, are pretty fond of running their machines without thread.

When I hear a boy talking very largely of the grand things he would do, if he only could; and if things and circumstances were only different, and then neglecting every daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

When I see a girl very sweet and pleasant abroad, ready to do anything for a stranger, and cross and disagreeable in her home; she, too, is running her machine without any thread.

Ah! This sewing without a thread is very easy indeed, and the life machine will make a great buzzing, but labor, time and force will in the end be far worse than lost.—The Friend for Boys and Girls.

WANTED.

A place in the Fall to teach Piano and Voice. Graduate under Olga Schanweker, of Oberlin. My summer will be spent in taking Post-graduate Course at some good Conservatory of Music. Reply to Fort Adams, Miss.

(Miss) OLIVE STUART.

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Editorial.

GENERAL CONFERENCE IN SESSION.

The sixteenth General Conference of the Methodist Episcopal Church, South, is now in session at Asheville, North Carolina, having assembled there at 9 o'clock a. m., last Wednesday. It is composed of 308 delegates, half lay and half clerical, which is sixteen more than constituted the membership of the the General Conference which met in Birmingham four years ago. This is the first time that the great law-making body of Southern Methodism has ever convened on the soil of the Old North State, and an enthusiastic welcome has been accorded the representatives of the forty-six Annual Conferences into which the Church is at present divided. The session will probably last approximately three weeks.

The quadrennium through which the Church has just passed has been one of gratifying progress along all lines. The net gain in membership for the four years aggregates 207,754, an annual increase of about 50,000. During this period the amount contributed to missions shows an increase of about \$607,306; that contributed to church extension of about \$165,384, and that paid for ministerial support of over \$1,000,000. These eloquent figures show that our branch of Methodism is yet alive and vigorous, and that there is little justification for the radical and revolutionary measures which have been proposed by those who have a passion for change, and who think no progress is being made unless something new is continually being attempted. It is safe to predict that most of their suggested enactments will die in the rooms of the committees to which they will be referred, and the monotonous report of "non-concurrence" will proclaim that they have been put to sleep for at least another quadrennium. The South is happily the conservative section of the Union, and our people do not take readily to innovations and experiments.

Within the past four years we have lost six bishops and have only eight left. Of these, one is superannuated, one is more than eighty years of age, and another seventy-six. And some of the others are not in vigorous health. Manifestly, therefore, the episcopal college will need to be considerably strengthened. In our opinion, not less than five, and not more than six, additional chief-pastors will be elected.

As to probable changes in our laws and polity, we prefer to make no specific predictions. The time is too near at hand, and we might find ourselves speedily discredited as a prophet. It may do to hazard prognostications as to what will transpire in the far-off years, but not in the immediate future.

In view of the grave issues which the General Conference will have to settle and the far-reaching influence which its conclusions may exert, the Church at large should pray earnestly that the body may be overshadowed and guided by the presence of the Holy Spirit, and that only those things may be done which shall make for the glory of God and the establishment of his kingdom on earth. If the leader-

ship of the risen and regnant Christ is properly sought, there is little danger of things going very far wrong.

LAYMEN IN THE ANNUAL CONFERENCES.

A number of our church papers have hurriedly committed themselves to the scheme of having an equal number of laymen and preachers in the Annual Conferences. We do not declare opposition to the proposal, but we think it should be seriously considered in all of its possible consequences before being adopted. We have observed that many of our laymen seem little disposed to exercise the rights which they already have. They are all members of the Church Conference of the congregation to which they belong, but many of them are never present. Every station or circuit elects delegates to the District Conferences, but the attendance at these meetings is seldom large. Even of those now privileged to sit in the Annual Conference, not a few are conspicuous by their absence. Might it not be well to address ourselves to the task of getting the laymen to measure up to their present opportunities before laying out other duties for them to perform? Besides, if the size of our Annual Conferences should be doubled, would they not become unwieldy, and would it not be difficult to find places where they could be entertained? If their number should be multiplied the work of episcopal supervision would be enlarged and more Bishops would be necessary. Moreover, for some time we have feared that the breaking up of the Church into Annual Conferences, in which each is disposed to develop its own distinct enterprises, does not contribute to the largest success. For instance, we sometimes see several Conferences with each trying to maintain a school of its own, when if they would unite they could build and equip a great institution of learning. As yet, we have not reached a conclusion against increasing the lay representation at our annual gatherings. Whether it would be wise to do so, we do not know. These are simply some reflections on the subject.

THE SEASHORE DIVINITY SCHOOL.

As was stated in our issue of last week, this school will hold its second session at the Seashore Camp Ground, June 28 to July 7. The one held last year was highly satisfactory and elicited praise from all in attendance. It was at that time only a Preachers' Institute, which had been arranged for the ministers of the Alabama, Louisiana and the two Mississippi Conferences; but with a view to permanency and more thorough and systematic work, it was given its present name, and steps were taken to procure a more complete and effective organization and management. It is now chartered and under the control of capable trustees, who are bent upon making it one of the most helpful theological summer schools to be found anywhere in the country. Nor is there any reason why they should not succeed. With four strong conferences behind the movement, with an ideal location, affording superior opportunities, not only for study, but also for rest and recreation, and with no similar institution anywhere near to compete with it, this enterprise ought speedily to win its way into public favor and prove a great blessing to the Methodism of the States co-operating in its maintenance.

The program arranged for this summer offers a feast of good things. The study courses have been arranged, not only for young preachers, but also for those who have been for years in the service. Church History, Old Testament History, Homiletics, Biblical Theology and Psychology will be taught by competent instructors, such as Dr. W. E. Martin of Alabama, Dr. F. N. Parker of New Orleans, Dr. A. F. Watkins of Hattiesburg, and Dr. W. B. Murrah of Jackson. Lectures will also be delivered by Bishop Hoss, Dr. Gross, Alexander and Prof. Shailer Matthews of Chicago. Undergraduates of the Conferences will be given special instruction in their prescribed courses of study, which they will find particularly advantageous.

The expenses of attending the Seashore Divinity School are comparatively small. The railroads will

give reduced rates, good board can be had at a dollar a day, and there will be no charge for the instruction given, except a small fee of \$2.50. It is earnestly hoped that a large number of our preachers will now begin to lay their plans to be present. Presiding elders are especially urged to bring the superior advantages offered to the attention of the young ministers in their districts.

Let all lend a hand in building up this needed enterprise, which promises to do much in the way of furnishing a better equipped ministry to our territory.

Those contemplating attending the approaching session of the Divinity School would do well to write the Rev. H. M. Ellis, Brookhaven, Miss., who will take pleasure in furnishing all desired information.

AN OPPORTUNITY TO DO GOOD.

Our bookkeeper has informed us that the "Advocate Help Fund" is not only exhausted, but behind. This fund is used to send the paper to needy widows, superannuates, and others, who would count the cessation of its visits a great privation, but who are unable to pay the cost of subscription.

There are a number of such cases, and it is unfair and unjust to the publisher to ask him to bear all the burden of this expense. He is glad to carry his share of it, and in all such instances, when others lend assistance, he is pleased to furnish the paper at actual cost.

Here is an opportunity for anyone who may wish to do so, to accomplish good. By contributing fifty cents or a dollar to this cause, you may help to brighten some home into which but little sunshine enters. Many of the letters we receive from the poor who have read the Advocate, who love it, and who dislike to give it up, are most touching.

Last week, a good woman in sore financial straits wrote to the office asking that her paper be discontinued—and telling of the struggle it cost her to part with it. She was informed that her paper would still be sent, and wrote in reply a feeling letter, in which she said: "When I received the paper Friday morning tears came into my eyes, and gladness into my heart, to know that I was still to have the privilege of reading the dear old Advocate."

Who will be the first to help us in this good work? The names of those sending in contributions will be published, unless instructions to the contrary are given.

A WORD PERSONAL.

For the next fifteen or twenty days the editor will be at Asheville, N. C., in attendance upon the General Conference. Mail received at the office, addressed to him, will be opened by other hands, and the work will be allowed to be interfered with by his absence as little as possible. For some time we have been endeavoring to put things in readiness for our protracted stay away from home, and we doubt not that all will move on smoothly and with dispatch.

We shall regret to miss the near-by District Conferences which are scheduled to meet within the next three weeks, but under the circumstances it is unavoidable. We trust, however, that the brethren will remember the Conference organ in their deliberations, and sound out a distinct note in favor of "a greater Advocate." Let us build it up, and put it in all our homes, and make it speak in clarion tones for a victorious and growing Methodism.

Persons desiring to communicate with the editor in his absence may address him at Asheville, in care of the Battery Park Hotel.

DELEGATES TO THE GENERAL CONFERENCE.

The following are the delegates from our territory to the General Conference:

Louisiana Conference—Dr. F. N. Parker, Rev. N. E. Joyner, and Rev. Paul M. Brown, clerical; Hon. H. H. White, Judge R. R. Reed, and Dr. W. L. Weber, lay.

Mississippi Conference—Dr. H. M. Du Bose, Dr. I. W. Cooper, Dr. H. Walter Featherston, and Dr. A. F. Watkins, clerical; Major R. W. Millsaps, Mr. L. P. Brown, Judge A. G. Norrell, and Mr. W. W. Ellis, lay.

North Mississippi Conference—Dr. W. B. Murrah, Rev. T. W. Lewis, Rev. R. A. Meek, and Dr. John W. Boswell, clerical; Mr. J. R. Bingham, Rev. J. A. Lowe, Mr. J. D. Barbee, and Hon. G. L. Jones, lay.

PERSONAL.

Rev. W. L. Duren is in a meeting at Tupelo, doing the preaching himself.

Rev. J. C. Chambers requests us to state that the Hattiesburg District Missionary Institute has been called in.

Rev. Walter G. Harbin has arranged to use Tillman's Revival No. 6 in his meetings. He will have a special edition containing his cut and imprint.

Rev. J. P. Haney, who has been in the city for medical treatment, expected to return to his home in Ponchatoula this week. We rejoice at his recovery.

In a number of different letters received this week we have found high commendations of the work that Rev. J. H. Felts is doing on the Aberdeen District.

Rev. Joe Ramsey is with Rev. J. C. Park at Oxford and more than fifty have signified their intention to unite with our Church, besides those joining other churches during the revival.

Rev. J. W. Price of Wilkinson charge, made an appreciated call at this office on Thursday of last week. When we saw him he was returning from the Confederate reunion at Mobile.

On last Monday work was begun on the new church at Arcadia, under the able pastorate of Rev. R. O. Welr. We congratulate both pastor and people upon the forward movement.

Dr. J. W. Boswell is proving that he not only understands thoroughly the editing of a Church paper, but that he can also go into the field and hustle for subscriptions. He sends us in a club this week, with many kindly words.

Rev. W. A. Betts, our pastor at Montrose, and until recently in charge of the Training School at that point, passed through the city last week. He has a month's vacation, and expects to spend it in visiting some of our Western fields.

Rev. H. L. Norton of Collins, Miss., has ordered and raised the money to pay for pews, choir chairs, pulpit and chairs, and chancel rail for the church there. The Collins church will be one of the best furnished in the Hattiesburg District.

Rev. L. C. Wilson of Franklinton, La., in passing through the city, did not forget this office. We are glad to have our friends remember us, and trust that all our preachers will make the Advocate office their headquarters while in the city.

Rev. J. D. Borders, who was until recently a member of the North Mississippi Conference, preached the opening sermon of the Los Angeles District Conference at Pomona, Cal., April 19. We glean this from a communication of Rev. J. W. Shoaff.

Rev. J. J. Kelley, of Winsboro, La., is in the New Orleans Sanitarium. It is probable that he will have undergone a very serious operation before this paper reaches its readers. We pray that the healing touch of the Great Physician may be upon him.

Mr. Monroe Kling, of Sattartia, Miss., honored our office last Tuesday with a call. Brother and Sister Kling are spending a few days with Rev. and Mrs. H. T. Carley at the parsonage of the Carrollton Avenue Church, Mrs. Carley being their daughter.

We have just received an invitation to the commencement of the Meridian College, which will be from the 21st to 25th, inclusive, of this month. We are thankful for the invitation, but the present indications are that we will not be able to attend.

We understand that the vexed question of Sunday school attendance has been well solved at Crowley, La. It is said that nearly all the church members attend the Sunday school, and as a result that practically the whole Sunday school attends the church services.

Rev. C. V. Briethaupt informs us that we made a mistake when we credited him with a Woman's Home Mission Society with thirty members at Houma. The Home Mission Society has thirteen members and their adult Bible class has 31, probably the largest in the Crowley District.

"Get the brethren to drop you a line about their respective works," writes Rev. C. C. Welr. So say we, most heartily. Every letter that comes to this office is gleaned for the items of interest. The news items that can be told on a postal card form the best read portions of the paper.

We appreciate a pleasant note from one of our superannuates, Rev. H. C. Morehead of Sidon, Miss., not alone for its words of approval, but for its kindly dissent. While men think they will differ, and we expect dissent, but dissent that is still kindly is like the spiced breezes from "Arabia the blest."

We clip the following from a letter written by Rev. E. C. Cargill of Clarendon, Ark. about Brother Harbin's book, "The Modes of the Heavenly Life": "I shall take great pleasure in giving my ideas of the book in the Presbyterian Advance of Nashville. Your book is indeed helpful to me, and I can heartily endorse it."

Rev. E. E. Langford of Brooksville, Miss., writes: "My work is doing well. Sixty per cent of my conference collections has been subscribed, and part of that paid. I have not canvassed over fifty per cent of my membership in the interest of these claims. Fully half of my men are increasing, and many doubling their assessments."

Rev. W. W. Drake of Lake Charles, La., has been helping Rev. C. D. Atkinson, pastor of Parker Memorial, of this city, in a revival. There have been twenty accessions to the Church to this date, and marked deepening of the spirituality of the congregation. Services were held daily at the street car barns, and at least twenty-five men expressed the intention of living a Christian life.

We acknowledge our indebtedness to Rev. W. C. Carlisle, the hustling pastor of the Vardaman and Calhoun charge, for a handsome club of subscribers. Since Conference he has raised about \$400 on the Calhoun City church, and placed nice pews in the Vardaman church at a cost of \$440. Twenty members have been received into the Church. The people have given Brother Carlisle a hearty reception.

Rev. J. O. Ware, who succeeds Rev. Waldo W. Moore as pastor at Fifth Avenue Church in Laurel, writes: "I find Bro. Moore was held in high esteem as a Christian gentleman, and loved by all denominations. Bro. Moore visited and administered first to his own people and then the others. I count myself happy to follow a man so loved by his people. I am well pleased with the outlook and am being well received by the people."

A line from Rev. Theo. Copeland, now pastor of St. Paul's Church in St. Louis and one-time pastor of Rayne Memorial Church in this city, informs us of the death of his father in Birmingham, Ala., on the morning of April 23. We sympathize with our brother as he passes through the deep waters, and pray that in this hour of grief he may realize the fullness of that consolation that so often he has been called upon to minister to others.

We take the following lines from a letter written by that efficient itinerant, Rev. R. A. Clark, of Okolona, Miss.: "My charge moves smoothly. I have just closed a successful revival. Rev. T. H. Dorsey did the preaching, and did it well. We received 21 into the church last Sunday, 18 of whom were on profession of faith. My congregations are larger than at any time during my pastorate here, and the people are more loyal than ever before. I go Monday after the second Sunday to assist Rev. E. B. Ramsey in Memphis in a meeting."

We received a few days since a copy of the Directory of the First Methodist Church of Lake Charles, La. The printing is first-class, the arrangement is excellent, and the publication merits praise in every respect. Particularly interesting is the brief history of the congregation, which covers a period of fifty years. One unusual feature is a number of admirable rules bearing on church etiquette. The enterprising pastor, Rev. W. W. Drake, is to be congratulated on the issuance of this helpful year-book. Evidently, his charge is in a flourishing condition.

We are under obligations to the following brethren who have in the last few days sent in subscribers to the Advocate: Rev. J. F. Waltman of Coshhatta, La.; Rev. G. W. Bachman, Winona, Miss.; Rev. R. A. Davis, Blenville, La.; Rev. J. E. Samply, Rocky Springs, Miss.; Rev. B. P. Fullilove, Abbeville, Miss.; Rev. J. R. Countiss, Aberdeen, Miss.; Rev. J. W. Price, Hillhouse, Miss.; Rev. M. L. Ward, Mantachie, Miss.; Rev. F. M. Freeman, Bunkle, La.; Rev. T. M. Bradley, Jonestown, Miss.; Rev. E. Nash Broyles, Coffeeville, Miss.; Rev. W. M. Simon, Tangipahoa, La.; Rev. R. A. Ellis, Yazoo City, Miss.; and Rev. J. D. Harper, Winfield, La.

There has come to us a belated account of an April Fool joke, which will bear repeating. We give the account in the words of one of the victims, Rev. W. H. Saunders, of Washington Street Church of Vicksburg: "On April the first while I was sitting at the supper table alone, my wife and the children being at her mother's in Clinton, the ladies and a few of the brethren broke in on me with their arms full of good things for the pantry, and when Mrs. Saunders returned she had a pleasing April fool. We express many, many thanks. Well, we are moving on fairly well with our work, and I can boast of having a brave, consecrated set of good women in our Church at South Washington Street. They are faithful and true."

We glean from a letter written from Crowley, La., by Mrs. Benton, as follows: "The Church is greatly revived. There were seventy-six accessions and sixty-three family altars erected. We held cottage prayer meetings during the meeting, at which there were daily gathered more than a hundred women. The men also had prayer services, though not so largely attended. As a result of these daily meetings we have established a weekly cottage prayer meeting. At the first, held yesterday, there were fifty-three women present, and a great work was undertaken, viz: To try to break up Sabbath desecration in our little city, especially the Sunday races at the Fair

Grounds. Brother Harbin's sermons were a feast to the hearts and minds of his hearers. A result of the meeting is a greater brotherly love between the churches, all the Protestant churches being represented in the union prayer meetings established."

GRENADA COLLEGE.

Commencement exercises of Grenada College will be held on May 29-30.

Baccalaureate Sermon: "Esau and His Mess of Pottage: the Uneducated Man's Choice," Dr. G. B. Winton.

Sermon before Y. W. C. A.: "The Influence of Ideals on Character," the Rev. Jno. R. Countiss. Literary Address: "College Training and the Development of Personality," the Rev. W. L. Duren. W. L. CLIFTON.

THE RIGHT MAN.

Dear Brother Meek: I want to congratulate the trustees of Grenada Female College upon their selection of a president for our college. I had heard no one suggested, but had thought of Brother Countiss as the best man who could be secured. He is intelligent, dignified, prudent, and a man of common sense. He is the right man in the right place, and Sister Countiss will be as kind and careful with the girls as if they were their own mother. There is no safer place to which young ladies can go for an education. It was a wise choice. J. W. HONNOLL, Tunica, Miss.

GREENVILLE DISTRICT PLEASED.

Dear Brother Meek: The election of Rev. J. R. Countiss to the presidency of Grenada College is another trophy for the Greenville District. He has spent most of his ministry within its bounds, the last four years as the popular pastor at Greenville. It is needless to say that Brother Countiss' election gives sincere pleasure in this region, as I dare say it does throughout the North Mississippi Conference. And I think the Greenville District should attest its satisfaction by sending fifty girls, at the very least, to Grenada College next year. J. D. BARBEE.

NOTICE.

Brethren, please let me know at once if you expect to attend the Oxford District Conference at Abbeville, May 11-13. Will the pastors please send in names of delegates at once? I have no response from the following: Redbanks, Holly Springs, Oxford, Water Valley (both churches), Grenada Station and Circuit, Toccapola, Randolph, Ashland, Potts Camp and Charleston. I trust these brethren will attend to this matter at once. I want the names of those who expect to attend. Trains arrive as follows: From South, 3:40 p. m., and 4:39 a. m., from North, 10:16 a. m., and 9:00 p. m.

Brethren, pray that we may have a great Conference—one in which souls may be saved. B. P. FULLILOVE.

Abbeville, Miss., April 26.

"MODES OF THE HEAVENLY LIFE."

Orders for this neat little volume from the gifted pen of the Rev. W. G. Harbin are now being received at this office. The five sermons which compose it are a practical discussion of the work of the Holy Spirit—a theme of perennial interest. They have been signally blessed of God when spoken from the pulpit, and are calculated to stimulate and nourish the spiritual life. The volume deserves a wide circulation. Persons desiring a copy should write to Mr. C. O. Chalmers, publisher of the Christian Advocate. The price is 75 cents.

The habit of being happy may seem to be a strange expression, but it is a duty enjoined and a blessing to be attained.—Selected.

THADDEUS P. BELL, M. D.

EYE, EAR, NOSE and THROAT.

818 ALIEN BUILDING

(Next to Maison Blanche.)

NEW ORLEANS

Inquiries Promptly Answered.

The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

SECOND QUARTER.—LESSON VI. MAY 8, 1910.

MISSIONARY LESSON.

Genesis xii:1-3.

1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:
2. And I will make of thee a great nation, and I will bless thee, and make

thy name great: and thou shalt be a blessing.
3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Golden Text.—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John iv:10.)

INTRODUCTORY.

In our lesson for to-day, we Southern Methodists turn aside, for a moment, from the study of Christ's life as recorded by Matthew, in which we have been engaged; that we may have again impressed upon our minds and hearts what Dr. Ed. Cook calls "the Missionary Program of the Father." The International Committee provides a Temperance Lesson—the familiar passage from Proverbs, "Who hath woe? who hath sorrow?" etc.—but for this our Church has substituted a Missionary Lesson, with a Scripture basis in the call of Abraham.

I. The Lesson's Meaning.

There is perhaps no finer illustration of faith in all the Bible than the response of Abraham to the call to go forth from his country and from his kindred and from his father's house into a land which God would show him. Twice in the New Testament it is specifically referred to. First by Stephen in his address to the Jewish council just before his martyrdom (Acts vii:2-5). Here we find evidence that there were two calls and two migrations: first from his native land of Ur of the Chaldees in Southern Babylonia, in response to which he moved northwest several hundred miles to Haran in Mesopotamia. But to him, there, after the death of his father a second call came to move on yet further, southwest to Canaan. The second New Testament allusion is the well known passage in the Book of Hebrews, (xi:8) where the fact that he obeyed is held up as proof of his faith. "By faith Abraham, when called—obeyed; and he went out, not knowing whither he went."

But in this illustration of faith on Abraham's part, we have not only an illustration, but an explanation of the lives and conduct of multitudes throughout the centuries and to-day: Abraham's conduct shows us indeed what faith will do, but it also explains why people do things which we, not knowing this motive, otherwise might not understand. People who really believe that there is a God; when they feel sure that God wants them to do a certain thing, or devote their lives to certain ends, do so, even at personal self-sacrifice, to the astonishment often of people who know nothing of faith and how it impels to action. People wonder why a young lady leaves her home and gives her life to foreign mission work, or why a young man sacrifices worldly prospects for the ministry, and they say it is a mistake. The explanation is simple—they believe there is a good God, they hear his call, and they obey trustingly; as would any other sensible person with religious convictions and a conscience. Nothing is more reasonable, granting God and a call from him, than obedience; disobedience is mad folly or unbelief.

And the outcome was the same then and now—(1) "I will bless thee," and (2) "thou shalt be a blessing." Whoever trustingly obeys divine impulses finds blessing in the very act of obedience, and blessings all along the unknown pathway. How abundantly did God fulfill his promises to Abraham; and how richly did it pay him even

in his life on earth, though he "looked for a city which hath foundations, whose maker and builder is God."

So with us to-day—we are surely blessed as we obey, and go forth in the path of duty.

But (2) "Thou shalt be a blessing." How richly has Abraham blessed the world (1) through his example, which has been an inspiration to multitudes; and (2) through his posterity, culminating in "Jesus Christ, the Son of David, the son of Abraham." (Mat. i:1.) Truly in him have all the nations of the earth been blessed.

But with equal truth we also may be of blessing to the world. God calls us all to this: to be blessed through obedience, and to be a blessing through example and service.

II. The Lesson's Message.

1. God surely calls us to-day, as truly as he did Abraham, through his Holy Spirit acting upon conscience and impressing a sense of duty. It may have been thus that he called Abraham, impressing upon him the need of separation from ungodly surroundings and the blessings that would come through the different life, though the text implies that Abraham's call was supernatural and more specific. However, our calls to-day are as certain and convincing. Concerning what have you felt thus?

2. Obedience is the one course of safety and happiness for us then; and obedience is the test and proof of our faith. Whoever refuses to obey distrusts God.

"What duty whispers to be done,
Or warns me not to do;
This teach me more than hell to shun,
That more than heaven pursue."

3. We should obey God to the utmost. Often a first call is but in preparation for a second or a third; but unless we heed the first, the second is impossible. The reason why many have not received the later and higher call is because they have not obeyed the earlier and lower. Have you obeyed, been blessed, and are you blessing others?

4. It is God's prerogative to call, not ours. We may and should rear properly our children and bring all holy influences to bear upon others, but God only should call them to preach, become missionaries, etc. Our true message is, as I well remember an aged Presbyterian minister said to me years ago: "My young brother, if God ever calls you to preach, don't resist the call."

5. We commend heartily the following object-lesson proposed by Mr. E. E. French in the Sunday School Magazine, as striking, instructive, and interesting.

To emphasize how little we give to missions, prepare beforehand strips of ribbon as follows, and call four boys and four girls to the platform to hold one end of each strip while the superintendent holds the other and tells what each represents:

Yellow: 1 inch; foreign missions, \$5,000,000.

White: 24 inches; home missions, \$120,000,000.

Blue: 25 inches; Church expenses, \$125,000,000.

Green: 60 inches; war with Spain until March, 1899, \$300,000,000.

Red: 50 inches; dress, \$250,000,000.

Orange: 2 yards 8 inches; jewelry, \$450,000,000.

Brown: 3 yards 12 inches; tobacco, \$600,000,000.

Black: 6 yards 27 inches; liquor, \$1,200,000,000.

Have the school repeat John iii:16.



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The first time you hear it you will be surprised at its goodness. Everybody is—particularly the first time you hear the Edison Phonograph play an Amberol Record.

People who have heard Phonographs talked about, or who have heard them at a distance on the street, or who have heard some other make of sound-reproducing machine, do not realize the remarkable goodness of the Edison Phonograph.

This is partly due to the wonderful sapphire point which does not scratch or make any sound, and partly due to the wonderful Amberol Records, which are so smooth and clear that they can reproduce the finest violin melody with all its natural sweetness.

This is the same instrument which plays and sings those musical comedy songs which everybody whistles.

The Edison Phonograph does everything and does it well.

Is there any reason why you should not have one.

Edison Phonographs - \$12.50 to \$30 Edison Amberol Records (play twice as long) 75c.
Edison Standard Records - 75c. Edison Grand Opera Records - 75c. and \$1.
There are Edison dealers everywhere. Go to the nearest and hear the Edison Phonograph play both Edison Standard and Amberol Records. Get complete catalogs from your dealer or from us.

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If he does not carry it, send
us his name and we will send
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A STATEMENT AND APPEAL.

By Rev. W. A. Betts.

Having entered into negotiations with the trustees of the Mississippi Conference Training School, upon recommendation of the Teacher's Bureau of our General Board of Education at Nashville; I began the duties of the presidency sixteen months ago. The foremost task, outside the scholastic, incumbent on me, I felt to be securing an adequate supply of suitable furnishings to take the place of the rude, home-made, uncomfortable outfit then existing. With the help of our clerical students, friends, voluminous correspondence and personal appeals, an elegant and full supply of modern single desks and recitation seats with tablet arms, costing nearly a thousand dollars, has been installed and paid for—excepting a balance of less than one hundred dollars now due.

The following items are from the president's report rendered on the 18th inst. during commencement: "During the scholastic year now ending, forty-five students have been enrolled in the Training School, thirty of whom are boarders, and six are ministerial students. Twelve of the boarders have been present only one term. Including the public school students, the enrollment has reached two hundred and forty-three—eleven less than last year. A wholesome discipline has been maintained and it is gratifying to report a good degree of success on the part of our students in the prosecution of their studies. Daily religious exercises have been conducted in the presence of the assembled student-body. The principles of right conduct and conversation have been steadfastly inculcated and enforced with due fidelity, in hope of forming character of genuine worth—and we believe our labors herein have not been fruitless."

Through co-operation of friends and personal solicitation, the library has been almost doubled in the number and value of its books. Freight is gladly paid on all donations sent in. The Waldo W. Moore Literary Society has contributed a nice collection of new books. Boarding students are required to spend two hours each Saturday in the library under direction of an officer for the purpose of literary research.

The financial remuneration for sixteen months of arduous and unremitting effort has amounted to less than a thousand dollars, owing in part to a cut in rates ordered by the trustees a year ago. The crop failure in much of the territory from which patronage has hitherto been drawn, and the exercise of a more rigid discipline than had hitherto obtained, account for the financial shortage and necessitate, in part, the surrender of the presidency to another.

Two urgent appeals are appended: 1. Let us speedily wipe out this balance due on furnishings by remitting such sums as become those who love struggling boys and girls in their brave fight for obtaining here an education. Send all amounts to Rev. W. W. Moore, financial agent and president, at Montrose, Miss.

2. Rally to the support of the new president and make his administration the success the institution in every way deserves to receive. The outlook is greatly encouraging from several viewpoints and the Methodism of Mississippi ought to expect her Training School to prosper only through faithful support in patronage and in prayers for divine guidance. Montrose, Miss.

For HEADACHE—HICKS' CAPUDINE. Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take and immediately. Try it 10c., 25c. and 50c. at drug stores.

JOINT BOARD OF FINANCE OF MISSISSIPPI CONFERENCE.

Since Bro. W. L. Hightower's transfer from the Mississippi Conference, Brother S. A. Tomlinson, of Gulfport, has been elected treasurer of the Joint Board of Finance, and the funds raised for our conference claimants should be sent to him.

Brethren, the fact that several calls for help have come from some of these worthy claimants in the last few days, moves me to urge you to look after these collections, and send the money to Bro. Tomlinson, so he may be able to help these worthy men and women.

Some of these calls have come from the wives of those brethren who have died since Conference, and these calls are urgent.

W. H. SAUNDERS, Sec'y J. B. F.

"CARD OF THANKS."

Having resigned my position as matron of the Louisiana Methodist Orphanage, of Ruston, and given up charge on the 6th inst. I wish to express my sincere appreciation to all of the societies and many friends who have aided me in caring for the many little ones under my charge. I cannot say too much in praise of the people of Ruston, and the board under whom I served for two years and eight months. Trusting that each and every one of you will continue to be as liberal in your support to the Orphans in the future as you have in the past. I am sincerely,

MRS. S. E. SAVANT.
Evergreen, La., April 24, 1910.

Marriages.

Dec. 23, 1909, at the Methodist parsonage, Glancy, Miss., by Rev. R. A. Sibley, Jr., Mr. HENRY WEEKS and Miss FLOYD HENNINGTON.

Dec. 25, 1909, at the home of the bride's father, Mr. Bell Simmons, of Hunter Postoffice, Miss., by Rev. R. A. Sibley, Jr., Mr. LEE MORRIS and Miss SALLIE SIMMONS.

Feb. 6, 1910, at the home of the bride's father, Mr. M. M. West, of Hunter Postoffice, Miss., by Rev. R. A. Sibley, Jr., Mr. ROBERT E. WEST and Miss ELVIA A. WEST.

March 20, 1910, at the home of the bride's mother, Mrs. Ed. Glancy, of Glancy, Miss., by Rev. R. A. Sibley, Jr., Dr. L. T. FERRELL and Miss MOLLIE GLANCY.

April 3, 1910, at the home of the bride's mother, Mrs. C. R. Stegall, of Hunter Postoffice, Miss., by Rev. R. A. Sibley, Jr., Mr. M. SHELTON and Mrs. SALLIE JARMON.

March 20, 1910, at 6 p. m., at the parsonage in Eureka, Miss., by Rev. C. Wesley Baley, Mr. J. R. STILL, of Pope, Miss., and Miss JEFFIE D. HARRIS, of Shuford, Miss.

March 27, 1910, at 6 p. m., in front of the Methodist Church in Eureka, Miss., by Rev. C. Wesley Baley, Mr. R. L. FURR, of Courtland, Miss., and Miss MAUDE LEE BRIGHT, of Eureka, Miss.

March 19, 1910, at the parsonage in Carthage, Miss., by Rev. A. B. Barry, Mr. W. B. OWEN and Miss BESSIE BLOCKER.

March 23, 1910, at the home of the bride, eight miles north of Carthage, by Rev. A. B. Barry, Mr. MURPHY and Miss MATTIE COOPER.

April 12, 1910, at the Methodist Church, Poplar Springs, Meridian, Miss., by Rev. I. L. Peebles, Dr. RA-LEIGH J. WILSON to Miss ETTA HARRINGTON, daughter of Mrs. M. A. Harrington.

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Doctors all agree that an active liver is positively essential to health. Ask your own doctor about Ayer's Pills.

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LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.

Coushatta, at Carroll	May 6, 7
Campit, at Clarence	May 8, 9
Greenwood, at Greenwood	May 14, 15
La Chute, at Atkins	May 21, 22
Hornbeck, at Prospect	May 28, 29
Leesville	May 29, 30
Ida	June 4, 5
Zwolle	June 10, 11
Many	June 11, 12
Pelican	June 18, 19
Pleasant Hill	June 19, 20
De Ridder	June 25, 26
Bon Ami	June 27, 28
Mansfield	July 2, 3
Mooringsport	July 3, 4
Shreveport, 1st Church	July 6, 7
Bossier City	July 7, 8

Shreveport District Conference will meet at Zwolle, La., June 14. The opening sermon will be preached Monday night. T. J. WARLICK, P. E.

Baton Rouge Dist.—Second Round.

Pinegrove, at Pipkin's C.	May 7, 8
Baton Rouge	
Second Ch., at Antioch	May 14, 15
First Church	May 15, 16
Tickfaw, at James Chapel	May 18, 19
E. Feliciana, at Independence	May 21, 22
Bogalusa—District Conference	May 28, 30
New Roads, at New Roads	June 4, 5

C. C. MILLER, P. E.

Monroe Dist.—Second Round.

Florence	May 8, 9
Mangham, at L. Creek	May 14, 15
Delhi	May 21, 22
Collinston	May 28, 29
Downsville	June 1, 2
Floyd	June 4, 5
Lake Providence	June 11, 12
St. Joseph	June 18, 19
Brookland	June 22, 23
Calhoun	June 25, 26

S. S. KEENER, P. E.

Ruston Dist.—Second Round.

Ruston	11 a.m. May 8, 9
Arcadia	8 p.m. May 8, 9
Plaindealing, at Emma	May 14, 15
Vernon, at Wesley	May 21, 22
Gibbsland, at Mt. Moriah	May 28, 29
Ringgold, at Rocky Mt.	June 3, 4
Lanesville, at Brashwood	June 4, 5
Bernice, at Bernice	June 8, 9
Winnfield	June 11, 12
Jonesboro, at Hodge	June 12, 13
Cotton Valley	June 18, 19
Lisbon	June 22, 23
Houghton, at Castor	June 25, 26
Minden	8 p.m. June 26, 27

The District Conference will convene at Arcadia July 1 to 3. The opening sermon will be preached by Rev. Robert Randle on June 30, at 8 p.m. R. W. TUCKER, P. E.

Lafayette Dist.—Second Round.

Prudehomme, at P.	May 7, 8
Lake Charles	May 14, 15
Rayne	May 15, 16
Sulphur, at Vinton	May 21, 22
Jennings	May 22, 23
Bell City	May 28, 29
Lake Arthur	May 29, 30

J. E. DENSON, P. E.

New Orleans Dist.—Second Round.

Felicity	May 29, 30
First Church	a.m. June 5, 6
Second Church	p.m. June 5, 6
Rayne Memorial	June 12, 13

F. N. PARKER.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Amory and Nettleton, at A.	May 8, 9
Smithville, at Greenbriar	May 7, 8
Greenwood Springs	May 11, 12
Fulton, at Friendship	May 14, 15
Tremont	June 4, 5
Houlka	June 10, 11
Derma	June 11, 12
Buena Vista	June 18, 19
Prairie	June 19, 20
Dist. Conf. at Pontotoc	June 21, 24

JAS. H. FELTS, P. E.

Corinth Dist.—Second Round.

Ripley and B. M., at Ripley	May 8, 9
Dry Run	May 14, 15

Tlshomingo Ct.	May 20, 21
Mooreville Ct.	May 21, 22
Marletta Ct.	May 26, 27
Mantachie Ct.	May 28, 29

BEN P. JACO, P. E.

Sardis Dist.—Second Round.

Mt. Pleasant, at Marshall Institute	May 7, 8
Long Town, at McGees Chapel	May 14, 15
Eureka, at Love Joy	May 21, 22
Olive Branch, at Cen. Hill	May 27, 28
Pleasant Hill, at Lewisbg.	May 28, 29
Senatobia	June 4, 5
Arkabutla	June 8, 9
Crenshaw	June 9, 10
Batesville	June 11, 12
Enid	June 12, 13
Courtland	June 18, 19

W. M. YOUNG, P. E.

Winona Dist.—Second Round.

Webb, at Watson	May 8, 9
Ruleville, at Drew	May 15, 16
Lambert, at Porchman	May 21, 22
Tutwiler, at Glendora	May 28, 29
Minter City	7:30 p.m. May 29, 30
Eupora, at Maben	June 5, 6
Slate Springs, Tuesday	June 7, 8
North Carrollton, Friday	June 10, 11
Inverness	June 11, 12
Indianola	June 12, 13

E. S. LEWIS, P. E.

Oxford Dist.—Second Round.

Grenada Ct., at D'k Hill	Apr. 30, May 1
Coffeeville, at C.	May 7, 8
Holly Spgs. Ct., at Sylvestria	May 14, 15
Waterford, at Asbury	May 21, 22
Charleston, at C.	May 28, 29
Grenada	June 5, 6
Ashland, at Salem	June 11, 12
Lafayette, at Old Liberty	June 17, 18
Toccoola, at Salem	June 18, 19
Randolph, at Spg. Hill	June 21, 22
Dist. Conf. at Abbeville	May 11, 13

J. E. CUNNINGHAM, P. E.

Durant Dist.—Second Round.

Kosciusko Ct.	May 7, 8
Kosciusko Station	May 8, 9
Rural Hill	May 14, 15
Louisville	May 21, 22
Chester	May 28, 29
Ackerman	May 29, 30
Poplar Creek	June 4, 5
Sallis	June 11, 12
McCool	June 18, 19
Black Hawk	June 25, 26

N. G. AUGUSTUS.

Greenville Dist.—Second Round.

Rosedale	May 8, 9
Hillhouse, at Hillhouse	May 15, 16
Shaw, at Merigold	May 22, 23
Gunnison, at Kuhn	May 28, 29
Friar's Point	June 5, 6

W. W. WOOLLARD, P. E.

Columbus Dist.—Second Round.

Columbus, Second Church	May 8, 9
Starkville ct., at Steel's C.	May 14, 15
Hebron, at Cochran, Ala.	May 22, 23
Columbus ct.	May 28, 29

The District Conference will be held in Mayhew April 27th. J. E. THOMAS, P. E.

Hattiesburg Dist.—Second Round.

Lux, at Lux	May 7, 8
Purvis, at Dearmans	May 9, 10
Sumrall	May 14, 15
Maxie, at Epps	May 16, 17
Oloh, at Tracy's	May 21, 22
Eastahutchie, at Pleas. R.	May 29, 30
Magee, at Sharon	June 4, 5
Collins, at Collins	June 6, 7
Lucedale	June 11, 12

M. B. SHARBROUGH, P. E.

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NEW BOOKS.

The Morning Glory. By Mrs. Cora Gannaway Williams. Smith & Lamar, Nashville, Tenn. Price, 75 cents.

This beautiful little volume was written at the suggestion of Bishop E. R. Hendrix, who has also contributed the introduction. The author is a brilliant Arkansas woman whose home is at Hot Springs. The story, which has all the charm of a romance, is a true one. It is the life-history of Miss Mae McKenzie, one of the deaconesses of the M. E. Church, South, who wrought and died at Crossett, Ark., where are located some of the largest lumber mills to be found in the South. It tells of how God touched the heart of the little girl at twelve years of age; how her purpose to serve her Lord ripened with the passing years; of the sorrows which came to her; of her education and finishing at the Scarritt Bible and Training School; of how in devotion to her work she pushed aside the love to which her soul responded, and was led by Providence into the field where she was named "Morning Glory," where she won all hearts, and performed a service which was truly remarkable, and which yet abides. The story is finely written, the printing and binding are all that could be desired, and the book is a credit to all who had a hand in its making. It is calculated to do much good, and deserves a wide circulation. Like "The Sky Pilot," it shows the transforming and uplifting power of love properly manifested. It is an excellent volume to be put into the hands of our young people, who will not fail to read it if given the opportunity.

Scientific Living; or, The New Domestic Science. By Laura Nettleton Brown. Health-Culture Company, Passaic, N. J.

This volume of 234 pages deals with an important subject—how and what to eat to keep the body vigorous and healthful. It points out the duty of trying to intelligently safeguard the physical constitution in every possible way by giving attention to recognized hygienic laws. The constituent elements of various foods and their relative nutritive values are discussed. The neglected art of cooking also comes in for a share of attention, and many practical and helpful suggestions are made. The volume is timely in a country where rapid and injudicious eating is widely prevalent and dyspeptics abound.

RESOLUTIONS OF RESPECT.

Whereas, God in his allwise goodness and infinite wisdom, has taken from our midst our friend and co-laborer, Mr. W. F. WEEMS; be it,

Resolved, 1st. That we, as a Sunday school, deeply deplore the loss of such a friend, but rejoice that an entrance to the heavenly kingdom has been his, and thank God for his beautiful life and service in the cause of Christ; that this Church, this community, this county has sustained a great loss in his decease and will miss him most when a call is made for a conscientious, fearless man.

2d. That the memory and example of this consecrated man, do their work in the lives of his friends and family.

3d. That while we miss his pleasant face and encouraging words in our Sunday school, we will cherish his memory and strive to emulate his example.

4th. That we extend to the family our greatest sympathy in this their dark hour of bereavement.

5th. That this tribute to the memory of our deceased brother be spread on the minutes of our Sunday school and a copy be sent to the Newton Record and to the New Orleans Christian Advocate.

(Mrs.) A. L. MONROE.
(Mrs.) C. R. ABNEY.
(Mrs.) O. C. HULL.

CALENDAR.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Woman's Foreign Missionary Society of the North Mississippi Conference, Annual Meeting, Tupelo, Miss., June 11.

Seashore Divinity School, Seashore Campground, Biloxi, Miss., June 28-July 7.

Young People's Missionary Movement Conf., Asheville, N. C., July 1-10.

Seashore Assembly for Christian Workers, Seashore Campground, July 21-31.

Epworth League.

Shreveport Dist. League Conf., Grand Cane, La., June 12, 13.

North Mississippi League Conference, Kosciusko, Miss., June 14-16.

District Conferences.

Oxford District, Abbeville, Miss., May 11-13.

Baton Rouge District, Bogalusa, La., May 28-30.

Meridian District, Fifth Street Church, Meridian, Miss., May 30-June 3.

Winona District, Moorhead, Miss., June 2-5.

Newton District, Newton, Miss., June 6-10.

Lafayette District Conference, Eunice, La., June 8.

Shreveport District, Zwolle, La., June 14.

Ruston District, Arcadia, La., July 1-3.

Greenville District, Tunica, Miss., June 15-17.

Aberdeen District, Pontotoc, Miss., June 20-24.

College Commencements.

Whitworth College, Brookhaven, Miss., May 8-10.

Port Gibson Female College, May 13-16.

Millsaps College, Jackson, Miss., June 5-7.

Mansfield Female College, Mansfield, La., June 5-7.

Sunday School.

World's Sunday School Convention, Washington, D. C., May 19-24.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Callopie St.; Dr. S. H. Werlein, pastor; residence, 5830 Prytanis St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Second Methodist Church, 2331 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2723 N. Rampart St.; office hours, 9 to 11 a. m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Ferris St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1619 St. Mary St.; phone, Jackson 144.

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Should buy for 1910, "Hymns of Glory" by Hamip Sewell, Atlanta, Ga. It is the best book for Sunday Schools. It's New, Over 100 songs, never before printed. Sunday Schools Superintendents can get a sample copy free by writing to-day. And we have a song book—easy payment-plan, giving you all the time you want to pay for song books for Sunday Schools only. Let me tell you about it:

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DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost what ever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him, but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

In taking revenge, a man is but even with his enemy; but in passing it over, he is superior; for it is a prince's part to pardon.—Francis Bacon.

Habits were never formed in a day, and they can not be mastered in a day. Time, with heart and mind united in determination, can conquer any evil habit, and make or strengthen any good one.—Selected.

Tidings from the Field

Sumrall, Miss.:

Our meeting began the first Sunday in April: Rev. George D. Anders was with us the first week, preaching with great earnestness and power. The meeting continued about seventeen days, and the people were deeply moved, spiritually. Rev. D. E. Kelley, our Conference Evangelist, came to us the second week and continued till the close, preaching beautiful sermons and entertaining vast throngs of people who hung upon his words. The meeting waxed warmer and warmer unto the end, closing with great victory. The meeting resulted in a great revival to the entire community with seventy-eight accessions to the Methodist Church, and several members to the Baptist Church also. The people gave as a token of their appreciation of the work done a purse of \$176. The meeting will be long remembered and the faithful preachers will perhaps never be forgotten in the minds of the people.—R. F. Witt.

Booneville, Miss.:

The Booneville Methodist Sunday School is running at high tide. For a year now its enrollment has been around five hundred, sometimes more, sometimes less. The present enrollment is about 460. We hope soon to run it to near 600. The cold winter seriously affected the enrollment and the attendance. On a recent Sunday the attendance was 345. Our church roll is 332. We have about a hundred members not in the school. Our purpose as a school is to wipe out this list by June 26th, thus having every member of the church connected with the Sunday school. "We can do it, and we will."

One secret of success of this school is a live, wide-awake superintendent; another is a well selected body of enthusiastic teachers. The part that has put most life and enthusiasm in the school body is the organized Bible Classes. We have five adult classes above the senior department. One of these, "The Business Men's Class," with 155 enrollment, is one of the greatest classes in the State. It is taught by Mrs. Mollie Allen, a most capable lady and efficient teacher. Another large, enthusiastic class is "The Matrons' Bible Class," with an enrollment of forty. This is the housekeepers' class. The pastor teaches this class in the main auditorium of the church. Its enrollment will in a few weeks leave the half-hundred mark far in the rear. Some of the most efficient classes of the school are the smaller classes. They are active, enthusiastic, with live teachers that love the work and their classes. We are working, praying, rejoicing along the way.—J. H. Holder, Pastor.

Fick's CAPUDINE Cures Sick Headache. Also Nervous Headache, Travelers' Headache and aches from Grip, Stomach Troubles or Female troubles. Capudine—it's liquid—effects immediate relief. Sold by druggists.

CORRECTION.

Without reflection on our very efficient Conference Secretary, for I feel sure the mistake is not his, please let me call attention to the fact that the Minutes do not give the credit on specials on the Oxford District to which we are entitled. I happen to know of several of which there is no report, namely, \$47.50 at one place, \$17.50 at another, \$13 at another, \$12.30 at another, and \$100 at another. There may be others. These all did not go into the Laymen's Fund, but they are specials, and our pastors should have so entered them on their reports. I think this is due our faithful presiding elder and myself as lay leader of last year.

J. M. WYATT.

Oxford, Miss.

NEWTON DISTRICT CONFERENCE.

The Newton District Conference will be held at Newton, Miss., June 6-10. Let the brethren take notice and arrange their work accordingly.
T. J. O'NEAL, P. E.

LAFAYETTE DISTRICT CONFERENCE.

The Lafayette District Conference will convene at Eunice, La., June 8, at 9 a.m., and continue until the business is finished. The opening sermon will be preached by Rev. A. J. Gearhead, of Gueydan, on Tuesday, June 7, at 7:45 p.m. The following are the committees:

License to Preach—L. N. Hoffpauir, J. D. Nesom, C. A. Battle.
Admission on Trial—W. W. Drake, W. H. Benton, K. W. Dodson.
Elder's and Deacon's Orders—C. C. Weir, J. I. Hoffpauir, A. F. Vaughan.
State of the Church—H. N. Brown, W. L. Doss, J. S. Rutledge.
Missions in the District—Martin Hebert, C. V. Breithaupt, John Sholars.

Sunday School and Epworth Leagues—M. C. Holt, A. F. Vaughan, A. J. Gearhead.

Financial Systems—R. P. Howell, W. W. Drake, K. W. Dodson.
American Bible Society—H. B. Vandenburg, S. D. Howard, L. N. Hoffpauir.

Quarterly Conference Records—W. H. Benton, C. C. Weir, C. A. Battle.

Let the brethren make no conflicting appointments; and arrange to be present at the opening session.

J. E. DENSON, P. E.

Lafayette, La., April 27, 1910.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

Seek not to pry into the deep things of God, when he was satisfied with the solution, "Even so, Father, for so it seemed good in thy sight."—Selected.

THE "THEY-SAYERS."

Every neighborhood has its "they-sayer," a person whose chief pleasure and occupation in life is to spread abroad the little scandals and falsehoods of the community. If you happen to remark on the loveliness of Miss Mary Brown's complexion, the "they-sayer" is ready for you with the news that "they say" it is not natural. Of all human beings the "they-sayer" has the smallest excuse for existence. "They say" is an anonymous covering for falsehoods. Truth never lacks an author. But the purest, sweetest character in the community has no immunity from the biting tongue of the "they-sayer."

If you happen to remark on the delicious and refreshing qualities of Coca-Cola the "they-sayer" is ready and waiting to insinuate that it must contain something that is injurious. Like Miss Mary Brown's complexion, it is so excellent that the "they-sayers" say that it can not be natural.

Don't be a "they-sayer." If you know nothing pleasant to say, better say nothing. And more important still, don't say ugly things unless you know absolutely that they are true. Follow that rule and you will never say anything unpleasant about the national temperance drink. If you want to know the truth about Coca-Cola and exactly what it contains, write for a copy of "Truth about Coca-Cola." Address The Coca-Cola Company, Atlanta, Ga.



Next Time You Drive Into Town you'll be wanting during your stay a real good drink. "Something to quench your thirst to stay quenched."

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No matter how thirsty you are, or how tired you are or how particular you are, you'll like Coca-Cola because it hits that dry spot—relieves fatigue and tickles the palate all the way down.

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Chill and Fever Tonic
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Your money back if it fails.
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In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Address, Mrs. E. Jackson, No. 525 James Street, Syracuse, N. Y. No return is required. Above statement true.—Puh.

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the woman's system. If you are nervous, weak or sick, try Cardui. Get it at once. It will help you.

At all druggists in \$1.00 bottles.

Epworth League

By Rev. Wm. H. Coleman.

TOPIC FOR MAY 8.

A SPIRITUAL BIRTHDAY ANNIVERSARY.

(1 Thess. 1:5-8; Gal. 1:15-16.)

I. Introduction.

The greatest event in any life is "The soul's return to God." It is more important than the day of its occurrence or the anniversary thereof. It matters little when and where and how I was "born again," but it is a matter of great concern to me to know that I am a child of God to-day, and the Bible teaches us that it is by the spiritual birth alone that we enter into the rich heritage of divine sonship.

II. This Spiritual Birth is Scriptural.

Not only does the Bible teach that it is necessary, but gives us a better understanding of its nature and true significance, by variously designating it as follows:

(1) Conversion. "Repent ye, therefore, and be converted, etc., Acts iii:19; "Except ye be converted * * * ye cannot enter the kingdom of heaven." Matt. xviii:3.

(2) Regeneration. "He saved us by the washing of regeneration, and renewing of the Holy Ghost." Titus iii:5.

(3) Being born of God. John i:12-13.

(4) Being born again, or from above. John iii:3.

(5) Passing from death unto life. John v:24; I John iii:14.

III. It is Experimental.

This spiritual birth is not alone a theological fact, but as Dr. A. B. Jackson tells us in his "Fact of Conversion" it is also a fact of consciousness. It is an experience. "It is not a mere change of belief, but a modification of character." If we are converted we will know it, though we may not know the exact day or hour of its occurrence in our life, and though the manner of our conversion may not have been like that of our friend's conversion.

IV. Its Fruits.

The value of conversion depends not on how it happens, but on what it effects. "If you are born of God you are a 'new creature'; old things are passed away; all things are become new." (2 Cor. iii, 17.) And this new relationship into which you have come, and the new experience that has come into you, are so conducive to a transformation of your life and character as to enable you to live the Christ-like life. Being born of the Spirit, you may have the Spirit dwelling in you (John xiv:17) and the fruit of the Spirit (Gal. v, 22-23) manifested in your life. Thus the life is kept from sin (I John iii:9; v:18). And your mission in the world becomes that of an ambassador for Christ, to be the "salt of the earth," "the light of the world." (Matt. 5:13, 16.)

All these fruits of conversion seem to have been manifested in the lives of the Thessalonians, to whom St. Paul is writing in our first reference. The gospel had come unto them "in power, in the Holy Spirit, in much assurance." They had become "followers of the Lord." They were examples to all that believed. From them "sounded out the word of the Lord."

V. This experience is necessary for every soul, no difference how correct the life may have been without it. (John 3:3.)

Therefore, the question of greatest importance to each one of us to-day is, "Am I born again?" Not have I been born again, but am I in the experience now? If so, then we have an heritage richer than all this world could give. And with thanksgiving in our hearts for the spiritual birth that brought us into this rich heritage, we may fittingly establish "A Spiritual

Birthday Anniversary." We should not, however, be satisfied by an annual celebration of this great event in our lives, but in every day we should celebrate our spiritual birth by living the spiritual life.

NOTICE.

To the Leaguers and Pastors of the North Mississippi Conference.

Only a few weeks now until our League Conference and we cannot afford to fail on the raising of our League pledge to the Mississippi Girls' School. We are still behind \$336 on this pledge. We have in pledges still due, \$500. So you see every League must send us the amount it has pledged for us to pay the same in full.

The Board of Missions is counting on our being ready to report all of the \$1,000 pledge paid by the time of our League Conference.

Will you not make a special effort to raise your part and send to me at once? Also send me a full report of your missionary department.

The following pledges are still due: Booneville, Senior and Junior, \$50; West Point, \$25; Louisville, \$25; Amory, \$25; Pontotoc, \$25; Okolona, Senior, \$15; Okolona, Junior, \$10; Iuka, \$10; Senatobia, \$25; Sains, \$15; Houlka, \$20; Myrtle, \$5; Shipman Boys, \$25; Miss B. Herron, \$5; W. L. Thomas, \$5; Houston, \$25; Nettleton, Durant and a few other Leagues have also promised to help in this cause.

W. I. BOSWELL,
Fourth Vice-President,
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"We speak of the 'shadow of death'—it is only the shadow which falls on the portico as we stand knocking at the door—the next the Father's voice of welcome is heard.—Selected.

20th Century Treatment.

In this day and generation the opium and liquor habits are not regarded so much as an outward and visible sign of viciousness as they are of an inward and "physical" condition. With this change of view point has come a change in the method of treatment. We no longer treat our morphine users and drunkards as criminals. We no longer try to reform them mentally until we make the attempt to cure them physically. One of the chief exponents of this theory, and perhaps the most successful—is Dr. E. M. Woolley, of Atlanta, Ga. For over thirty years he has held firmly to this belief and the number of absolute cures he has made is something wonderful, as persons from every part of the Union who have been treated by him can testify. Address him at his Sanitarium, the Victor, No. 21 E. Atlanta, Ga.

Where it is said, "There is no fear in love," there is a gracious suggestion to some amiable persons who should have clearer vision and larger in-flowings of spiritual life.—Selected.

Mothers, Protect the Little Ones.

Sometimes a splinter gets in the flesh deep, and festers; a "skeeter" bite is scratched and makes a big, ugly sore; poison oak or some disgusting skin disease breaks out on one of the little ones. Don't let it run on without the proper attention—the result is disastrous. Stop these little eruptions of the skin, such as boils, bruises, burns, cuts, poison oak and sores of any kind, with "Gray's Ointment." You can rely on it for a speedy, permanent cure. For sale by your druggist for 25c per box; if not write us for free sample box, addressing Dr. W. E. Gray & Co., 509 Gray Building, Nashville, Tenn., and it will be sent to you postpaid.

Mr. E. B. Virgin, of New Orleans, La., writes: "We have been using Gray's Ointment in our family for 25 years, and can recommend it for anything in the line of cuts, bruises, nail punctures, boils, carbuncles, skin bruises and splinters in the flesh."



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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

GEORGE THOMAS ROSS was born in Alabama May 28, 1855, and died at Pelahatchie, Miss., Feb. 15, 1910. When he was a few months old his father moved to east Texas, where he was reared and spent the larger part of his life. From East Texas he moved to Ruston, La., where a number of years were spent, and from there to Pelahatchie, Miss. He was married Jan. 6, 1881, to Miss Lou Lockwood, who, with one son, one brother and four sisters, survive him. His life did not embrace quite fifty-five years. The worth of a life is not to be measured by length of years, but by noble deeds. He was actuated throughout his life by high ideals. He sought to glorify God by upright and righteous conduct, rather than by high sounding professions. In early life he was bereft of a mother's love and care. His father married again. His step-mother being a woman of deep piety and earnest Christian activity, was instrumental in bringing her husband and step-children to Christ. He was converted and joined the Methodist Church when a boy. His step-mother used to say that when Tom got religion that he got a good case of it. He was a consistent member of the Church, and active in Church work up to the day of his death. During a large part of his life he served in the capacity of steward. He took pride in bringing up the full amount of a hard list, and of going beyond its estimated value. He was liberal with his own means in supporting the Church and her institutions, and could not conceal his impatience with those who refused to give the preacher their support. He contended for the largest salary that the Church was able to pay the pastor, and to the collection of it he willingly gave his time and earnest effort. He was the preachers' friend. His home was the preachers' home, one room of which was dedicated to the use of preachers. He loved his Church and his pastors. The beautiful and commodious church at Ruston, La., was built largely through his planning and efforts, and represents his ideal of the kind of house of worship that Methodists ought to build.

Brother Ross believed in men. He trusted men to the uttermost. Honest himself, he believed that all men were. In business transactions, he never required a note or security of any kind, believing that the obligation would be met. He assisted quite a number of young men in various ways, some of whom are now in the

ministry of the Church. A former pastor, who knew him well, writes: "By nature he was impulsive, but no living man who knew him well would charge him with being otherwise than manly, sincere, straight-forward and true. He would not nurse a grudge. If he was wronged, he was quick to forgive. If he did wrong, he was anxious to make amends. He did not want anything to disturb his relation to God or his fellowman."

His death was a great shock to all. It was so sudden, so unexpected. It came without a moment's warning to himself, or to his devoted wife. He ceased at once to work and to live, dying as he had hoped to, without a struggle or prolonged illness.

May the kind heavenly Father comfort the sorrowing ones.

His remains were taken to Ruston, La., and there interred.

"Earth to earth, and dust to dust,
Calmly now the words we say;
Left behind, we wait in trust
For the resurrection day.
Father, in thy gracious keeping
Leave we now thy servant sleeping."
W. J. DAWSON.

Mr. J. T. HOWARD was born Nov. 12, 1854, and died Feb. 10, 1910. He joined the M. E. Church, South, in 1872, but was not converted until October, 1874. He was married to Miss Mary Josephine Curry Nov. 21, 1876. He was the father of eight children, all living, and the grandfather of eight grandchildren. He leaves a mother, one brother, one sister, a wife and eight children to mourn for him. He was a member of the Church from young manhood and stood for her doctrines, often filling offices in the Church. He was a member of the Board of Trustees when he died. His life was filled with religious joy. He was always ready and willing to go and do anything the Church saw fit to place upon him or ask of him. He was not afraid to die, although he wanted to live. He said just before departing, "I am not afraid to die, I am ready to go; but I am needed here. That was true, not only in his family, but the Church also needed him."

Brother Howard loved his family with that love that makes home sweet and happy. He loved his Church and was always at the place of prayer and duty, willing to do his part and help in every way possible. While he was a willing worker and the Church needed him, the Father saw fit to call him home. The Father of all Spirits said, "It is enough; lay down the cross and take thy crown."

There is a vacant place in home and a vacant place in the Church. Loved ones, weep not as those who have no hope. He is not dead, but sleepeth. We look forward with blessed assurance of meeting him beyond the vale of tears, where we will never say good-bye to those we love so much.—J. F. Waltman, Coushatta, La.

On March 2, 1910, at 4 o'clock in the morning, the Lord saw fit to take from us our dear grandfather and father, Mr. HUGH McKINNON. He was a Christian, we can all say. He was a kind and affectionate father, husband and grandfather. About his last words were, "Heaven, sweet heaven." He was loved by all who knew him. Our loss is his eternal gain. We miss him greatly on earth, but hope to meet him in heaven some day, to part with him never more. His granddaughter, CLARA.

Mr. W. W. CLARK was born at Caralton, Pickens County, Alabama, October 29, 1835, and died at Chunky, Miss., March 11, 1910. He was married to Miss Jennie Renfro, November 25, 1869. She was the daughter of one of our preachers who was serving this charge at the time of her marriage to Brother Clark. To Brother and Sister Clark five girls and three boys were born. Three of the girls preside over three different parsonages in the Mississippi Conference. One is the wife of one of our stewards,

and Miss Sallie, the only one yet single, is one of the most useful workers in our Church. The three boys are useful members of the Church here. Brother Clark was a Methodist and devout Christian about fifty years. He was Sunday school superintendent for a number of years. No one else it seemed did so well as he. His oldest son will take his father's place. Bro. Clark was one of the preacher's best friends. We miss him so much. But we rejoice that he fought a good fight and won the crown. As we think of him we feel a strange sadness—sadness mingled with joy because of his noble life. And we rejoice because he rests from his labors in the many mansions not made with hands; eternal in the heavens. J. F. McCLELLAN.

ALFRED WILLIAM FAULK was born at Grand Gulf, Miss., May 14, 1881, and died at his home at Cedars, Warren County, Mississippi, Feb. 25, 1910, after an illness of only a few days. He was laid to rest in the cemetery at Port Gibson. Bro. Black and Bro. Hawkins conducted the funeral services.

He was a consistent member of the Methodist Church. In all of the relations of life he was faithful to every trust, exemplifying the true qualities of manhood. How we hated to give up our precious one, God only knows!

He leaves a devoted wife, three little children, a father, three sisters, a brother and a host of other relatives and friends to mourn their loss.

"Asleep in Jesus, blessed sleep, from which none ever wakes to weep."
HIS SISTER.

Miss SUE BATTLE MARTIN was born in North Carolina, raised in Louisiana and died in Minden, La., March 1, 1910. Her parents were Dr. H. L. and Mrs. A. D. Martin, who died years ago in North Louisiana.

Miss Sue became religious in early life and lived up to her professions and the requirements of the Word of God, and was a true and devoted Christian to the close of her life, which was March 1, 1910. She left several brothers and sisters and quite a number of other relatives, and especially a sorely afflicted sister, with whom she was raised. None who knew Miss Sue doubt her having entered into "that rest prepared for the people of God."

She was a true woman, a devoted sister and consecrated Christian.—Thos. J. Upton, Gibsland, La.
March 26, 1910.

Died, at his home, Warrenton, Warren County, Miss., Friday morning, Feb. 25, 1910, in the 29th year of life, Mr. ALFRED WILLIAM FAULK, son of Alfred and Clara Johnson Faulk. He leaves a wife, three little boys, a father, three sisters and one brother. His sainted mother preceded him to that land of rest something more than two years ago.

Fred was a good son, always loved, honored and obeyed his parents; was a devoted husband and father, and a consistent member of the Methodist Church, having united with the Church when he was quite young.

How hard it was for us to give him up. But our loss is his gain. Yes, my boy is at rest. God has given me that assurance, and some sweet day we shall meet again, where there is no parting. His disease was such that he could not talk with us about the home he was going to, but it is all well with his soul; and now he will be waiting and watching for the coming of loved ones left behind.

We laid his mortal remains to rest in the cemetery at Port Gibson, Mississippi, Saturday February 26, 1910.

Brothers M. M. Black and H. G. Hawkins conducted the funeral services from the M. E. Church at Port Gibson.

And now, as God has seen best to take my dear boy home to be with him, I will say, Thy will and not mine be done; only give me grace, Father, to look up to Thee every day and every hour.
FATHER.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2831

General Conference

FIRST DAY'S PROCEEDINGS.

Bishop A. W. Wilson, Presiding.

The Sixteenth General Conference of the Methodist Episcopal Church, South, began its first session at 9 a. m., Wednesday, May 4, 1910. Bishop A. W. Wilson, presiding. Bishop E. E. Hoss announced Hymn 560, "And are we yet alive?" which the Conference sang very impressively.

After the hymn, the Conference, led by Bishop Wilson, joined heartily in repeating the Apostle's Creed. Bishop H. C. Morrison then offered prayer. The scripture lessons were then read, Bishop J. S. Key reading Psalm 2, and Bishop James Atkins reading the second chapter of Ephesians. Hymn 188, "O Spirit of the living God," was announced by Bishop W. A. Candler, and was sung by the Conference.

The Conference was then led in prayer by the Rev. Frank Richardson, D.D., of the Holston Conference, the senior member of the General Conference.

Bishop Wilson: We meet together, brethren, under heavier shadows than have fallen upon us at any time before. The memories of the dead are with us. A larger number than ever before of our chief leaders, to whom we have looked for counsel and example, have been called from our midst. We miss them. They have left the savor of pure and godly lives behind them. They are worthy of remembrance. And we have this, too—the joy that overtops all sorrow and puts away all sadness—we know that he who was dead and is alive again and alive for ever more, is with us, and we shall never meet without him. I trust that the sense of his presence will be in every heart during every session of this Conference, and that his hand may guide us in every way, and his wisdom inspire all our counsels, and that his spirit may effectually rule all our plans, so that the Church, in the quadrennium to come, and in the years that lie beyond, may have a larger scope of service and more glorious triumphs than she has ever yet achieved. We may well thank God for what she has done, and take courage for the future.

We are here now to begin the great work that is put upon us. We ask, as your presiding officers, the considerate co-operation of every member of this body. And we pray that in perfect harmony and mutual love and Christian fellowship we may abide together and work together. May the God of all grace make our work effectual for the accomplishment of his own gracious purposes. The secretary of the last General Conference will call the roll.

The secretary: I will call first all the names of the Bishops.

The following responded or were reported present: Bishops Wilson, Hendrix, Key, Candler, Morrison, Hoss, Atkins.

The roll of the Conference was called, and almost all of the members were present and responded to their names, hardly any of the clerical members failing to do so.

The Bishop: Whom will you have for secretary, A. F. Watkins, of the Mississippi Conference, was put in nomination by H. M. DuBose; J. M. Barcus, of the Northwest Texas Conference, by H. A. Boaz, and Gross Alexander, of the Louisville Conference, by R. W. Browder.

On a standing vote, A. F. Watkins received 149 votes; John M. Barcus received 44, and Gross Alexander received 69.

The Bishop: A. F. Watkins has received the majority of the entire vote, and therefore is elected secretary of the General Conference.

The Bishop: We will now decide as to the number of assistant secretaries.

The secretary: I wish nine, as follows: J. A. Bur-

rows, C. H. Briggs, R. A. Meek, J. M. Barcus, E. O. Watson, J. H. McCoy, F. N. Parker, Gross Alexander, J. E. Harrison.

The following are the standing committees ordered by the Conference:

1. Episcopacy.
2. Itinerancy.
3. Revisals.
4. Publishing Interests.
5. Education.
6. Church Extension.
7. Missions.
8. Boundaries.
9. Temperance and other Moral and Social Questions.
10. Sunday Schools.
11. Epworth League.
12. Appeals.
13. Finance.
14. Church Relations.

The following directions were given as to the organization of these committees and their time of meeting:

When the committees assemble for organization they shall elect a temporary chairman and secretary, and afterward a permanent chairman and secretary by ballot.

The committees on Episcopacy, Revisals, Education, Missions, Temperance and other Moral and Social Questions, Epworth League, and Finance, which are the odd numbers on the list, shall hold their stated meetings on Monday, Wednesday and Friday of each week at 3 p. m., and the Committees on Itinerancy, Publishing Interests, Church Extension, Boundaries, Sunday Schools, Appeals, and Church Relations, which are the even numbers on the list, shall hold their stated meetings on Tuesday, Thursday and Saturday of each week at 3 p. m.

Some other routine business was transacted, after which Bishop Hendrix read the Episcopal Address to the Conference. The reading consumed a little over two hours, and when finished the Conference adjourned.

SECOND DAY'S PROCEEDINGS.

May 5th, 1910.

Bishop Alpheus W. Wilson called the Conference to order promptly at 9 o'clock, and asked Rev. J. D. Simpson, D.D., of the North Alabama Conference, to conduct the devotional exercises. Dr. Simpson announced Hymn No. 2 of the Hymnal, "Come, Thou Almighty King." After the hymn was sung, he read Phil. iii. The hymn No. 180, "All hail the power of Jesus' Name," was sung, and prayer was offered by Dr. Simpson.

Rev. A. F. Watkins, the secretary, read the minutes of yesterday's session, including the roll of delegates who answered to their names. By request of the Bishop he read the proceedings of the evening reception which was given to the General Conference by the city of Asheville.

Slight corrections were made in the minutes as read.

Bishop Hendrix then took the chair.

Bishop Hendrix presented a matter of privilege, saying: It gives me great pleasure to introduce the English representative to this General Conference, Rev. John S. Simon, ex-president of the British Wesleyan Conference, as fraternal messenger from that great body, our mother church.

The British representative was received by the Conference rising to their feet.

The British Representative said: I am thankful to you for this cordial reception, and to the members of the Conference for their reception individually. I will not take up your time, but will show my appreciation of your kindness by deferring my remarks.

Rev. H. M. DuBose, of the Mississippi Conference,

was introduced by the Bishop, and said: This is the 16th session of our General Conference, and the 31st General Conference since the organization of the Methodist Episcopal Church in 1784. No Methodist who has ever lived has been permitted to create to his memory so great a monument, a single monument, as that which Joshua Soule was permitted to erect to his memory in the Constitution of Methodism. It is now 102 years since that immortal document was indorsed in the classic Methodist city of Baltimore, and the marvel grows, and it still abides a marvel, and it is a question which is the greater wonder, the Constitution itself, or the man who wrote it, the youth and rusticity of the man who at 27 years of age wrote the Constitution of Methodism. That Constitution has been the binding force in Methodism, has held together its great interests, and has stood for its lofty ideals in the Western World.

When the author of the Constitution, Joshua Soule, began to be two and forty years of age, Providence gave him to the South as a pastor in the city of Baltimore, and from that time until his translation he lived in the hearts of the people of the South. In the melancholy events of 1841, and those which followed, the Constitution held him more deeply in the hearts and affections of the Methodists of the South. He was received by them as their chief rabbi, as their master in Israel. He was with us to lead and to guide in council. He made his home at the center of our ecclesiastical life, the city of Nashville; and for more than twenty years after coming to us he had his residence either in the city or near the city. For a dozen of years, the melancholy years of the war between the States, he lived in a quiet manner about six miles from the city of Nashville. His home was surrounded by fragrant meadow lands, the clover and blue grass that made the sward. There in his retirement he cultivated his garden, and pruned and nursed the young trees in his orchard. He spent the hours among his books, and in the dignity and majesty of life, and was visited by those who loved and all but worshipped him. Only a few weeks before his death he left this quiet cedar-built house and went down to the city of Nashville, where he was translated.

A few days ago one of our great Tennessee church women, Mrs. Bell, the wife of one of the justices of the Supreme Court, made a visit to this shrine, and was graciously permitted to secure a piece of the red cedar from those sacred walls. She has had it made into a gavel, which has been sent to this General Conference, and I have been asked to present it to the General Conference to its President, and I do so in the name of Mrs. Bell. It is a symbol of the majesty and enduring strength of the Constitution.

Bishop Hendrix: With great delight we welcome what when alive sheltered the noble form of Bishop Soule. He was a great man, great in counsel, great as a bishop, great in saving common sense. He is immortal because he knew how to ask leave to print, and so we have the Constitution not only from his lips, but from his pen. And it is an immortal heritage of the Church, having gone into its history, and now helps to shape all its future. I thank Dr. DuBose, and through him the donor of this gavel. Now another privileged question. I introduce Captain W. T. Weaver.

Captain W. T. Weaver: Mr. Chairman, there is an intention on our part so to equip the Chair that he can hammer into submission all the hard-headed Methodists in this assembly. One of the dearest of Scotch friends I ever had was accused of being a very hard-headed old man. His response was, "The only difference between you and me is that I have a hard head and a soft heart, and you have a hard heart and a soft head." Now, gentlemen, the hard-headed element has been prevailing in Methodism.

ever since I knew it, and it is consequently a combination of the qualities of hard-headedness and soft-heartedness. That is a great combination, a hard head and a soft heart; but a soft head and a hard heart is a dangerous thing. And, gentlemen, the committee on arrangements asked me to present this gavel for the use of the General Conference at this session. And when we have men of strong individual opinions and convictions that they do not like to surrender unless they are hammered into submission, we thought it might be somewhat of an aid to the Chairman to call your attention by the presentation of this gavel to some men who were willing to sacrifice their opinions, their convictions, their pride for the good of the Church; and all these things are necessary in a legislative body, when we have our own convictions, and believe that the world revolves around our circle. We must remember that other men have convictions that are just as strong, and possibly to be considered with just as much carefulness as our own. Now this gavel was taken, through the kindness of a friend, from the old stairway in the house where our first Methodist class was formed by Bishop Asbury, known as the "Old Killian Home," to which reference has been made heretofore. The wood in this is said to be 122 years old; and I think that is entirely accurate. We present this for use at this Conference, and we trust that it will be an instrument in helping on and facilitating your business.

The Bishop: Two is a company, three is a crowd. I think we may make the rule of Asbury and Soule at this time. (Lays aside the gavel on the table.)

I am reminded that we are in Buncombe, immortal Buncombe, where the Hon. Mr. Walker, a member of Congress, when quietly informed that he was not speaking to the question, said, "O, I am speaking to Buncombe." And so Buncombe became immortal by reason of the man who wanted to be heard by his constituents and to have it known that he did speak. I have two requests that came up a while ago, that any brethren who want Buncombe to know that they are here must give their names when they begin to speak, so that the stenographers can take them; and also, if they want what they say to be accurately reported, they must send up their resolutions in duplicate, which is the rule of Asbury and Soule, and of the Chair this morning.

Two telegrams were read, as follows:

Chicago, Ill., May 4, 1910.

To the General Conference of the Methodist Episcopal Church, South, Asheville, N. C.:

The Bishops of the Methodist Episcopal Church send brotherly and Christian greetings to the General Conference of the Methodist Episcopal Church, South.

H. W. WARREN,
L. B. WILSON.

Santer, S. C., May 4.

To the 16th Quadrennial Conference of the Methodist Episcopal Church, South, Asheville, N. C.:

The cordial greetings of the 120th council of the Diocese of South Carolina are extended to the 16th Quadrennial Conference of the Methodist Episcopal Church, South, now in session at Asheville, with the prayer that Divine blessing may attend its deliberations.

A. S. THOMAS, Secretary.

The Bishop: What is your pleasure respecting these greetings?

On motion of J. O. Wilson, they were referred to the committee on fraternal correspondence, with directions to make proper reply.

James Cannon: Is it time for the report of the organization of the standing committees?

The Bishop: Let the secretary report the organization.

This was reported, as follows:

Episcopacy: Collins Denny, chairman; E. G. B. Mann, secretary.

Itinerancy: J. O. Wilson, chairman; T. E. Sharp, secretary.

Revisals: E. W. Alderson, chairman; W. A. Christian, secretary.

Publishing Interests: N. E. Harris, chairman; E. M. Glenn, secretary.

Education: E. C. O'Rear, chairman; James Cannon, Jr., secretary.

Church Extension: W. F. McMurtry, chairman; T. C. Shuler, secretary.

Missions: O. E. Brown, chairman; J. W. Perry, secretary.

Boundaries: J. M. Dannelly, chairman; C. M. Harless, secretary.

Temperance and other Moral and Social Reforms: Not organized yet.

Sunday Schools: E. B. Chappell, chairman; John H. Hinemon, secretary.

Epworth League: T. W. Lewis, chairman; E. C. Bare, secretary.

Appeals: E. R. Hendrix, chairman; R. A. Meek, secretary.

Finance: T. S. Garrison, chairman; C. A. Sanford, secretary.

Church Relations: W. J. Young, chairman; C. H. Briggs, secretary.

The Committee on Rules then submitted its report,

which was read and discussed seriatim and adopted without material alteration.

E. H. Rawlings, of Virginia: I wish to offer a privilege resolution. It would be recognized as privileged and provoke no discussion.

The secretary read the resolution as follows:

Resolved, 1. That the secretary of the Conference be directed to send to the National Missionary Congress, now in session in Chicago, the following telegram of greeting:

The General Conference of the Methodist Episcopal Church, South, now in session at Asheville, N. C., sends hearty greetings to the National Missionary Congress, and offers special prayer for God's blessing upon your work in the closer federation of all the Churches and their more aggressive co-operation in the great business of winning a world for Christ. Read Isaiah 2:1-5.

Resolved, 2. That the Conference pause solemnly in its work for five minutes and the presiding Bishop be requested to lead in special prayer in behalf of the National Congress.

E. H. Rawlings: I move the adoption of the paper as read by the secretary.

The Bishop suggested that the same be adopted by a rising vote, and it was so adopted.

J. M. Barcus: I have a resolution that I would like to present at this time:

Resolved, That the Committee on Fraternal Correspondence be requested to send the greetings of this Conference to our venerable and beloved Bishop O. P. Fitzgerald.

The roll of Annual Conferences was then called for appeals, memorials and petitions, and a vast array of papers were placed in the hands of the secretary and referred to the various committees.

The representatives from Brazil, Rev. J. W. Tarboux, D.D., and Rev. H. C. Tucker, then addressed the Conference at considerable length.

The session closed at 1 p.m. with the singing of the Doxology and the benediction by Bishop Hendrix.

GENERAL CONFERENCE NOTES.

The General Conference is holding its sessions in a spacious auditorium, which has a sharply inclined floor and a number of galleries. Its seating capacity is probably about 1500. Its acoustics are not good, and the delegations seated in the rear have great difficulty in keeping up with the proceedings.

The Bishops preside over the General Conference in the order of their seniority in office. Perhaps the best presiding officer among them is Bishop Hendrix, who has a fine presence, a strong voice, and remarkable quickness of decision. He is also an accomplished parliamentarian. Business is always transacted with dispatch and few hitches occur when he is in the chair.

The best debaters in the General Conference are Dr. Collins Denny, of the Baltimore Conference; Dr. B. F. Lipscomb and James Cannon, Jr., of the Virginia Conference; Dr. Gross Alexander, of the Louisville Conference; and Dr. E. W. Alderson, of the North Texas Conference. Each of them is thoroughly conversant with the rules, and has the gift of clear statement and ready utterance. As yet no great discussions have taken place in the body.

The Episcopal Address, which was written and presented by Bishop Hendrix, was well received. It is conceded by all to be a masterful discussion of the condition and needs of the Church. No abler or more comprehensive paper has ever come from the Episcopal College. It was read with great effectiveness, and made a profound impression. The Bishop seemed deeply touched when he read that part of the address which paid tribute to the character and services of his beloved colleague, Bishop Charles B. Galloway. The great Mississippian is sorely missed, not only by his comrades in the episcopacy, but by the entire Conference. This is the first general assembly of Southern Methodism in a quarter of a century in which he has not been a conspicuous and leading figure.

The general impression is that the women's memorial for the "full rights and privileges of the laity" is a badly defeated measure. The refusal of the Woman's Board of Foreign Missions to concur in the petition struck the movement a serious blow, and the kindly but strong deliverance of the Bishops against it seems to have left it without the faintest hope of success. Miss Belle Bennett, Mrs. R. W. McDonald and other leaders are reported to be here to champion the measure, but we dare say that they entertain little expectation of its passage.

Dr. A. F. Watkins makes a capital secretary. He has a voice which carries well and can be distinctly heard throughout the auditorium. He has a fine corps of assistants, who keep matters well in hand. Dr. C. H. Briggs, of Missouri, does most of the reading, and the service which he is rendering in this capacity merits the highest praise.

The overshadowing issue before the General Conference is the Vanderbilt question. Memorials have come up from all parts of the connection asking that such action be taken as will safeguard the interests of the Church and settle finally and forever the question of the ownership of the institution and the other questions pertaining to its management which have been raised. All papers relating to this subject have been referred to Committee on Education which is sitting with open doors. Bishops Hoss and Hendrix and Chancellor Kirkland will appear before the committee and make statements Monday afternoon. It is expected that a large crowd of visitors will assemble to hear these statements and listen to the discussion of matters relating to the University.

The fraternal messenger from the British Wesleyan Conference is Dr. John S. Simon. He is a worthy representative of English Methodism and a scholar of great reputation. He was president of the British Wesleyan Conference in 1905. He is at present the governor, or as we would say, the dean of the Theological School at Bishop's, where he has been in charge for the last eight years. He was born in Glasgow, June 25, 1833, when his father, Rev. John Simon, was stationed in that city. He was educated at Kingswood school, Bath, Elizabeth College, Gower, and Victoria College, Jersey. After leaving college he spent three years in the study of law. He became a Wesleyan minister in 1863. He served as pastor in Lancaster, Weymouth, Doncaster, Birmingham, London and Bristol. Before becoming dean of the Theological School he was chairman of the Bristol and Bath districts for two years, and also served on the Manchester district. He has been a member of the legal conference, which is the greatest governing body of the British Wesleyan Church, since 1895. He was a member of the Ecumenical Conference in Washington in 1899, and in London in 1901. He has been a frequent contributor to The London Quarterly Review and The Wesleyan Methodist Magazine. For several years he has been chairman of the board of publication of The Methodist Recorder, the official organ of this church.

A FRIENDLY WORD TO GROWN-UP CHILDREN OF CHRISTIAN MINISTERS.

By Rev. P. O. Lowry.

Almost anywhere we go we find some representative of a preacher's family—brother, sister, children, etc.—some to honor and some to dishonor. Especially to the children of our Methodist preachers do I drop these words of exhortation.

Perhaps, more than you think, your father's piety and integrity is being tested over in you, though he may be sleeping the long sleep, or may be an honored superintendent of the Church to whose service he has given his life, or yet in the active service of his holy calling as a Christian minister. When he was charged with the sacred office to which he was set apart by the Church you were not forgotten, and he was required to answer affirmatively this question: "Will you be diligent to frame and fashion yourself and your family according to the doctrine of Christ; and to make both yourself and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?"

With this solemn obligation resting on him he went before a critical world and expectant Church and put to the test the power of the gospel committed to him to preach. Like heaven's vitality was tested by its influence, and heaven always works from within out. If then his own children fail to recognize the laws of the Lord he preached or the church that sent him out and supported him in his sacred work, not only is the influence of what he has endeavored to do for others greatly hindered, but the genuineness of his own piety is brought into question. His honor and good name are at stake. How dare you treat carelessly that which means so much to him? A patriot would die to uphold the good name of his native land. Can you do less for him whose name you bear?

And besides this you owe the Church something. She has honored you in honoring your father, and for his sake, if for nothing else, throw open her arms to receive you into the best society of the land, and for his sake ministered to your temporal needs, and for his sake admitted you to her schools and did all in her power to make of you a workman that needeth not to be ashamed, a noble son of a worthy sire. And while he was earnestly watching over the children of others, how many of God's saints have borne you heavenward on the wings of prayer! Without this what might you not have been? Now, my brother or sister, what are you doing to honor the church and the God who has honored you? Your opportunities for usefulness have been peculiar and your obligations sacred, and the world is both judging you and rejudging your father in the service you render, or fail to render the Church for which he gave his life. Many times pastors find their truest friends and most faithful and efficient helpers in the children of our pastors gone before, but sometimes they are a constant source of grief and disappointment; some even still drawing pensions from the benevolence of the Church, never rendering her a service, and sometimes never entering her doors of worship. What a spectacle of ingratitude and the hardness of the human heart! My friend, let not this sin be laid to your charge.

If not for the sake of the Christ who redeemed you, or the Church that nourished you, then for the sake of him who begat you, I would at least respect some of the habits of his life and the sacred tenets of the religion that it cost him so much to preach, and in which he has been or expects to be comforted when he passes to the life beyond.

REV. JOHN C. LOWE.

It is with sorrow that we record the death of our beloved brother and co-laborer, Rev. J. C. Lowe, a veteran member of the North Mississippi Conference, and a superannuate since the session of his conference at Columbus, Miss., in December, 1907. He died at his home in Monticello, Tenn., on Sunday morning, February 27, 1910. He had not seemed well for about three weeks, and during the last week of this time had suffered greatly from heart trouble.

On the Sunday morning above mentioned he had eaten his breakfast and was sitting by the fire when with an exclamation and call to his wife, who was in the room, he passed away without a groan or struggle. His end was peaceful, after much suffering.

After appropriate service in the home conducted by Rev. W. W. Alexander, of Vanderbilt University, and pastor at Monticello, he was laid to rest in the village cemetery.

Rev. John C. Lowe, son of Henry and Mary Lowe, was born in Queen Anne's County, Maryland, March 28, 1834. He was united in marriage November 21, 1872, to Miss Mary A. Hinton, near Forest City, Ark., who with two daughters survive him. One of the daughters was in New York studying music, and one teaching in Georgia. Neither could be present at his death. Let the prayers and sympathy of the Church go out for these sorely stricken and sorrowing ones.

Brother Lowe was converted in Baltimore in 1852, and licensed to preach by the Fourth Quarterly Conference of Ashbury charge, Memphis, Tenn., October 19, 1860 (B. D. Mullins, presiding elder). The year following he served as a supply and junior preacher on Concordia circuit, with C. C. Glover as preacher in charge. He was received on trial into the Memphis Conference November 20, 1861, and sent again to Concordia circuit as junior preacher, with Rev. G. W. Bachman as preacher in charge.

Brother Bachman says: "We soon became closely attached to each other, but in a few months he accepted a chaplaincy in the army, where he remained until the next Conference when he returned to the pastorate, and was again sent to Concordia as preacher in charge. The two following years he served the Friars Point circuit, making five successive years in what is known as the 'Delta' country. The white population was sparse, but mostly of a high-toned and intelligent class of people, with whom Brother Lowe was very popular as a man and preacher. As a preacher, he ranked well in his class; was of a social nature, and very diligent in his pastoral duties, especially looking after the sick, distressed and poor of his charge. He studied carefully the doctrines and polity of the Church, and became an able expounder of the Scriptures and defender of Methodism. He was a good man, true to the high calling of God in Christ Jesus, and has gone to the home of the faithful."

Of his class of ten received on trial in 1864, only two are now living—A. B. Jones of the Memphis, and J. W. Honnoll, of the North Mississippi Conference.

Brother Lowe was a good and indulgent husband, and a kind and devoted father. He was a high-toned Christian gentleman; a man of dignified and striking personality, and yet of a genial and affable spirit. I was his fellow-guest and room-mate during the late session of our Conference, December 1-6, at Okolona, Miss. I enjoyed his kindly association and brotherly fellowship. He was looking well at this time, and I had no thought that we would so soon be called to sorrow for his passing away.

In a notice of his death and character, the New Orleans Christian Advocate pays to him this well deserved tribute:

"During the many years of his active service, he filled a number of important appointments, and was a diligent and effective worker. He was well educated, possessed a strong and vigorous intellect, and was a forceful and impressive preacher. His style was expository. And few men had a more comprehensive grasp of the fundamental doctrines of the Church."

During his sixth year in the ministry, Dr. Lowe was stationed at Jackson, Tenn. At the organization of the North Mississippi Conference, in 1870, he became a member of this Conference, serving among other charges, Okolona, Iuka, Corinth, Pontotoc; was two years supernumerary; and in the fall of 1879 was transferred to the Holston Conference. Here, in filled Marion station, Wytheville station and other appointments. He was a superannuate one year. His last appointment in this Conference, on account of poor health, he did not fill.

In the fall of 1880 he was transferred back to the North Mississippi Conference. From this time on for twenty-one years, he was continuously effective, following his "loved employ," the gospel ministry in the service of the Church and of our Lord, in heat and in cold, sometimes faint it may be, yet still persevering, ever constant, ever loyal and true.

With his last appointment, Cedar Bluff, he closed his active ministry in the latter part of 1907, and at the Conference following took the superannuate relation, in which he continued until the Master called and he passed to his heavenly reward.

A letter from Rev. W. W. Alexander, his pastor, speaks of our ascended brother and the closing

scene in kind and tender words: "He had endeavored and join us as heartily as we will welcome them. At himself to the people at Monticello. In these circumstances, generally, he was held in great respect. In our Church he was a favorite with everyone. His presence and prayer were a benediction to our services. His last days were peaceful ones. He often spoke of going, and assured me about a week before he died that he was ready to go, or pending, as it pleased the Master. The final summons came suddenly. There was no word of his going; no time to say farewell. No testimony he might have given could have added to the abundant testimony of his godly life among us." T. C. WEIR.

A BUNDLE OF SCRAPS.

By Rev. W. P. J. Sullivan, D.D.

First—I am more than glad that you occupy the editorial chair of the Advocate. You give your readers sound doctrine, spiritual nourishment and good English. I am in hearty accord with your views on questions that are to come before our General Conference. At the Conference will elect six Bishops, and a complement of episcopal officers, and they let all other matters stay as they are, in my judgment it will do well.

Second—But progress depends upon the plan. Word of God as the Holy Ghost has given it to us by the inspiration of patriarchs, prophet and apostle, and which the Church of God has held in all ages, and not upon shifting the order and movement of the Church about to suit the fancies of a spiritualized denomination or the spirit of the age. The Holy Spirit is the Spirit of the ages, and men must follow His leading, both by His Word and by His presence. If they would reach safe methods and ends of progress, taking this as true, I see no advantage in trying to alter either the form or the function of our episcopacy. Nobody has been seriously hurt in this country by the episcopal administration. Our Bishops have all been good and true men, as much so as preachers in any other part of the world. No more harm need come from an appointment made by the Bishop than from the finding or angry protest of the people appointed. Complaints are generally on social or material accounts, not against spiritual disadvantages. So I hope the General Conference will be still on their isocopes. So also on the presiding eldership. Let the Bishop appoint them. For the Conference to elect them, would be a change for the worse, as I see it. Also let the licensing of preachers stay with the district conferences. I am sure that is the best way. No harm has come from it.

Third—Let the time limit stay as it is. The four-year limit has worked well with us. To widen the limit or remove it will make occasion for greater dissatisfaction, and greater difficulty in adjusting appointments. Very few of our preachers are qualified at the start to fill a quadrennium of service. Many must wait twelve or sixteen years; some never gain that long. When one who is fit stays out his four years he can easily be assigned into another charge for another term. It is not likely that any time limit will be free from hardships, but the one we have or will add more to efficiency. What change has been lost or lowered by the quadrennium?

Fourth—I see no good reason for taking the word "South" out of our name. It does not make the Church geographical. The country does that. Our Church will always be South, because its home is South. Change of name will not change our location or our characteristics. We shall still be called "South," whether the word is in our name or not. The word came vital into use as a mark of difference in the General Conference of 1844. Our life and character have gone into it, and we shall lose an important landmark if it is taken out. I see no good reason why "South" should be removed from our name. It certainly does not make us less spiritual, less friendly or less devoted to our Lord, less peaceful and brotherly to his people. Why cannot any Christian come and live in peace and co-operation with us? We have a German Methodist Conference composed of German people living side by side with our own Saxon population. Likewise the Italian Mission Conference. These make no complaint against our converted word. The sole ground for asking a change of our name is, that we may remove an object of bitter prejudice. We are not responsible for those prejudices, and it does not seem just the right thing for us to be asked to gratify them. Will that remove the grudge? We shall be the same people with all Southern nature and our beliefs concerning slavery, the Civil War, reconstruction, etc. Southern Methodists have done all that devotion to our divine Master requires us to do to remove out of the way obstructions to hearty and complete fraternity between the two sections of Methodist people—that we may dwell together in unity and may unite in carrying the kingdom of our Lord to the ends of the earth. It does not seem a noble, courageous Christian spirit for one who claims to wear the yoke and bear the burden of the Lord to ask other Christians to humiliate themselves in order to gratify the ugly prejudices of the other party. Cannot those who want to come with us for their convenience, or even for their spiritual welfare, lay aside those prejudices,

and join us as heartily as we will welcome them? At should be easier for them to yield their prejudices than for us to surrender our name by which we have been known from our beginning to this day. It seems to me very extraordinary and unreasonable that we should be asked to make the change sought on the grounds advocated.

Fifth—And it is wise for the General Conference to give women Bishops rights in the Conference, and place the church conference. I strongly believe that it will not. Woman was made to help man. A wide difference between the man and the woman was fixed in their creation, these differences have led to different functions, so that, being together, they might complete the circle of life, and might perpetuate and develop the race. Man was made for the part he was to serve in the work of life, and the woman for the part she was to serve. Each by a natural law fell into the line of life in which they were fitted, and working together, founded their parts into a beautiful harmony of life.

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NEW ORLEANS, LA.

Church News

The Baptists claim 362,000 members in Mississippi, of whom 110,000 are said to be white.

The Oklahoma Conference received last year 11,716 members. There has been a gain of 27,326 within the past seven years.

The Wesleyans of England have out a Methodist Who's Who. Why should we not have such a publication for Southern Methodism at least?

The Japanese Methodist Church is praying, planning and working for 100,000 converts during the Conference year which began the last of March.

There are now in the active ministry of the Methodist Episcopal Church, South, 665 ex-students of the Vanderbilt University, most of them graduates.

The proposed union of the Congregational, Presbyterian and Methodist Churches of Canada has neither been rejected or accepted. It is still under discussion, and is finding many advocates.

More than forty countries will be represented by officially appointed delegates at the World's Sunday School Convention in Washington, May 19 to 24. The constituency represented by this convention numbers more than 25,000,000 persons.

At the recent session of the Baltimore Conference, an assessment of \$3,000 was placed on the charges for the Baltimore Southern Methodist, the Conference organ. We know of no other church paper that is supported in this way, but we do not see why the plan should not work well. No enterprise is more important to Methodism than the maintenance of her periodical publications.

The Board of Managers of the American Bible Society has voted to enlarge its work along the line of the New York City Water Works. The intention is to use colporters speaking Italian, Bohemian, Hungarian and other languages, and so to reach with the Bible others besides the colored and other English-speaking laborers on the aqueduct in Westchester, Putnam, Orange and Ulster Counties.

The British Wesleyan Church shows a net loss for the four years past of 9,869. Its leaders are not content with explanations, but with prayer and heart-searching they are making careful investigation of the causes. The Methodist Recorder says: "If we are to have any connection with our past; if we are to be true to our theology, we must still be able to produce men and women who have passed from death unto life."

The extended preparation for the World Missionary Conference to be held in Edinburgh June 14-24 indicates that it will rank in importance with some of the Ecumenical Councils of earlier Christianity. It is feared by many that the vast machinery may make the conference too mechanical. All the effort will be wasted unless the spirit of prayer pervades the hearts of the men who gather and the Holy Spirit rules in all the councils. The task is too great for men, but "He is able." To the end that the Lord may be glorified and his kingdom advanced, by this great gathering, all Christendom is invited to make next Sunday, May 15, a day of special prayer for this conference.

On April 30 Dr. James E. Dickey, president of Emory College, completed the raising of \$300,000 to be added to the endowment of the Georgia Institution. The effort to raise this amount began in July, 1908, and has been vigorously continued until the end has been reached. Practically all of the money has been raised among the Methodists of the State of Georgia, the only exceptions being contributions made by alumni and close friends of the institution outside of the State. With the addition of this amount, the endowment of the college will be raised to approximately \$550,000. The zealous work and earnest appeals of Dr. Dickey have been responded to with remarkable willingness by the Methodists of Georgia, both rich and poor, and the friends of Christian education are rejoicing at the successful outcome of the campaign.

The press dispatches report that a new confession of faith, which drops the Apostles' Creed and requires no formal expression as to the divinity of Christ, has been adopted by the deacons of the Center Congregation Church, of New Haven, Conn., and will be recommended to the congregation for ratification. This church was founded in 1638 and until recent years was thoroughly orthodox, but from now on those desiring to join will only be required to pledge themselves to belief in a higher life and to the practice of moral purposes. It is said that the old confession of faith will be spread upon the record of the church as a historical relic. This

action need occasion little surprise. When a sect begins to drift away from the standards of orthodoxy it usually lands sooner or later in the ranks of infidelity. With its great colleges and all of its boasted enlightenment, New England has more isms and less religion to the square inch than any other section of the Union. This is proof conclusive of the utter inability of education to keep a people in safe religious paths and effect their salvation. The gospel of Christ preached in its purity alone can do that.

Every Southern Methodist Church within the city limits of St. Louis, excepting two, has been built outright within the last twenty years, and seven of them have been completed within the last ten years. Centenary was completed in 1869; Scruggs-Memorial a little more than twenty years ago; Mt. Auburn, Marvin, Wagoner Place and Kirkwood less than twenty; while St. John's, Lafayette Park, Cabanne, St. Paul's, Shaw Avenue, Carondelet, and Grand Avenue, have been erected entirely within the last ten years. The estimated value of these seven churches built within the last ten years is over \$400,000. Last year the property of Kingdom House was purchased at a cost of almost \$60,000. Not one of these churches has been built without the contribution of a certain number of our men. St. Louis has been busy with the work of church building. She is maintaining two Orphans' Home. Kingdom House requires an annual outlay of \$7,500. Her people give very largely to all the humanitarian demands of the city. At present two or three church enterprises are in progress and a stream of benevolence will be turned in their direction. Notwithstanding the fact that many of our people have not been aroused to the connectional interests, yet St. Louis has done as much in the line of connectional work as any other city. The Kingdom House work has already opened up the way for concerted action in missionary enterprises and it is the earnest hope, and even expectation of many of us that the day is near at hand when St. Louis will act as a unit in her work of evangelizing her own people. The Federal Council of Churches is studying closely now the needy fields of the city and the chances are that the field will be divided and each denomination be made responsible for certain territory. If that is done, Southern Methodism will rally to her obligation and will reflect credit upon the Church at large. We are willing to confess that we are not as connectional as we should be, but we are anxiously looking forward to the time when we will be able to take concerted action in the great mission work that is at our doors. —Dr. J. M. Moore, in the St. Louis Advocate.

A VISIT TO PORT GIBSON FEMALE COLLEGE.

During the last week in March, President Hawkins requested me to come up about April 18 and hold a few days' meeting in the college. So, the morning of the 18th found me on my way to Port Gibson, where I was met by Brother Hawkins, accompanied to the college, and soon, for my first time, I stood before a body of college girls to preach to them the everlasting gospel.

The good Lord was with us from the first; and I don't know that I ever spent a more refreshing week in the service of the Lord than I did during that week in Port Gibson College. The success of the meeting was not in the preaching abilities of the preacher, but rather in the hearty co-operation of all the Christian students and faculty.

Upon my arrival, I heard the statement made upon the part of several among both faculty and students that a revival was greatly needed. Feeling their sense of the need, they all took hold earnestly and zealously, and before the close of the first day's services there were manifestations of the Spirit's working and God's answer to prayer. The conditions were so favorable that it was not hard to make the meeting go. I never saw a finer spirit of harmony, unity and fellowship than was manifested throughout the meeting. Quite a number of girls were converted and reclaimed. Five applied for membership in the churches; two in the Methodist, and one each in the Baptist, Presbyterian and Christian. Of course, we could only receive those who applied to our Church for membership, which was done Friday evening in the college chapel, where the new converts could receive the right-hand of fellowship from their fellow students.

Brother Black, the pastor of the Methodist Church, stood right by us throughout the entire meeting, and rendered valuable assistance by his encouragement, prayers and co-operation.

Port Gibson Female College is doing a fine work. President Hawkins is undoubtedly the right man in the right place. He holds the esteem and confidence of all the faculty and students. They believe in him, and follow his leadership. Under his management the college is having the most prosperous experience of its history. The girls placed under his care are in good, safe hands. He is doing a noble work with the aid of his well-selected faculty for the future womanhood of our Commonwealth. Everything about the college is conducted in an orderly, systematic manner.

May God continue his richest blessings upon this

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institution, its president, faculty and student body, is my prayer. And, if we Methodists fully realized the value of this our school for girls, I have no doubt but that we would seek to give it a more liberal patronage. H. P. LEWIS, JR.

Natchez, Miss., April 26, 1910.

REVIVAL MEETING AT CROWLEY, LA.

When last year closed with its record of repeated nervous breakdowns, I went into winter quarters as nearly discouraged as ever before in my life. Nothing so heartens a man as success; and here, at the very threshold of the year, my fifth meeting, is the great meeting at Crowley, equaling the great victories of year before last, when an inexhaustible nervous force rose to the demands of repeated meetings, and over all, like a cloud of light, the Holy Spirit's blessing rested.

The good pastor has already reported the results of that meeting. I have nothing to add to that. What I do want to say is, that no words of mine could tell how much that great victory was due to the zeal and tireless energy of the pastor. Any place is fortunate in having Wm. H. Benton as its pastor. At the head of a nuptial official board, the church lined solidly behind, he stood by the leader of the meeting, a tower of steel.

I am now engaged in a meeting at Jennings with that Chesterfield in manner and time in simplicity of consecration. Rev. Chas. A. Battle. From here I go into Arkansas, and return to dear old Mississippi—the beloved scene of my early ministry and some of my greatest victories for God. I shall be thankful to be remembered in prayer by my friends.

WALTER G. HARBIN.

W. F. M. S.

ANNUAL MEETING OF NORTH MISSISSIPPI CONFERENCE.

All delegates and visitors who expect to attend the annual meeting of the Woman's Foreign Missionary Society of the North Mississippi Conference which convenes in the Methodist Church at Tupelo, Miss., June 11, will please send their names to Mrs. C. H. Hall, Tupelo, Miss. A large delegation is earnestly desired. Homes will be provided and a warm welcome awaits us. A most interesting and instructive program has been prepared. Miss Watkins, returned missionary from China, and Mrs. J. B. Cobb, corresponding secretary of the Woman's Board, will be with us giving information and inspiration and rendering valuable assistance at different periods of the meeting.

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Mrs. W. M. ALEXANDER, Rec. Sec.

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In that glorious likeness of Christ thou wilt be made rich and fed all the souls and sanctities in the world.—John Tauler.

The thoughts of some people live so near to God that to ask them to think of us is to ask them to pray for us.—Edith C. Richards.

Secular News and Comment

The Philadelphia street-car strike has been settled by mutual agreement.

According to the American Newspaper Association, a famine of print paper is at hand.

There is an official report that United States capital to the amount of \$225,000,000 is invested in Canada.

St. Louis and Chicago are throwing their influence for New Orleans as the logical point for holding the World's Panama Exposition in 1915.

It is reported in the press dispatches that 2000 lives were lost in the recent earthquake in Costa Rica, while the property loss will reach \$25,000,000 or over.

For over a hundred years the cotton gin invented by Eli Whitney has remained practically unchanged. Now it is said that a citizen of New York has patented a machine, which will result in saving many millions of dollars in the total value of the cotton crop.

There has been a general disposition by the corporations of the nation to make returns for the assessment of the corporation tax. The tax will yield \$26,000,000. Returns have been made for 275,000 corporations. Of the 400,000 listed a large number are of the classes exempted by law.

It is estimated that in western Siberia alone there are 465,000,000 acres of virgin forest, and eastern Siberia, though not quite so rich in timber, has sufficient forests to supply the world for years to come. The paper manufacturers and users would like to see a little more of this timber made available for this generation.

The sudden death of Edward VII, King of Great Britain and Emperor of India, has startled the world. The Prince of Wales has been proclaimed king under the title of George V. While it is said that the late king at times feared that he might be the last king of England, the conservatism of the English people makes it certain that the new king will be crowned without opposition.

At the time of this writing ex-President Roosevelt is in Stockholm, Sweden. The death of King Edward will cause material change in the plans for his entertainment, both in Germany and Great Britain. It is likely that Mr. Roosevelt will be the special ambassador to represent the United States at the funeral of King Edward.

Governor Sanders favors the use of a portion of the convicts of the State in making roads. Country life is only desirable when there are good roads, and when to the freedom of the country it is possible to add many of the conveniences of the town, and when easy communication brings the school and church in reach. Good roads must come. The method is not yet plain.

The Louisiana legislature is now in session in Baton Rouge. Before this body there will come legislation in the cause of temperance that should command the support of all good citizens who have the welfare of this State at heart. Watch your representatives, and see that those who stand for the protection of your homes have your hearty support. The saloon men will watch, and not forget.

The United States Army engineers contend that the United States now has a better system of interior waterways than any in Europe. We have 14,000 miles of navigable waterways. At all stages of the Mississippi boats with 25-foot draught can go 200 miles from the mouth, with 9 feet they may reach Pittsburgh, 2000 miles away, while a boat with 45-foot can go to Chicago. Our present need seems to be a greater development of our inland steamboats. The deep waterway must also come, with an adequate shipping afloat on it.

The tomato, wholesome, toothsome, capable for such variety of edible use as it is, was not found out by man until comparatively recent times. It is a native of western South America, whence it was introduced and cultivated in Europe during the sixteenth century. At first its wrinkled fruits were regarded with suspicion and it was grown to be looked at as a curiosity more than anything else. Cultivation smoothed out the wrinkles and developed the tomato so that in the eighteenth century both yellow and red varieties were known. There are old people now living to-day, who relate that in their childhood the tomato was known as the "love apple" and was said to be poisonous if eaten too much of. The Daily States.

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

XI.

I served Mount Carmel Circuit three years, with Rev. B. B. Whittington for presiding elder one year, and James English two years. Brother English was a Canadian. He adhered to the Republican Party after the war closed. He read much, and felt sure the M. E. Church, South, would be overrun and absorbed by the M. E. Church in a few years' time. He and his wife boarded with us the greater part of the two years he was my presiding elder. He was a pleasant man to have about our home. He died a few years later.

He intimated to me not long before Conference, which met in Natchez November, 1867, that he was going to locate and join the M. E. Church, and was going to have me placed in charge of the district. I thought but little about it at first. Yet, when the appointments were announced at the close of the Conference, I was read out for the Paulding District. The district embraced all of South Rankin, Smith, Jasper, Perry, Simpson, Jones, Harrison, Hancock and Covington Counties, and all of Lawrence and Marion east of the Pearl River.

My brother, W. B. Lewis, was stationed in Jackson that year. Epaphroditus W. Simmons was on Columbia Circuit. We three were together during Conference. The night after the appointments were read I could not sleep. After rolling and tumbling for quite a while, I said: "I wonder if presiding elders ever get sleepy." My brother said: "I would like to know if stationed preachers ever get sleepy." Then Brother Simmons said: "It is a question in my mind if circuit riders ever get sleepy." In a few days my first round of appointments was published in our Advocate, and I started out on my work. There were no railroads within the bounds of my work. The roads were, as a rule, too rough for buggies; so I had to travel the district on horseback. Where Hattiesburg now is were old fields and pine woods. Where Poplarville now is there lived a man whom the people called "Poplar Jim Smith."

I served the district three years. Only one man was licensed to preach in my district during the three years, viz, Lyman Carley. He is yet living, doing good work on the New Augusta Charge. Brother Carley has a son, Rev. H. T. Carley, who is a promising young man, doing good work in New Orleans, Louisiana Conference. The only two who went up from my district for admission on trial during the three years were J. M. Weems and L. Carley. Both of them have been presiding elders, and both have been men of great usefulness in our Conference. Brother Weems served as missionary in Mexico a few years. I kept the two (Weems and Carley) with me as long as I was on the district. The name of the district was changed to "Mount Carmel" in 1869; later it was called "Biloxi," then "Hattiesburg." Now there are two large presiding elders' districts covering the same territory.

Presiding elders were not as well supported in those days as they are now. I do not remember that Hansboro, Biloxi, Black Creek, Gainesville or Pearlington ever gave me anything for services rendered. About \$250 or \$300 was as much as the district gave me any one year for my work. The mission board supplemented my salary to the amount of \$300, making from \$500 to \$550 I received, and I thought I was well paid. When I gave up the district I had more money than I had ever had at one time. My traveling expenses were but little. Presiding elders ought to be well paid. Then they ought to travel "at large throughout their districts." So many young preachers need the advice and counsel and help that good, wide-awake, up-to-date presiding elders are capable of giving. I call to mind while I write these lines instances where I failed to spend as much time as I might have spent in a way that would have been helpful to both pastor and people. A day of reckoning is coming!

I well remember when the coming of the presiding elder and the quarterly meeting was considered a great and profitable occasion. Stewards, local preachers, exhorters and others thought nothing of riding from twenty-five to forty miles to attend a quarterly meeting. People did not give as much money in those days for the support of the Church as they do now, but they gave more of their time. Great improvements have been made along many lines during the last fifty years, and I rejoice in it all. I am not a pessimist, yet I cannot but think it would be best for the good cause if our preachers and presiding elders would go out into the "highways and hedges" more than they do. Mormonism would not get the hold it is getting in some out-of-the-way places. We do not need the Mormon in our country, and I doubt if we would have any if we preachers were to do as preachers did in the early days of Methodism. We are better paid than preachers were in those days; now, why not give all, or the greater part, of our time to the work assigned us by the Bishop? I have had some presiding elders who were very helpful to me in many ways.

I baptized thirty-seven children at one time while I was presiding elder. One good sister had me baptize seven of her children. She was a good Methodist. This happened on or near Pearl River, at

Bird's Chapel, in Hancock County (now Pearl River County).

At the end of three years I gave up the district, and was placed in charge of one of the poorest circuits in Brookhaven District. I was just as happy and contented when back in the pastorate as I was when in charge of a district. I had some experience while on the district. On one occasion, after holding a quarterly meeting at Coveville, ten or twelve miles from Biloxi, I spent a day or two with Brother Kit Adams, an uncle, I think, of our T. W. Adams; then struck out through the country in the direction of Gainesville, where I was to hold my next conference. After spending a night with J. J. Clark in Handsboro, another night with James Mathony, on or near Wolf River, I crossed the river, got into the Gainesville road, and was making my way through an open woods, with only now and then a human habitation, when unexpectedly I came to a large body of water. I saw no way of crossing the water. Upon inquiry, I learned I could cross at Spencer's Mill, some distance up the bayou. I started, got lost, rambled some time, got completely turned around. I looked ahead and saw a large body of water, with many small sailboats, playing on the surface. I was completely bewildered, did not know where I was. I spied a neat cottage near the water's edge. I soon reached the place and hailed. A nice lady came to the door. I told her who I was, that I was lost and wanted to go to Gainesville to hold a quarterly meeting. She stood a moment, seemed to be in deep study, and then said: "I am aware of the difficulties under which people labor in traveling through this country." After making inquiry about different preachers she had met in other days, she told me to go in a certain direction till I came to an old road, take the left-hand end of same, keep in the "old beaten track," and I would get to Spencer's Mill. I did so, found the mill, and spent the night with a Mr. King, whom I had known in other years. Next morning, by 9 o'clock, I reached the home of Brother McFadden, where I was due the previous night. He and I went on to church; I preached, then sang the "Golden Harp." Brother McFadden got happy and shouted over the house. He was a good and true man. I spent several nights with him before I left the district. He went home years ago.

COLUMBUS DISTRICT.

The fortieth session of the Columbus District Conference convened at Mayhew, Miss., at 9 a. m., April 27, with Rev. J. E. Thomas, P. E., in the chair. Thirteen of the sixteen pastors of the district were present: Revs. R. H. B. Gladney and Q. A. Oats were absent on account of sickness.

Dr. T. C. Wier and Rev. A. P. Leach were present and were very helpful to us with their counsel and presence.

Rev. G. W. Bachman, our colporteur, was with us to represent our Publishing House interests.

The Conference was favored with a high order of preaching by Revs. J. E. Thomas, L. B. Hankins, W. E. M. Brogan and T. W. Lewis. B. F. M. Bullard was granted license to preach.

Brother W. H. Carter presented the Laymen's Movement in a forceful and interesting manner. Prof. J. A. Cook was elected lay leader for the ensuing year. With him to lead, and his efficient corps of helpers, we predict a decided advance in this great movement during the present year.

Twenty-one laymen were present and took an active interest in the proceedings of the Conference.

Delegates to the Annual Conference: Prof. J. F. Cook, Judge F. A. Critz, W. V. Connell and L. C. Anderson. Alternates: Walter Stokes and B. L. Smith.

Judging from the expressions of the delegation and hosts, all were delighted that the Conference was held at Mayhew.

Next Conference goes to Sturgis.

W. V. CONNELL, Sec.

Mayhew, Miss.

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"MODES OF THE HEAVENLY LIFE."

By Rev. W. E. M. Brogan.

Recently there has been issued from the press a most helpful and well-written little volume from the gifted pen of Rev. W. E. M. Brogan, formerly a member of the North Mississippi Conference, dealing with one of the most important and pertinent doctrines of our Methodism. The book is made up of a series of sermons, five in number, in which the author gives a sane and calm discussion of the office work for the performance of which the Holy Spirit was sent, and the concomitant blessings that flow to the individual as the result of His gracious administration of a finished redemption. The little volume is timely and thought-provoking, and it deserves that reverent consideration that the importance of the great doctrine with which it deals would justify.

Let it be said in the beginning that neither in claim nor in spirit is this little volume dogmatic; nor does the writer profess to have spoken the last word in his treatment of this vital doctrine of our Methodism. It is the author's final conclusion as to the work for which the Holy Spirit was sent, and which He accomplishes; and it represents the sum of the author's spiritual experience in his struggle upward after the truth that makes us free.

The title of the little volume is eminently suggestive of the great fundamental truth discussed on the written page, and few men of our day, in so small a compass, have contributed to the cause of God a greater piety, a more varied learning, and a more unwearied industry. That this volume was born in the heart of a man WHO KNOWS GOD, even the most casual reader will observe at a glance. One cannot escape the impression that many of the paragraphs with which this little volume is replete were penned when the author was upon the mountain-peak of rare and holy experience in communion with his Lord face to face.

The book is made up of five discourses, in the first of which we find the foundation for the real teaching of the entire volume. In the first discourse the author discusses the purpose for which the Holy Spirit is given; and he therein gives a brief resume of the other four discourses, and settles their place in his doctrine of the Spirit. The emphasis is properly placed upon the Holy Spirit as "the personal representative of Jesus Christ and the administrator of a finished redemption," and hence as the great agent in the work of regeneration and as the heavenly witness to the fact of this moral and spiritual change in human nature. That the Holy Spirit, by His mighty pentecost of power, qualifies us for service, that He reveals unto us, as our teacher, the deep things of God, and by His imparted grace enables us to pray as we ought, the author clearly proves in the remaining four discourses.

Some one has rightly called the new birth the key-stone of the Wesleyan system of doctrine. In a very special sense is it also true that the doctrine of "the witness of the Spirit to the Christian's adoption into the family of God" is peculiarly Methodist. Receiving this doctrine from the Moravians, the apostolic Wesley turned to the Scriptures for its verification with that tireless energy that characterized him in all his research after truth. Seeing it there, he not only sought and experienced its blessed meaning, but also proclaimed it with a tongue of fire all over the empire of England. Our author rightly places the emphasis upon the great doctrine of regeneration as being fundamental to any witness whatever to the possession of Christian virtue as a law of life and action. The natural, unregenerated heart of man "talks of blessings and smothers a curse. It points up to spotless ideals and reaches down to filthy depths. It knows right and does wrong. It delights in the law of God, while it serves the law of sin." A new heart, a new nature, a new relationship, the Holy Spirit creates within us through His miracle of regeneration; and they are fundamental to the possession of any "heritage as joint heirs with Jesus Christ."

This wonderful experience wrought by the Holy Spirit is likewise attested by the same heavenly personage. In a few terse sentences our author shows that the witness of the Spirit is not found in what is termed obedience to the precepts of the Gospel, "for such is opposed to all those numerous scriptures that found salvation upon faith." Neither is it seen in that mere hope of salvation because of the possession of faith, for such would render the "whole religious discipline of life a fearful looking-for of final decision," and would render meaningless those Scriptural declarations that have to do with personal consciousness. Rather, the true Scriptural teaching is that the witness of the Spirit is an inward, divine impression upon the moral nature of man, "uplifting all the higher sensibilities of the soul."

And the witness of the Spirit, our author declares, with emphasis, is to a great FACT IN MAN'S EXPERIENCE. Not to a mere hope of eternal life that leaves us ever in uncertainty and doubt, but to a great fact in definite experience to which we can turn in the stress of life's battle for that inspiration and encouragement that will enable us to put to rest the combatted hosts of hell and hate. Endure upon this solid rock.

Though earth and hell with voice declare
Tis false.

with the great apostle, we can shout with that confidence born of conscious experience: "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." This is humanity's last fortress, the court of final appeal for a race redeemed.

The fact to which the Spirit bears witness is our adoption into the divine family, and as members of that family, we have that love, joy, and peace, that are the characteristics of the household of God.

The author then goes on to discuss the concomitant blessings that flow from the indwelling presence of the Holy Spirit, namely: The power for service imparted to the children of God, the Holy Spirit as instructor in the school of service, revealing unto us the deep things of God, and the gift of the spirit of prayer, through which gracious ministry of intercession in the behalf of the mighty triumphs of the Gospel have been wrought out along the pathway of the centuries gone.

The author boldly affirms that the great problems of the Church today are power problems. That the Church is failing to reach the vast masses of men is too sadly apparent to all who study the social and economic questions of the present time. The poor listen to the Gospel no longer. The slums, with their dens and dives, have become inaccessible to the Word of God. The laborer turns from the altar of God to the union, to Socialism, or to some propaganda with a great deal of economic sugar coating the same old political pill. The rich, barricaded in the club, sunk deep in business, is becoming alarmingly hard to reach with the message of Jesus. Never has the city problem seemed so aggravated. Confronting the Church are the subtle problems arising from the vast and rapid changes in the front of thought, the readjustments in Biblical criticism, theological trends, and philosophic and psychological hypotheses. These problems the Church cannot avoid. Yet she cannot, of her own strength, overcome them, because they are beyond her power. Is it that the Gospel is unable to solve these aggravated problems of the day? Far from it! The trouble lies in the lack of the "promised power of the living God of power."

And this power for service, the author rightly declares, is the indwelling presence of the Holy Spirit. "The Church of God sweeps down the centuries, uplifting the thought of generations, and swaying the course of the years toward God. We say, here is moral power. It is not. The power of the Church is an unseen Person, who stands between Jesus Christ and the visible triumphs of His Word." Not by all the might conferred by kingly authority or legislative enactment does the Kingdom of God achieve its splendid victories over the organized forces of Satan and sin, "for it has access to a power that guarantees its triumph" even in the face of the sternest opposition.

The author then very pertinently asks what was the secret of the marvelous power of those splendid men of history whom God has so mightily used to carry on his work in the days ago, and he answers his own question in these words: "The great occasions and the lofty characters that have most of all swayed humanity toward God have derived their last, highest and most potent influence directly from God. The mere gathering together of the one hundred and twenty did not make Pentecost. Nailing a thesis to a cathedral door did not make the German Reformation. The signing of a covenant with blood did not bring about the regeneration of Scotland. In each instance the explanation of the vast results hanging upon the incident lies also in something else. The something else is God."

In the great school of Christian service, the emphasis is placed upon the Holy Spirit as instructor and guide in our study of the deep things of God. And this need is nowhere more apparent than when we consider the filthy depths from which we have been lifted and the holy heights to which we have been elevated by the marvelous miracle of regeneration, and the demands made upon us as the "favored children of the King of kings." In our ignorance of the deep things of God, in our folly which is one of the characteristic modes in which the fallen condition of the race reveals itself, and in the native, moral inertia of the heart, its constant tendency to relax from the tension of any lofty moral or spiritual sentiment, the author finds the ground of necessity for the Spirit's constant and gracious instruction of the sons of God redeemed.

And the method of the Spirit's instruction is along the line of the revealed Word of God and the gracious ministrations of that Providence that shapes our lives. The Word of God is a revelation of the divine thought and purpose concerning us, and it is given unto us in proportion as we are able to understand its meaning and transmute its teachings into life and character. Our author rightly affirms that this is the great textbook of the Spirit, to which all others are made subservient. By the providential shaping of our destiny, the Holy Spirit teaches us what is God's will concerning us. By His imparted aid, He enables us to reach that will actual in developed life and character.

In the closing discourse our author discusses the Holy Spirit's gracious ministry in the believer—the spirit of prayer—and he defines the same as "that gracious ministration of the Holy Spirit in which He helps our weakness and our ignorance, and gives us strength and grace to pray." He grounds the necessity for the spirit of prayer in the fact of our infirmity, our ignorance, and our need. Recovering "from the ravages of sin through the healing of the great Physician," how truly we need the aid of the blessed Spirit who "helpeth our infirmity." Ignorance of the deep things of God, yet understanding not our own heart's cry, and destitute of the power to express our wants to God, how vast is our need of the ministration of that Spirit who "maketh intercessions for us with groanings which cannot be uttered." Herein, the author finds the explanation of the lives of the apostles and saints and martyrs who, scoring the awful argument of the stake and the keen logic of the sword, hurled themselves against the entrenched hosts of darkness and have changed the history of the world. Herein is the explanation of those mighty spiritual revolutions that have shaken thrones to their fall and transformed the lives of nations. And herein is found the weapon by which we too can win a lost world for our Lord and sway the long eternities of God.

To all lovers of our Lord Jesus Christ and of the doctrines of our beloved Methodism, this timely and well-written little volume is commended, with the earnest prayer that it will receive that wide circulation and devout reading that the importance of the great subjects with which it deals would warrant.

Starkville, Miss.

FROM REV. W. C. HARRIS.

Dear Brother Meek: Since transferring from the North Mississippi to the Northwest Texas Conference, I have been repeatedly requested to write a letter to the Advocate, that my Mississippi friends might know something as to how I am getting along in my new field.

First, let me congratulate you on the good paper you are giving us. I enjoy its weekly visits very much, and am sure that your readers generally are very much gratified at your successful beginning.

My charge, Talpa Circuit, is in the Brownwood District, and consists of five appointments, rather badly scattered. There is an organization at each place, but only two church buildings of our own. At one place we use the Baptist church, and at two places are in school houses. So you see there is plenty of work to be done. A good many who will read this have recently received a statement from me concerning our parsonage. Of these, a goodly number have kindly responded with help. With this help the situation has been very much relieved. To the couple of rooms that we had, we have added two other rooms, with a hall between. We moved into the parsonage just a month ago, having been in a rented house a little more than three months. We are comfortably fixed, and have paid for the work as far as we have gone, though the house lacks quite a good deal being finished.

We are very grateful to all who have helped us, and if others should be disposed to contribute I assure them they will be helping both the cause of Methodism and of Christ.

To the many who have so kindly inquired as to my health, I am glad to say I am doing well. It is generally known throughout the North Mississippi Conference that for the greater part of last year my health was very poor. To those who were intimately associated with me, it is known that toward the close of the year there was gratifying improvement. I am glad to report that this improved condition has, so far, been permanent.

I confess that my charge is not the character of work that I would have selected for myself. I had serious misgivings about my being physically equal to it. Possibly, however, it is just what I needed. At any rate, I have done the work without any inconvenience, have kept well, and decidedly stronger than when I began it and prospects for a successful year grow brighter as the weeks pass.

Talpa is a nice little town with a population of about eight hundred, with an altitude of twenty-one hundred feet. The one drawback to the healthfulness of this section is the scarcity of good water. For a man just from a section of country where it rains all winter and spring, things begin to look distressingly dry here at this time. There were two or three light rains in November and December, and a considerable little snow about Christmas. Through January, February and March there has been no rain of amount to anything, very few cloudy days, and almost constant wind. So you can imagine that it must be dry, indeed. Knowing ones say, however, that conditions are not alarming, that we will yet have rain in time to make good crops. Since I came here looking for a dry country, I reckon I ought not to worry any over the situation.

With very best wishes for the editor and readers of the Advocate, and craving an interest in the prayers of all, I remain, Yours in Christ,

W. C. HARRIS.
Talpa, Tex.

The Home Circle.

HAST THOU LOST JESUS?

(Suggested by a Sermon by Rev. W. G. Alarbin.)
By Mrs. Margie Howard Benton.

The Passover feast is ended,
And the people wend their way
Homeward along the rocky road,
But half past the close of day.

Now camp-fires light up the wayside,
The evening meal they prepare,
Then does the thought of each mother
Turn to those within her care.

Mary looks around for Jesus,
Not thinking that the Saviour
Along with some of her kindred,
Her heart feels no doubt nor fear.

All day with friends they have traveled,
Conversing along the way
Of things of the past to them—
Topics of the time and day.

Confident their son was with them,
But taking no special care,
To be sure of his dear presence,
But now they find him not there.

No sleep is there for the parents
Tonight on the starlit plain,
No ease for their great heart-hunger,
Till they've found their son again.

Now turn they back over their journey,
Retracing their onward way,
Wondering how they could have been
So careless all through the day.

Now enter they the great city,
Jerusalem among the hills,
Here is the City of David—
The mother's heart strangely thrills.

They seek him in the thronging streets,
In the busy market place,
But they catch no sound of his voice,
They get no glimpse of his face.

Hark! Some one says, "In the Temple
I hear there is a young boy
Who speaks so wisely for his years,
Then again that thrill of joy."

Springs up within the mother's heart,
Straight to the Temple now speeding,
They find him sitting with wise men,
Who to his words are heeding.

They find him right where they left him,
They had gone away, not he,
And in answer to reproaches,
Know ye not that I must be

About my Father's business?
And then returning with them
Homeward to little Nazareth,
Goes this child of Bethlehem.

Hast thou lost Jesus from thy life?
Then back over thy journey go!
Do not stop till thou has found Him—
The Saviour who loves thee so!

Thou wilt find Him where thy duty
Lies neglected by the way,
O, if thou wouldst have His presence,
Take up thy duty to-day!

Thou mayst have lost Him in sorrow,
Thou mayst have lost Him in joy,
Thou mayst have lost Him through neglect,
The means of grace to employ—

The searching of God's holy Word,
Or the quiet hour of prayer,
Whatever the cause, go back to Him,
Thou wilt find Him waiting there.

Crowley, La., May, 1910.

THE BIRD THAT TOLD.

Dudley wasn't very good-natured. It was a warm afternoon.

"How would you like to eat supper out doors?" said mamma.

"O, good!"

"Paige won't be home, so you and Helen and I will take something in a basket and go down to Squaw Lake. Run and find Helen."

Dudley ran for shoes. "O, Helen," he called, "we're going down to Squaw Lake, and eat our supper in a baxit."

Helen bounced out of the hammock, and was in the house in five minutes.

Mamma was getting ready brown bread sandwiches, and apricots and cookies and milk.

"Oh, can I have a papercoat now, mamma?"

Dudley was very fond of apricots. Mamma gave him two.

"I think you'd better have your shoes on, my boy. Blisters are bad for bare feet."

Helen ran to find the shoes.

"I don't think we better stop now, mamma. Sides, I can't wear 'em, 'cause my sore toe isn't got well."

"Let me see."

Dudley stood on one foot, and thrust five little toes up over the edge of the sink.

"What, there's no sore toe there, child."

"I fink it was the iver foot."

Five more little toes showed up.

"Nor there," said mamma, looking carefully. "Well, it's so warm—never mind his shoes, Helen. I suppose they'll fret him."

It was cool and shady by the lake. Mamma put the basket into a bunch of tall ferns at the foot of a big tree, and they all went down to the water's edge to find conch shells. There were ever so many, and Helen filled her handkerchief with them. Dudley amused himself by digging his toes into the sand and watching the holes fill with water. It was such fun! He would never have dreamed of crying if a sharp stone had not hurt his foot.

"I know just the place for a boy with a hurt foot," said mamma. "It's on the shawl under that big tree."

Dudley limped slowly away into the shade, and after much fussing found a soft place to lie down. Soon his little nose sniffed something.

"I smelled papercoats, I do believe. Maybe they grow on this tree. I fink I'll climb it and see." He jumped up quickly. "Oh, I mos' stepped into our baxit. Helen's where the papercoats are. How many? One, two, free, four, ten, eight and—oh, lots more. I fink I'll take one. Course I'll ask mamma. May be I better have two, free. Oh, dear, I've squeezed 'em! Course they're spoiled now. Course I better eat 'em, 'cause nobody wants 'em now."

Dudley ate the fruit, and threw the stones away.

"You—you—you took three—e—e! took three—e—e!" cried a bird voice overhead.

Dudley started and looked up into the tree. A brown bird was whisking his tail and flitting about.

"You—took—three—e—e!" it repeated.

Dudley threw a stick. It touched one of the lower branches, and the bird flew away.

It was a very quiet little boy that mamma and Helen found sitting in the middle of the old gray shawl when they came up.

"We'll have supper now. This little boy is hungry. Hand us the basket, Helen."

Dudley brightened up while mamma told the children stories of the woods and seashore as they ate sandwiches and cookies.

"Here's the biggest apricot. Dud can have it," said Helen, dropping it into his outstretched hand.

"Took—took—three—e—e!" called the thrush from a tree-top.

Dudley's apricot rolled away in the grass, while he hid his face in mamma's lap and burst into tears.

"What is it, dear?" said mamma, anxiously.

"I did take free papercoats mamma. I was going to tell you," he sobbed, "but they got all squeezed, an' I—didn't. At old b-bird fought I was a f-fef, an' he mu' t-tell."

"Took—took—three—e—e!" sang the thrush, and mamma understood.

They had a sober little talk then. When it was over, Dudley felt much better.

"I'm glad at frush told," he said as they finished the apricots, " 'cause I might have forgotten if he hadn't remembered for me." Josephine E. Teal, in Sunday School Times.

WHY PEOPLE ARE NOT SAVED.

I heard a minister of the gospel say: "Men are not looking for a Savior." Oh! that he could look into men's hearts and see the hunger and thirst, the longing to learn how to find the Savior.

How often Christians fail to realize how difficult it is for those to understand who have never trusted in the Savior. If "the story of the cross" could be made plain to men, told by men whose hearts are filled with a Savior's love, then it could be seen that many men are looking for a Savior. Some writer has well said: "Why should we wonder that men are not readily won to Christ? The wonder is we should expect them to come with so little help."

How often church services are very formal. The songs are not known well enough by the congregation for them to take part in lifting their voices in praise, and the words of the songs given by the choir are so muffled that ears must be strained to hear even the name Savior. The sermons are often lectures, in which little can be found from the Bible.

How many Christians are trying to lead souls to find the Savior? I confess I have not done my duty. May the Lord help all Christians to lead souls to him! AN OBSERVER.

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Editorial.

DIVERSITIES OF GIFTS.

In the twelfth chapter of 1 Corinthians the Apostle Paul discusses the diversities of gifts bestowed by the Holy Spirit upon the early disciples. Among those specifically mentioned are the word of wisdom, the word of knowledge, faith, healing, the working of miracles, prophecy, the discerning of spirits, divers kinds of tongues and the interpretation of tongues. The exact nature of each of these gifts it is now impossible to determine. The ablest of the commentators are widely at variance on the subject, and much of what has been written on it has been largely an indulgence in conjecture and speculation. Two things, however, seem to be clear. One is, that all of these gifts were bestowed to promote the common good of the Church, and the other is, that they were supernatural and limited to the apostolic age.

But though these charisms, these supernatural endowments no longer exist among Christians—there are yet diversities of gifts among them. Providence bestows upon individuals different orders of talents, so that the capacity and aptitudes of no two are precisely alike. One is skilled in one kind of service, and another in a kind wholly different. One is perhaps blessed with good judgment and is valuable in counsel; another has facility of utterance, and is gifted in prayer and useful in conducting the devotional meetings of the Church. Some have the gift of teaching; some, the gift of song; some, the gift of making money; and others have a tender, sympathetic nature which especially qualifies them for ministering to the sick, the sorrowful and the suffering. And, as Emerson has said, an aptitude for a work is a divine call to take it up. It is not alone through supernatural agencies that the will of God is revealed. It is also to some extent disclosed in the ordinary operations of nature. In all the wide universe there is no such thing as chance; nothing is accidental. If we hold to the doctrine of Providence, we must believe that the aptitudes of men are divinely given; that there is a work in the world for every human being to do. All may aid in the upbuilding of a higher civilization and in ushering in the coming kingdom of Christ, of which inspired bards have sung and far-seeing prophets have foretold.

Nor is a man himself always the best judge of what task he is the most fitted to perform. The mind of the Church should carry great weight in such matters. Not infrequently under the stress of some great exigency one is influenced to undertake a service, which he feels that he can never satisfactorily render, only to discover later that he is unusually well adapted to it. The use of a faculty develops and enlarges it. It was by "trading with them" that the man with five talents increased them to ten, and that the man with two talents gained two others besides them. Neglect dwarfs and atrophies; exercise expands and multiplies.

Especially striking are the diversities of gifts observable among ministers. Some have the gift of eloquence; some, of logic; some, of exhortation, and some of a searching directness that probes the conscience and stirs the deeper depths of the moral nature. Others are wholly unimpressive in the pulpit, but are remarkably useful in the pastorate, or perhaps they have the faculty of organizing every available force and putting others to work. The Church has use for all of these preachers with their differing gifts. They supplement each other, and are all needed in reaching the unsaved, and in edifying the saints and bringing them to perfection in Christ. And one important advantage of our itinerant system is that it gives to every congregation the ministry of men of unlike endowments, and thus promotes a fuller and more symmetrical development.

All the great forward movements of Christendom

have had to promote them men of unlike types and temperaments. Among the apostles, there was John, gentle, loving, with a philosophic, contemplative cast of mind; Peter, rash, impulsive, and voluble in speech; and Paul, masterful in intellect, with a world-wide vision, and an energy that nothing could depress. Behind the great Reformation in the sixteenth century were the quiet, scholarly, judicious Melancthon, and the fiery, intrepid, heroic Luther. And leading the revival out of which Methodism came, were Whitefield, the matchless orator; John Wesley, the scholar, logician, and organizer, and Charles Wesley, the most appealing of the world's sacred poets. Nor, as we look at the busy workers in the field, can we always tell who is accomplishing most for the cause of Christ. The showy gifts which dazzle and arouse temporary enthusiasm do not always achieve the most far-reaching and enduring results. As Paul has said, the more uncomely parts of the body are often the more necessary, and the functions which they perform may be the more substantial and lasting.

After Charles Wesley's happy marriage and the abatement in his preaching activity which followed, a contemporary referred to him as being "maimed" in the service; yet out of that quiet, happy home came many of those glorious hymns which have been sung around the world, and the uplifting force of which no finite mind can measure.

Tennessee's gifted poet, Judge Walter Malone, of Memphis, has in the following lines beautifully described the widespread influence exerted by the sweet singer of Methodism:

What simple strains are these, to live so long,
To move so many in so many lands;
When self-appointed arbiters of song
Are all effaced like scribbblings in the sands!

In dens of London, choked with sin and shame,
The beggar and the burglar stop to hear,
And in the night, beneath the street lamp's flame,
The ruined woman feels a burning tear.

In mines of Cornwall, underneath the sea,
The grimy laborer hears their martial tread,
Their fervent call from coming wrath to flee,
Above the ocean thunders overhead.

Amid Missouri's forests, dark and lone,
And by the Mississippi's turbid waves,
In nameless churchyards, bramble-overgrown,
Their converts fill a thousand thousand graves.

Among the rude huts of the pioneers
These hymns awoke the wilderness at dark,
Above the cries of wild beasts, fraught with fears,
The panther's growling and the gray wolf's bark.

So I remember, when a barefoot boy,
I thrilled to hear thy wondrous trumpet-call
To Zion and its days of deathless joy,
Its crystal river and its jasper wall.

And, led by thee, I saw its clustered palms,
Its shining summits with their diamond skies,
A Beulah-land, with everlasting calms
And lilies wet with dew of Paradise.

These hymns have raised the peasant from the sod,
Have made the rude, half-savage nature sweet,
Have reared a score of kingdoms unto God,
And laid a million hearts at Jesus' feet.

THE CHURCH.

Among all the organizations in the world, the Church stands unique and supreme. All the others are of human origin. It alone has been divinely founded. Other societies are dependent, wholly upon human instrumentalities for their maintenance and extension, but the Church, though it does not discard human agencies, relies chiefly upon divine power to promote its prosperity and success. None of the fraternal orders have any guarantee of perpetuity, but of the Church our Lord has said, "The gates of hell shall not prevail against it." Its mission is the highest and noblest of which the human mind can conceive. It not only teaches sound morals, but brings into the heart of fallen man a mighty regenerating power. It not only illumines, but uplifts. It alone proclaims the existence of the Holy Ghost as the ever-present helper of the weak, and offers salvation to the person who has made himself a wreck.

And in the field of philanthropy the Church is pre-eminent. The benevolence in other orders is chiefly the overflow from this great central fountain. The Church makes man fit to live, prepares him for the solemn hour of death, and shows him the shining stairway up which he may climb to the Father's spacious house.

Every man should recognize the claim of the Church upon him as first and paramount. The member who pays more to other orders than to the Church has a distorted conception of duty. If he forsakes the services of Zion for other meetings, he makes a serious mistake. And the minister who grows enthusiastic in the work of other organizations, but renders to the Church a perfunctory and indifferent service, needs to re-examine the question of his call to preach. We have nothing against many of the other societies. We belong to a number of

them and appreciate them. But we insist upon the supremacy and superiority of the Church. Christ is the world's greatest need, and the Church is the agency through which he must chiefly be given to the perishing millions of mankind. Therefore, he who aids in promoting the progress of the Church renders humanity the greatest service possible.

INTENSIVE WORK.

We are convinced that in many places our pastors would do well to work upon the intensive plan. Especially do we think such a course wise where spirituality is at a low ebb and the field is unusually difficult. Draw around you those members, whether one or a half dozen, who give the most promise of usefulness, and by Scripture teaching and prayer seek to deepen their religious life. Have an hour with them at least once a week, strive to make them realize what it means to be a genuine Christian, and endeavor to bring them to a conscious experience of salvation. At the proper time gradually enlarge the circle, taking care not to let enough who are worldly in to put out the little fire already kindled. One earnest, aggressive worker thus developed is a valuable reinforcement, and two or three of them are a mighty tower of strength.

The pastor himself needs the fellowship of such a band. The Bible knows nothing of a solitary religion. The communion of saints is a necessity. It was such work as this that developed Whitefield and the Wesleys and gave rise to Methodism. The work of our Lord which counted for most, aside from his atoning work, was his private teaching and training of the twelve. We will never develop our people dealing with them en masse. We must get at them personally or in small groups. We need to be diligent and make our every-day ministry tell. We should be pleased to hear of the formation of such prayer and study circles throughout the Church. We doubt not that their organization would mark the beginning of a better day.

A CRYING EVIL.

One of the most widespread evils of this day is Sabbath desecration. In many places Sunday scarcely differs at all from other days. Stores are kept open, goods are sold, other kinds of business are transacted, hunting and fishing are carried on, and various forms of amusement are indulged in. In some communities it is a very common thing for merchants in the interior to take the Lord's day to go to the city and replenish their stocks of goods, giving as an excuse that they cannot leave home in the week-time. On several occasions within recent years we have been horrified to see boys in knee trousers getting aboard the train on Sunday en route to a neighboring town to play a game of Sunday baseball. And as has recently been stated in the Advocate, some of our cities allow match games of the same sport in open and flagrant violation of the statutes of the State.

We are not Puritanical in our ideas of Sabbath observance, but we earnestly protest against such practices on the Lord's holy day. They are violations of human law, and those guilty ought to be arrested and made to pay the penalty. But more than that: they are violations of the divine law and every offender will be punished. "The mills of the gods may grind slowly, but they grind exceedingly small." We love our beautiful Southland and its generous, noble people, but we warn them that the clanging, wasting curse of God is upon iniquity in all its forms. With storm and flood and pestilence and devouring insects, Jehovah has in the past scourged those who set his laws at defiance. With the boll weevil already beginning to infest Louisiana and Mississippi, it is no time for our people to be running riot in wickedness. Better had we be upon our knees supplicating the throne of grace. It is as true now as it ever was, that "righteousness exalteth a nation, but sin is a reproach to any people."

ANNUAL MEETING OF THE LOUISIANA CONFERENCE, W. H. M. S.

The Woman's Home Mission Society held its annual meeting for Louisiana in First Church, in this city, last week. Mrs. E. R. Kennedy, the president, proved herself a graceful and effective presiding officer. She held the conference in order and transacted the business with dispatch.

The program proved very interesting to the visitors, for it was so planned as to intersperse the discussion of pertinent subjects with the routine business. If we read history aright, this was the process pursued in the earliest Methodist conferences. Each day at noon a lunch was served in the church, thus enabling the delegates to become much better acquainted with each other than they could otherwise have been. The impression made upon the visitor was that these women are doing a great work to-day and planning larger things for the future. We pray that the divine hand may guide them. A detailed report of the proceedings will be printed later when furnished by the secretary.

PERSONAL.

Rev. T. V. Peters, of Slidell, who excels in his good works, paid the Advocate office an appreciated call one day last week.

Rev. E. H. Rook, of Tyro, Miss., put us under many obligations by his services in behalf of the Advocate. He is getting on nicely with his charge.

Rev. W. B. Jones, presiding elder of the Seashore District, and Rev. J. M. Morse, of Gulfport, Miss., are attending the General Conference at Asheville this week.

Rev. R. W. Vaughan, Superintendent of the Louisiana Orphans' Home, has been selected as one of the leading preachers at the Bluff Springs Camp Meeting in August.

Dr. John A. Rice, pastor of Rayne Memorial, and Rev. W. W. Holmes, pastor of Louisiana Avenue, New Orleans, are in attendance upon the General Conference this week as visitors.

The ladies' prayer meeting at Crowley, La., made the projected Sunday horse races there a matter of special prayer, and the following week the races were declared off for lack of entries.

The Church at Houma, La., is erecting a beautiful parsonage home for the pastor, Rev. Clyde V. Briethaupt. The effects of the recent revival endure. The Adult Bible Class now numbers 36.

Rev. H. T. Carley, pastor of Carrollton Avenue Methodist Church of this city, was unable to occupy his pulpit on last Sunday. Mr. J. E. Selfe held the morning service and Rev. L. I. McCain preached at night.

Rev. L. N. Hoffpauir is serving a responsive and loyal people at Lake Arthur. The young men have a fine weekly prayer meeting. The ladies' prayer meeting organized after the revival last November, is doing great good.

Rev. A. Inman Townsley, pastor of Second Methodist Church, New Orleans, will leave for Asheville next Monday to visit the General Conference. From there he will go to Washington, D. C., to attend the World's Sunday School Convention.

We learn that the new church, now under way at Arcadia, La., will cost about \$4,000 when it is finished. Rev. R. O. Wier, the pastor, hopes to have it completed by the time the Ruston District Conference meets at that place in July.

Rev. W. H. Whatley, of Merryville, La., puts us under obligations by working for the Advocate. He writes that Dr. J. T. Sawyer has been assisting him in a meeting, "preaching strong gospel sermons to the edification and delight of the congregation."

We acknowledge an appreciated invitation from the faculty and students of Port Gibson Female College to be present at their commencement exercises May 13-16. We regret that it will be impossible to accept, but extend to the College and graduates our congratulations.

The Kilmichael Charge is prospering under the able ministry of Rev. J. R. Wilson. He writes, "We will charge the enemy the first Sunday in August with Brother Graves assisting." In addition to kind words, there was a cheering addition to our subscription list, in our brother's letter.

Rev. Martin Hebert has removed from New Iberia to St. Martinville, where a handsome parsonage, the gift of the Woman's Board, has been erected for the French Mission. The outlook for this great work was never brighter. Brother Hebert is planning an energetic and aggressive revival campaign in his work.

Rev. G. D. Purcell, of Jena, La., writes: "We held our first service in the basement of our new church at Jena, May the 1st. The meeting at Harrisonburg was a grand success; the church membership revived and thirty new names added to our church roll, and some eight or ten to the Baptist Church, with more to follow."

We are saddened by a note from Rev. D. W. Babb, telling of the passing away of Rev. Q. A. Oats, pastor at Shuqualak. This veteran of the Cross heard the summons and quietly fell asleep at 11:15 last Friday morning. His funeral took place at Verona, Miss., at 2:30 last Sunday. An extended and suitable memoir will be published later.

A note, deep and clear, and true, sounded from Rev. J. E. Denson, the energetic presiding elder of the Lafayette District, when in this office one day last week. Brother Denson is in clear accord with the Methodism of the Fathers, and thinks that a minimum of legislation on the part of the General Conference will produce the maximum benefits for the Church at large.

Mr. A. J. Harris, a traveling man who is a member of Fourth Street Church, Hattiesburg, Miss., paid his respects to the editorial sanctum a few days since. He suggested that he might carry a little slide line for the Lord, and help his cause by sending in an occasional subscription for the Advocate. We

would that more of our traveling friends would do similar missionary work.

Rev. J. Loyd Decell, of Osyka, in sending in a club of subscribers from that place and from Holmesville, Miss., gives Miss Sarah Vanorden and Miss Addye Ferguson of Holmesville credit for the names sent from there. We thank these ladies for their kindness, and we also thank our good Brother Decell for raising up friends for us, who will manifest their friendship in such practical manner.

Rev. Arthur C. Day, a local preacher whose services have been exceedingly valuable in the work of the Church in this city, and who has been for some time president of the Epworth League Union of New Orleans, will leave in a few days to take charge of a circuit near Baltimore, Md. We congratulate the charge to which he is sent, and pray that the Lord will abundantly bless his labors.

Rev. Geo. Jackson, the veteran of the Louisiana Conference, who bears his 86 years with ease, has been in the city for some days, visiting the annual meeting of the Woman's Home Mission Society of Louisiana. He has preached several times, and manages to keep as busy as some of the boys. Brother Jackson is a good friend to the Advocate, and never fails to speak a good word for it when opportunity offers.

In a business letter to this office Rev. Hilary Westbrook, the pastor at Oakvale, Miss., writes: "The work is moving along nicely. We are getting ready to hold our revival meetings. Rev. W. B. Jones was with us on the 2d inst. and held our second quarterly conference. We had a good meeting at Oakvale Sunday night, when seventeen came up for prayer after the sermon." Brother Westbrook sends us a nice list of subscribers.

It is with deep regret that we learn of the death of a son of Rev. O. G. Halliburton, our pastor at Bogue Chitto. We quote the following from a personal note: "I write you these words with a broken heart. Our son, Harry, was killed in British Columbia on the 3rd inst. in a railroad wreck. He was buried at Everett, Washington. Of the days are dark, so dark!" May the healing touch of the Master's hand be upon these broken hearts.

The Laymen's Missionary Committee of the Methodist Church at Haynesville, La., of which Rev. Walter G. Harbin is leader, has recently concluded its "gift from every member" canvass. The missionary offering from Haynesville Church will be doubled. Brother Harbin directed the canvass by correspondence. Rev. W. T. Woodward, the pastor, ably seconded the work of the leader and committee, and made this fine record possible.

Rev. S. W. Miller, of Frisco, Tex., one time member of the North Mississippi Conference, contemplates a visit among his old friends. He has arranged to hold a number of meetings while in the hounds of his old Conference, but would be glad to plan for others still. If any of the preachers who have not yet provided help for their summer meetings, will write to Brother Miller at the above address, if he has still time to spare, he will be glad to make arrangements with them.

We clip the following from The Enterprise, of Fitzgerald, Ga., in regard to a former pastor of this city, now in charge of Mulberry Street Church, Macon, Ga.: "The memorial address delivered Tuesday afternoon by Rev. J. E. Wray, D.D., was one of the most masterful that ever fell from the lips of an orator. Mr. Wray is decidedly one of the best and most eloquent speakers on the platform or in the southern pulpit. His address was not only patriotic and fragrant with Southern sentiment, but was classical, poetical, historical and logical."

We have just received word from Rev. J. R. Jones informing us that Dr. W. L. C. Hunnicutt, one of the oldest and most intellectual members of the Mississippi Conference, died at 2 a.m. Tuesday morning. This is the second time this week that this office has received news of the death of a veteran of the itinerant ranks. Rev. Q. A. Oats having served 38 years in the North Mississippi Conference, and Dr. Hunnicutt having served 48 years in the Mississippi Conference, according to the records in this office. For us there remains the sadness of the parting, and the weary marches of those who still stand in the ranks; but for these two soldiers of the cross there is the joy of the great reunion, and of meeting their Captain face to face.

From the Asheville Citizen (North Carolina) we appropriate the following: "Miss Lina Renshaw, the daughter of Rev. J. S. Renshaw, died at her home in Paris, Tenn., Monday, May 2, at 6 p.m. She came to Asheville several years ago and was connected with the Emmanuel school of stenography and typewriting. Later she established a flourishing business school in Salisbury, but was forced to give up this work on account of her health and return to Asheville. She was an active member of Central Methodist Church and a charming personality. She left here last February for Paris." Miss Renshaw resided in Greenville, Miss., several years ago while her brothers were in business there, and

has many friends in that city who will be deeply grieved to learn of her decease.

We acknowledge ourselves to be under many obligations to the following friends who have sent us subscriptions for the Advocate during the last few days: Mr. James Faulk, Leakesville, Miss.; Rev. P. O. Lowry, Leconte, La.; Rev. F. B. Ormon, Hickory, Miss.; Miss Madge Weems, Lawrence, Miss.; Rev. J. Loyd Decell, Osyka, Miss.; Rev. R. Wilson, Kilmichael, Miss.; Rev. B. P. Fullilove, Abbeville, Miss.; Rev. L. E. Wicht, Haynesville, La.; Rev. J. W. Thompson, Pachuta, Miss.; Rev. C. M. Martin, Escatawpa, Miss.; Rev. C. W. Crisler, Jackson, Miss.; Rev. W. W. Graves, Homewood, Miss.; Rev. Hilary Westbrook, Oakvale, Miss.; Rev. B. F. Lewis, Columbia, Miss.; Rev. J. W. Bell, Charleston, Miss.; Rev. E. H. Rook, Tyro, Miss.; Rev. Rob. Pandle, Vernon, La.; Rev. J. D. Nesom, Sulphur, La.; Rev. Jno. W. Chisolm, Camden, Miss.; Rev. L. T. A'ford, Newton, Miss.; Rev. T. M. Bradley, Jonesown, Miss.; Rev. J. G. Johnson, Lambert, Miss.; Rev. W. L. Froome, Oxford, Miss.; Rev. R. O. Wier, Arcadia, La.; Rev. J. B. Williams, Lisbon, La.; Rev. W. N. Duncan, Batesville, La.; Rev. M. R. Jones, D. Soto, Miss.; Rev. J. M. Huggin, Mount Pleasant, Miss.; Rev. T. E. Gregory, North Carrollton, Miss.; and Rev. Thos. Mills, Pontotoc, Miss.

REV. Q. A. OATS PASSES AWAY.

The Rev. Q. A. Oats, who has passed to his reward was one of the most faithful and prompt member of the Ministerial Relief Association of the North Mississippi Conference. Assessment No. 4 is now due and all members are urged to make prompt payments of assessment.

JOHN C. PARK, Sec. Treas.
Oxford, Miss., May 7, 1910.

THE MEANING OF "BARACA."

C. E. Crossland.

There are a great many people who do not know the unique origin and the meaning of the word "Baraca." Indeed, there are some Sunday school workers to whom this will be a bit of new information. Since the word "Baraca" is now a most usual one in the vocabulary of Sunday school workers throughout the entire world, it will be well to know how we came to have it.

In the 20th chapter of II Chronicles will be found the story from which "Baraca" is secured. Briefly, it is this: The kingdom of Judah was threatened by an army of its enemies. Good King Jehoshaphat prayed unto Jehovah for deliverance, and the Lord answered this prayer by vexing the hosts of the enemy, so that they fell upon and slew each other. Thus when King Jehoshaphat and his people went from Jerusalem out to the scene of the camp of the enemy, they found most of them slain and the remnant fled. They also found so many jewels and riches that they were three days gathering up the spoil.

Then comes the 26th verse, as follows: "And on the fourth day they assembled themselves in the valley of Beracah; for there they blessed Jehovah. Therefore, the name of that place was called the valley of Beracah unto this day." The margin translates this Beracah as "blessing."

When Mr. Marshall A. Hudson organized his first class for young men, he wanted a name for it. In carefully reading his Bible, he came upon this word meaning "blessing," and seized it for his class. The spelling of the word was changed slightly, so as to permit the making of the monogram design which is so familiar in well-organized Sunday schools today.

Baraca has indeed been a real "blessing" to thousands and literally hundreds of thousands of young men all over North America and the world. It could not but bless them, when it has brought them into the Sunday school and to the Bible and to God.

Every pastor and superintendent and teacher of young men or boys ought to investigate carefully the Baraca class idea. Its wonderful success from every viewpoint proves conclusively the correctness of its methods.

The author of this article will be glad to furnish free of any charge full information to any reader. Simply write a letter to C. E. Crossland, Nashville, Tenn.

Phlathia.

In like manner, the young ladies have a most appropriate name for their organized classes. The word "Phlathia" is made up from two Greek words, and means "Lovers of Truth."

The history of the derivation of these two great words in our modern Sunday school and religious life will make an interesting item for the scrap book of the reader of this article.

The first step toward all conquests is the conquest of self. Who masters his own will can easily master the world.—Selected.

Hardship, trial, restriction and opposition mean new vitality to character.—Selected.

The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

SECOND SUNDAY AFTER EASTER—LESSON VII: MAY 15, 1910.
GROWING HATRED TO JESUS.—Matt. 12:22-32; 38-42.
Parallel Passages: Mark 3:22-30; Luke 11:14-36.

22. Then was there a dumb and deaf man possessed with a devil, and he brought him into the synagogue. And all the people were amazed, and said, Is not this the Son of David? 23. But when the Pharisees heard it, they said, It is not so. 24. But he answered and said unto them, I will cast out devils, but by Beelzebub the prince of the devils. 25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. 26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27. And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30. He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31. Wherefore I say unto you, All

power of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 34. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.

35. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

36. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, it is greater than Jonas is here.

37. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, it is greater than Solomon is here.

Golden Text.—He that is not with me, nor with me scattereth abroad. Matt. 12:30.

The miracles and teachings of Christ were having their due effect upon the simple, open-hearted multitudes who saw and heard them; so that they even began to whisper among themselves—as after the miracle of the healing of the blind and dumb demoniac with which our lesson for to-day opens—"May not this possibly be the Messiah?" a question of imperfect, yet growing faith. This the Pharisees immediately perceived; and with hearts set hard they made their last desperate stand against Jesus, and against his growing influence over the people. The fact that an amazing miracle was wrought they could not deny, and that the deed was good they could not gainsay; so, as a last extremity, they questioned the motive and the power in which the deed was done, and said that these were evil and through a league with the evil one.

It is almost surprising that Christ would stop to reason with men so wilfully blind; and making so base a charge. It would seem but fit that he should have at once denounced them, as he did before the incident closed (v. 34). "Ye offspring of vipers, how can ye being evil, speak good things?" Yet he did not, but tried again to reason with them, as he had a short time before concerning the Sabbath. It may be noted that Christ argued more often, than many suppose. His argument here was in refutation of their charge: "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." This he shows to be both unreasonable and inconsistent: (1) unreasonable, because Satan would then be destroying his own kingdom, fighting against himself; and (2) inconsistent, because the works of their own "sons," the Jewish exorcists, in casting out devils they attributed to divine power. Then why suggest, when Jesus was doing more effectively what they did, that he was an agent of Satan? This leads him to impress a great and solemn truth which follows: "But if I, by the finger of God (as Luke puts it) cast out devils, then is the kingdom of God come upon you." If by the power of God I am casting out devils, then I must have overcome Satan, the strong man of the house, and be stronger than he. Is not this convincing proof of my Messiahship?

But again no impression was made upon the Pharisees, jealous of their power and place and blinded by prejudice, they were, despite every miracle, argument or appeal, "against him;" and Christ recognizes and condemns this spirit on their part as the one mortal, unpardonable sin.

What constitutes blasphemy against the Holy Ghost, or the unpardonable sin, has been discussed and may be discussed without end. Plainly, in the case before us, as Wesley says, "It was ascribing those miracles to the

power of the devil which Christ wrought by the power of the Holy Ghost." But more generally, and with equal plainness it seems to me, it is a continual resisting, disobeying, and crushing out the promptings of God's Spirit, stifling the voice of conscience, closing one's eyes to the light, refusing to see, until divine influences no longer are felt, conscience no longer speaks, and a state of spiritual death results. It is not then some one transgression of divine law, but a hatred of all divine law, an attitude of fixed hostility to the truth which Stephen vividly portrayed in his scorching words to the Pharisees: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." Most briefly, then, the sin against the Holy Ghost is always, resisting his influence.

The impossibility of forgiveness is found in the man's dead moral state in which no divine impulse toward penitence can reach him. He has stifled moral desire until he has no moral desire. His soul is a faded, shrivelled flower which no water however fresh can revive. The water, God's Holy Spirit, remains the same, but he has placed himself beyond its life-giving influence. To spiritual realities and spiritual truth he is utterly indifferent, or uniformly hostile when brought to face them.

And now, after all this, almost in illustration of this state of utter spiritual callousness, we find Pharisees approaching him with the hypocritical request, "Master, we would see a sign of thee." The answer comes quick and short, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." He alludes to his death and resurrection as having been pre-figured in the history of Jonas. The expression, "three days and three nights" was long ago harmonized with the actual time spent in the tomb thus: "As the Hebrews had no word to express a natural day, they used night and day or day and night for it. So that to say a thing happened after three days and three nights was with them the same as to say, it happened after three days, or on the third day" (Wesley).

A modern writer affirms that the Jewish expression is equivalent to what we mean by two or three days. Our lesson closes with a warning from Christ similar to that in a recent lesson, that as would Tyre, Sidon, and Sodom, so also would the men of Nineveh and the queen of Sheba rise up in the judgment with his own generation and condemn it, because with lesser spiritual opportunities they possessed greater spiritual responsiveness.

II. The Lesson's Message. Points to Impress.

1. All noble, unselfish ministry, either in word or deed, we should

recognize and respond to as of God. If there is any good in us we will thus respond to God in others. It was because the Pharisees were base at heart that they could not appreciate the spirit and deeds of Jesus.

2. To criticize and find fault with the methods of those who are casting devils out of the world and out of purg the motives of those so ministering is to manifest the spirit of the Pharisee.

3. Every man must choose to side either with truth and righteousness and God in Christ, or on some pretext to side against all these. There is no neutral ground. "He that is not with me, is against me." And I standing loyally with Christ, in deed and word, for all that he stands for in the world?

4. Have I committed the unpardonable sin? We ask the question only to make clearer a more pointed and practical one—am I committing this sin? We would not affirm of anyone that he has committed the unpardonable sin, but we fear that many—it may be some of us—are committing it, are resisting the Holy Spirit, refusing to see the truth and the pathway of duty (because we don't want to follow it) and so are becoming hardened and in danger. Beware of an attitude of hostility toward light and truth and duty. Such persisted in quenching the Spirit.

A CARD OF THANKS

We, the husband, mother, brothers and sisters of the deceased Mrs. Claud C. Davis, of Bond, Miss., desire to express our deepest love and heartfelt thanks to the loved ones and friends for their expressions of love to her in her illness, and to us in our sad hour of bereavement. God alone can measure the depth of our appreciation.

After a brief service at the home, in Bond, her remains were carried to Parvis to be laid to rest in the family graveyard. Rev. John P. Culpeper, of Newton, Miss., met the remains and loved ones at Parvis, and conducted the funeral there.

H. C. FOYNER,
Pastor at Wiggins.

May 2, 1910.

TYPOGRAPHICAL ERRORS IN THE S. S. SCRANTON ADVERTISEMENT.

In our issue of April 27, 1910, an advertisement of S. S. Scranton Company, Portland, Maine, appeared, and certifying that it was a valuable reference book, we placed it in the price list attached to the advertisement. It contained a serious error, the line reading, "Complete set of fifteen volumes \$1.00," should read, "Complete set of fifteen volumes \$1.50," and in the same line, under the heading of "S. S. Scranton," where the advertisement reads, "S. S. Scranton Company," it should read, "S. S. Scranton, Portland, Maine." In other words, the monthly payment for the 15 volume set is \$1.50, while for the same number of volumes the cash price is \$1.00.

THE JACKSON SANATORIUM

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N. J. Milstead, M. D., General Practice and Obstetrics.	W. E. Britt, M. D., Genito-Urinary and Rectal Diseases.
L. H. Galloway, M. D., Physician and General Surgery.	N. Stewart, M. D., Mental and Nervous Diseases.
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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Brother JAMES LARKIN CAIN, son of Patrick and Mary Cain, was born in Tusculoosa, Ala., April 29, 1835; his parents moved to Carroll County, Miss., when he was only two years old. He married Martha Turnentine Dec. 17, 1857, who died April 5, 1860. Two children were born to them; both dying in infancy. He married Abigail G. Eubanks, Aug. 6, 1861. Seven children were born to them, all of whom are still living. Brother Cain lived in Carroll County nearly all his life. He spent a short time in Arkansas and served a year in the Southern Army during the Civil War. Brother Cain lived in and near Vaiden nearly all his life, and was closely identified with all its interests, filling several offices in the town and county. Brother Cain joined the Methodist Church when about nine years old, and continued in the communion the remainder of his long life, being a member for about sixty-six years. He at different times held all the offices of the local church; was Sunday school superintendent for twenty-five years. Brother Cain was feeble for several years before his death, and for a few weeks suffered much pain, but as he would struggle for life he would sometimes say, "I suffer so much but this is nothing compared with what my precious Savior suffer for me." When he realized that the end would be soon, he prayed a very touching and earnest prayer for his loved ones; his parting words were tender and beautiful. He said he would soon be in the home over there, with his Savior, his mother and loved ones who had gone before. Brother Cain lived well and though he be dead, his works will follow him, and it still remains a fact that "Our people die well." He is safe at home now where we trust the loved ones will all greet him some sweet day, never to part any more.

His pastor, J. H. SMITH.

Monday evening, March 29, 1910, at Daleville, Miss., Mrs. MARTHA JANE HOUSTON departed this life and went to a better clime where there is no more death. She had the privilege of living longer than her allotted time, having reached the ripe age of 79 years, 2 months and 9 days. She was born in Sumter County, Ala., Jan. 3, 1831 and moved to Mississippi when she was quite young, where she lived all her long life. She and John J. Houston were united in holy matrimony, Jan. 20, 1848; their home was blessed with eight children, four boys and four girls. She joined the M. E. Church when six years old and had been a devoted Christian all the way. Her husband and one child preceded her to the grave. She leaves a host of grandchildren, friends and relatives to mourn their loss. Her body was laid to rest in the old home graveyard at New Hope Church, near De Kalb, Miss. We have lost a mother and a grandmother, but she has gone home to rest.

Her grandson,

JOHN J. HOUSTON.

COLLIE D. WHIGHAM was born in Alabama on March 20, 1888. On Feb. 23, 1910, he peacefully closed his eyes to earthly scenes, and his pure spirit took its flight from all that is mortal to be with God, from whence it came. Collie, as he was generally known, united with the New Hope Methodist Church during the year 1908, under the ministry of Rev. J. L. Red, who was then his pastor. Those who have known him most intimately do not hesitate to say that he had always been a good boy. But this is not the only evidence we have as to his future. His last testimony, which was given only a few hours before his death, was that all is well. He want-

ed to live to be with his family, to whom he was devoted. Nevertheless he was submissive to God's will, and quietly committed the welfare of his wife and baby-boy to the God in whom he trusted. Brother Whigham leaves, besides a wife and baby, a father, mother and four brothers. To all of these we can only say, live so that the end of your earthly journey may be as his was. Our prayers and sympathy go out to those here and loving hearts. May the angels keep watch over them for all time. And when time is no more, may there be a joyous meeting of the entire number on the other shore.

E. J. COKER, P. C.

Miss EDITH THOMSON died at her home, 1522 Foucher Street, New Orleans, March 4, 1910. She was the eldest daughter of Brother and Sister W. B. Thomson. She had not been well for several weeks, yet her going away was sudden and unexpected. Two days of intense suffering brought her bright young life to a close. She was ready to go, for her life had been in keeping with the good and beautiful. However much she may have had to suffer, there was never an occasion for complaint. The petty annoyance of life did not wear her spirit away, for the Christian life to her meant triumph, victory and good cheer. She became a member of the Louisiana Avenue Methodist Church when a child, and was a faithful member to the day of her death. She will be missed from the Epworth League, of which she was an officer, and from the church, where she was in attendance at every service. Her heart was open to her friends and to her loved ones and to God. Such a life can never end. It has only begun. True, we shall look upon her face no more here, but thanks be unto God, the Father of our Lord Jesus Christ, who has arisen from the dead, in the sweet by and by we may see her again.

W. W. HOLMES.

The subject of this sketch, Mrs. LUCINDA L. O'NEIL, the second daughter of T. D. and Mrs. Martha A. Algiers, was born in Covington County, Ala., March 25, 1849. She moved with her parents to Clark County, Miss., in 1853, where she spent the days of her childhood and young womanhood. On Sept. 12, 1869, she was happily married to Mr. James J. O'Neil. The matrimonial joys of this young couple increased with the passing years until death called the wife away. To this union were born four sons and four daughters, all of whom with the father survive. The eldest son, Rev. T. J. O'Neil, is now presiding elder of the Newton District. Just ten minutes after the clock struck 12, announcing the passing away of April 4, 1910, Sister O'Neil peacefully fell on sleep, and on April 6 her mortal remains were laid to rest in the family burying ground, Rev. M. R. Jones, her pastor, officiating. In May, 1869, Sister O'Neil joined the Baptist Church, there being no other church near her home. In this church she lived about five years, when the Methodist Church was pioneered into the community in which she lived. Then she, her father and mother and two sisters joined the Methodist Church. Later her three sisters joined the same church. She had four brothers, but they all died in infancy. Sister O'Neil lived a faithful, consistent life in the church of her choice, till God called her to join the Church triumphant. Her home was the preacher's home, and oftentimes the resting place of the traveler and the shelter of the homeless. She was a devoted wife, a loving mother and a good neighbor. She was a great pacificator in time of trouble, an efficient nurse in time of sickness, the sunshine of any company in which she appeared, and no doubt in the resurrection many will rise up to call her blessed. In her later years she was a great sufferer, but she bore it all with that fortitude that characterizes the true child of God. A short time before her departure she, realizing the end was near, exclaimed, "All is

(Continued on Page 12.)

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Obituaries.

(Continued from Page 11.)

well; then, her pain becoming great, she prayed to the Father for relief, and she soon fell into a stupor and in a few hours breathed her life out without a struggle. May God comfort the loved ones and give them strength to so live that all shall meet again "over on the other shore."

L. F. ALFORD.

RESOLUTIONS.

Resolutions of the Canton Home Mission Society on the death of Rev. W. B. Lewis:

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Whereas, It has pleased our allwise Father to transplant to the courts of heaven one who was so apart in his Godly life—whose influence and example of the lowly Nazarene make his death just a passing over into the beautiful Beulah land.

Whereas, We sadly bow to this dispensation, we feel that this holy, consecrated life of fifty-two years, following the Man of Galilee, will, with its benign influence live on to perpetuity—a boundless power, leading and guiding others to the realms above, therefore, be it resolved,

First—That the Canton Home Mission Society in the death of our sainted and beloved pastor, Rev. W. B. Lewis, realize, that only time with its healing can cure our irreparable loss, one who was an earnest and true co-laborer, ready at all times to aid and further our cause.

Resolved, That we extend our heartfelt sympathy to his bereaved wife and loved ones, and commend them to a merciful God and loving Savior, who alone can comfort.

MISS K. C. HILL,

MRS. BLANCHE HOWELL,

MRS. JOHN SHARP, JR.,

Committee.

MEMORIAL.

The following resolutions were adopted by the Ladies' Aid Society of Wabahalak, Miss.:

Whereas our Heavenly Father, in his unerring wisdom, has seen fit to take from our circle our much loved sister and friend, Mrs. IRA BOUNDS, therefore, be it resolved:

First—That in the passing away of our sister we have lost a consecrated Christian worker, one whose joy it was to do and to suffer the Master's will.

Second—That we shall miss her wherever we are gathered, from her seat in church and from our social life, where hers was ever a welcome presence.

Third—That though we shall miss her from the earthly walks who exhibited so much of cheerful courage, we will strive the more earnestly to follow her along the shining way that leads above.

Fourth—Through the mist of our tears we look above, whence cometh our help, and by faith we say He doeth all things well, even to the taking away of His most faithful workers.

Fifth—That we extend our loving sympathy to the bereaved loved ones, and may they find comfort in His promises that never fail.

MRS. FRANKS.

MRS. HUNGERFORD.

MRS. ADAMS.

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MISSISSIPPI CONFERENCE.

Natchez Dist.—Second Round.

Adams, at A..... May 14, 15
Wilkinson, at May 21, 22
Centerville May 28, 29
Nebo, at Oak Grove June 4, 5
Barlow, at June 11, 12
Bayou Pierre, at June 13
Scotland, at June 18, 19
Homochitto, at Rosetta June 25, 26
H. WALTER FEATHERSTUN, P. E.

Jackson Dist.—Second Round.

Jackson, First Ch..... May 15
Jackson, Capitol St. May 22
Mendenhall, at Braxton May 28, 29
Eden, at Thornton June 1
Lintonia, at Crymes Ch. June 4, 5
Yazoo City, at 8 p. m. June 5
Flora, at Bentonia June 11, 12
Deasonville, at Fletcher's Chapel June 17
Benton, at Zeiglerville June 18, 19
Fannin, at Goshen Spgs. June 22
Harrisville, at Rexford June 25, 26
J. R. JONES, P. E.

Seashore Dist.—Second Round.

Coalville, at Cedar Lake May 25
Wolf River Mission, at Beulah, 10 a. m. May 27
Biloxi May 28, 29
Gulfport, 25th Avenue June 1
Lumberton June 4, 5
Poplarville June 6
Carriere and McNeill, at McNeill June 7
Americus, 11 a. m. June 10
Escatawpa, 11 a. m. June 11
Moss Point June 11, 12
Pascagoula June 12, 13
Vanceave June 15
W. B. JONES, P. E.

Brookhaven Dist.—Second Round.

Gallman, at Mt. Pleasant May 14, 15
Crystal Springs May 15, 16
Silver Creek, at N. Hebron May 21, 22
Hazlehurst May 29, 30
Monticello, at Tilton June 4, 5
Prentiss, at Santee June 11
Boguechitto and Norfield, at Norfield June 12, 13
Pearlhaven, Hawkin Chap June 18, 19
Buford, at Summers Chapel June 26
District Conference June 8, 10
J. T. LEGGETT, P. E.

Meridian Dist.—Second Round.

Buckatunna, at State Line May 15, 16
North Kemper, at Hope'll May 21, 22
Meridian, East End May 25
Meridian, South Side and Poplar Springs, at Poplar Springs May 26
Enterprise and Stonewall, at Stonewall May 28, 29
Porterville, at Union June 4, 5
Meridian, Central June 7
Meridian, 5th Street June 8
DeKalb, at Pleasant Ridge June 11, 12
Meridian, 7th Avenue June 15
Vimville, at Why Not June 18, 19
W. H. LEWIS, P. E.

District Conference, at Fifth Street, Meridian, May 30 to June 3.
W. H. LEWIS, P. E.

Newton Dist.—Second Round.

Rose Hill, at Pleas. Grove May 14, 15
Newton May 18
Hickory, at Garlandville May 21, 22
Trenton, at New Prospect May 27
Fri. May 28, 29
Shiloh, at Johns June 1
Chunkey, at Meehan Wed. June 4, 5
Homewood, at High Hill June 10
Decatur, at Decatur June 11, 12
Neshoba, at Mars Hill June 12, 13
Philadelphia, at P. June 12, 13
T. J. O'NEIL, P. E.

Newton, Miss.

Vicksburg Dist.—Second Round.

Silver City, at Holly Bluff May 12, 13
Satartia, at Wesley Chpl May 14, 15
Harriston, at Martin May 21, 22
Oak Ridge, at Red Bone May 28, 29
Hermanville, at Pisgah May 31
Edwards, at Clinton June 3
Crawford St. June 5
District Conference at Marysville June 7, 11. Opens on 7th, at 11 a. m.
G. H. GALLOWAY, P. E.

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GRENADA COLLEGE.

Mr. Editor: Please to allow me to commend and emphasize the importance of the suggestion of the president of the board of trustees, that one hundred preachers of the Conference join him in a pledge to send at least one pupil each to the Grenada College next fall.

Not at all times have all the ministers given me the support in this way that I have thought they might. Brother Couniss is worthy of your undivided support actively expressed, and he will need and appreciate it.

The State schools for higher education have the State treasury behind them as support; normally and naturally, almost every teacher in the public schools is an agent, and in an indirect way, they have constantly in the field traveling representatives. If we, as a church, expect to hold our own against these awful odds, we must be up and doing and act, all of us, as a unit. This is no criticism of the State schools; the State is taking care of its own.

For my own part, I am using greater effort to retain for next session a larger percentage of our present patronage than we have ever done before. I expect to succeed. To my many friends throughout the North Mississippi Conference, I desire to say, "Stand fast in the faith, quit you like men, be strong," and the new president will carry forward with more rapid strides the great work you have already made possible in the Grenada College.

W. L. CLIFTON.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE.

Shreveport, La., June 5, 1910.

Commencement Sermon, 11 a.m. at First Methodist Church by Rev. J. M. Henry, of Baton Rouge.

Y. M. C. A. Sermon, 8 p.m. by Rev. A. B. Shankle, of Ruston, at Noel Memorial Methodist Church.

Annual Meeting of Alumni and banquet for alumni and trustees, at 6 p.m., in College building, Monday, June 6.

Oratorical contests by students for "Murrif Medal," at 8 p.m., and Alumni Address by Judge S. C. Fullilove, of Shreveport.

Annual Meeting of Trustees, Tuesday, June 7, at 10 a.m., in the College building.

Athletic games for entertainment of visitors, in New Athletic Park, at 4 p.m.

Contest by students, for "Hutchinson Medal" for Declamation, at 8 p.m. It is earnestly desired that there be full meetings of the Trustees and Alumni, and that they all participate in the festivities of the Banquet on Monday evening.

We close the college year full of hope and encouragement. New catalogues will be ready for distribution by May 20.

FELIX R. HILL, President.
Shreveport, La., May 5, 1910.

NOTICE.

To the Pastors and Sunday School Superintendents of the Mississippi Conference:

Brother W. H. Morse, of Tylertown, Miss., has been elected treasurer of the Mississippi Conference Sunday School Board in place of Rev. W. W. Morse, deceased.

B. F. LEWIS, Chairman.
Columbia, Miss., May 1, 1910.

NEW BOOKS.

Characteristics of the Southern Negro. By E. H. Randle, A.M., LL.D. The Neale Publishing Co., New York and Washington.

This publication contains the opinions of the author as to the present status of the negro in the South and also touches upon the question of his outlook for the future. Neither statistics nor argumentation are indulged in to any considerable extent;

the writer's conclusions are given dogmatically and the reader is left to accept or reject them as he pleases. Though he says many kindly things of the colored people, we think Prof. Randle takes rather too gloomy a view of existing conditions among them. He seems to us to some extent at least to have fallen a victim to that great enemy of logic—the habit of making hasty generalizations. The author is a citizen of Mississippi, a Methodist, and a Christian gentleman. So few books are composed by the people of our immediate section, that it always pleases to see an additional one coming from the press. Dr. Randle's volume is well written.

Letters of a Physician to His Daughters. By F. A. Rupp, M. D. The Vir Publishing Company, Philadelphia.

This booklet is designed to point out to young women the grave consequences which are liable to result to them from wedding young men whose antecedent lives have been impure. It contains three letters: two to young ladies and one to their parents. We frankly confess that we have always doubted the wisdom of discussing such subjects either from the platform or upon the printed page. In the present instance, the author handles his theme in a clean and capable manner, and we do not doubt that his little volume is sincerely meant to do good, and is as unobjectionable as any of the kind that could be written. And it may be that its circulation would exert a wholesome and reformatory influence. It should not, however, be placed in the hands of very young girls.

CALENDAR.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

Woman's Foreign Missionary Society of the North Mississippi Conference Annual Meeting, Tupelo, Miss., June 11.

Seashore Divinity School, Seashore Campground, Biloxi, Miss., June 28-July 7.

Young People's Missionary Movement Conf., Asheville, N. C., July 1-10.

Seashore Assembly for Christian Workers, Seashore Campground, July 21-31.

Epworth League.

Shreveport Dist. League Conf., Grand Cane, La., June 12-13.

North Mississippi League Conference, Kosciusko, Miss., June 14-16.

District Conferences.

Baton Rouge District, Bogalusa, La., May 28-30.

Meridian District, Fifth Street Church, Meridian, Miss., May 30-June 3.

Wilona District, Moorhead, Miss., June 2-5.

Newton District, Newton, Miss., June 6-10.

Lafayette District Conference, Eunice, La., June 8.

Alexandria District Conference, Mellville, La., June 10-14.

Shreveport District, Zwolle, La., June 14.

Ruston District, Arcadia, La., July 1-3.

Greenville District, Tunica, Miss., June 15-17.

Aberdeen District, Pontotoc, Miss., June 20-24.

College Commencements.

Port Gibson Female College, May 13-16.

Grenada College, Grenada, Miss., May 29-30.

Mississippi College, Jackson, Miss., June 5-7.

Mansfield Female College, Mansfield, La., June 5-7.

Centenary College, Shreveport, La., June 5-7.

Sunday School.

World's Sunday School Convention, Washington, D. C., May 19-24.

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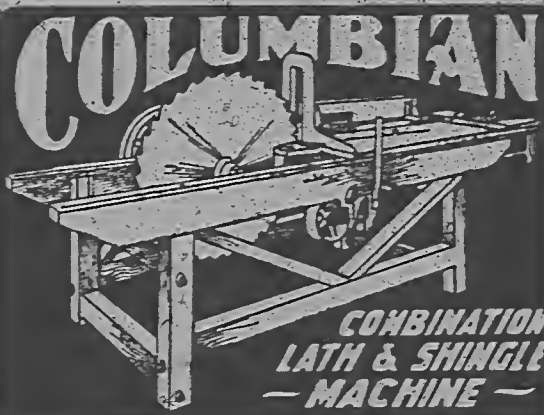
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Estey Brattleboro, Vt.

OUR SUNDAY SCHOOL SUPERINTENDENTS

Should buy for 1910, "Hymns of Glory" by Hamp Sewell, Atlanta, Ga. It is the best book for Sunday Schools. It's New, Over 100 songs, never before printed. Sunday Schools Superintendents can get a sample copy free by writing to-day. And we have a song book—easy payment plan, giving you all the time you want to pay for song books for Sunday Schools only. Let me tell you about it:

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DON'T BE WITHOUT WATER.

There is no need of the property holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten pathway to his den.—Emerson.

Tidings from the Field

Meridian, Miss.

The Lord is blessing us at our little church. On last Sunday night I preached to a large crowd of earnest listeners, and at the close of the service three young men came to the altar and two of them quickly prayed their way into the kingdom, while the saints rejoiced, and one of them, with another young man who has recently been saved, united with the church, which makes twenty-five accessions up to the present. At almost every service "showers of blessings" fall upon us in answer to the prayer of faith. The pastor's and presiding elder's salaries are paid up to date, and the Conference collections by cash and subscriptions are well under way. Before long a genuine revival is going to break out among us, for a goodly number of us are asking God to send it; we are meeting all known conditions as they present themselves, so we are expecting it soon. His "time and season" we feel sure, is close at hand. (Acts 1:7.)—J. A. Wells.

Baker, La.

Dear Brother Meek: Our second quarterly meeting for the Baker Circuit was held last Saturday and Sunday at the Bethel Church. There was a fairly good turnout on Saturday and Brother Miller gave us a good, soul-stirring sermon. After the close of this service, the ladies began bringing their baskets laden with good things and laid them out upon cloths on the ground which was enough to tickle the palate of any preacher. After partaking sufficiently of the good things to satisfy the inner-man, all repaired to the church again for the Quarterly Conference. The churches were well represented. Yes, Brother Joe Millican was there, the old wheel-horse from Deerford, as he always is, and was not laden with excuses that he hadn't had time etc., to see his people, but you could see that bright expression on his face that indicated the fact that he had been doing something, and that he had something to gladden the heart of his pastor. Brother Millican will be 70 years old next September and if he and his wife live to see next January, they will celebrate their golden wedding. May the Lord raise us up more such faithful men! It was indeed a pleasant Conference. At night the presiding elder put the pastor up to preach and he can say that he had a good listener in Brother Miller. Sunday morning dawned a beautiful day and the people gathered from all parts of the country till the newly-finished, nicely-seated church was filled to its utmost capacity. The building committee consisting of Lee Browning, chairman; Dr. Thomas Wilson, secretary-treasurer; S. L. Hooper, T. W. Lovett, R. T. Devoll, and J. E. Nettles, set to the left of the pulpit. Brother Miller preached a great sermon, and when the time came for the dedicatory service Brother S. L. Hooper presented the church out of debt and the beautiful service was pronounced. The Lord's Supper was then administered and thus ended an occasion long to be remembered by all.—F. N. Sweetney, P. C.

ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference will be held at Melville, La., June 10-14, 1910. The opening sermon will be preached Friday, June 10, at 8 p.m., by Rev. Geo. D. Purcell. The following committees will serve the Conference:

License to Preach—Revs. I. T. Reames, R. H. Harper and T. D. Lipscomb.

Admission on Trial—Revs. H. W. May, H. W. Lebetter and F. J. McCoy.

Orders—Revs. H. R. Singleton, C. W. Carter and H. Armstrong. Quarterly Conference Records—G. A. Morgan, F. P. Moss and Dr. Paul Foster.

Preachers on circuits will please fill their second appointment on the fifth Sunday in May. Preachers on stations will be expected to give their congregations a respite on District Conference Sunday. We hope to announce later that one of our Bishops will preside.

PAUL M. BROWN, P. E.

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Mr. M. M. Garig, Denham Springs, La., says: "During the last sixteen years we have used ROYALINE OIL extensively, for almost every purpose, internally and externally, on man and beast. It has never failed us, and I do not hesitate to pronounce it the greatest of all the pain medicines and antiseptics known to me, and I have tried nearly every one on the market." Price 25c. bottle. Sold by druggists or the Royaline Medicine Co., New Orleans, La.

Christ himself bases prayer, its reasonableness, its certainty of answer, on the certain nature of our human instincts. The answer to prayer is the victory of instinct.—W. S. Rainford.

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To be led by the Spirit does not always mean that we know where we are going in a literal sense of the word, but it does mean that we know who is with us, and all is well.—Selected.

THIS WILL INTEREST MANY.

E. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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You have often heard the statement that the man who pleads his own case in court has a fool for his lawyer. It is true in every line of knowledge. You need a specialist to help you understand your Bible. You need a specialist to prescribe the medicine when you are sick. You need a specialist to build your house, to shoe your horse, to gin your cotton.

No one man can hope to master all learning and so it is that a good preacher is apt to be a poor farmer, and a good farmer is apt to be a poor doctor.

Now suppose you wanted to know the truth about the chemical composition of Coca-Cola. Would you consult a carpenter, a blacksmith, a doctor or a lawyer? Certainly not. You would consult a professional chemist who makes his living by analyzing substances for people who do not know how to do it for themselves. Suppose that all the leading chemists of the United States were to write you that they have analyzed Coca-Cola and find that it contains "no dope," and then suppose that a blacksmith, a carpenter, a merchant, or a farmer were to tell you that Coca-Cola contains "dope," which would you believe?

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and health

THE ADVOCATE CAMPAIGN.

Several times we have touched briefly in our columns upon the question of the management and circulation of the Advocate, and some six weeks ago we mailed a personal letter to all of the preachers in our territory bearing on the subject. We frankly confess to a sense of disappointment with the success we have achieved in increasing our subscription list up to the present time. On January 1, we were issuing 6,725 copies of the Advocate, and on April 28 our issue was 8,050 copies; and our receipts from subscriptions for the four months of the current year which have passed show a gain over the same months for the preceding year of \$438. This, to be sure, is a distinct advancement, and we highly appreciate the assistance which our friends and patrons have so kindly given us, but in view of the increased work we have put into the paper, setting it up in small type and carrying much more matter than hitherto, we feel that the gain shown is not in proportion to the enlarged outlay we have been making. As now printed an issue of the Advocate costs considerably more than heretofore.

In fixing the subscription price at \$1.50 for single subscribers and \$1.25 in clubs, the management of the Advocate is making a test of the possibility of issuing a cheap paper, for which there has been such a widespread and insistent demand. In undertaking this, it was fully realized that we were going contrary to the course being pursued by nearly all of our contemporaries, and that the venture was by no means certain of success; but in the interest of the Church we desired to send the paper into as many homes as possible, and thereby make its influence more far-reaching for good. We indulged the hope, of course, that the reduced price would so increase the circulation that this policy would not prove financially unwise.

The situation at present may be summed up in a few words: The Ad-

vocate in its present form cannot be published at its present price without a largely-increased subscription list. With less than 10,000 subscribers, the basis upon which we are now operating is unsound and impracticable. Should our circulation remain stationary, but two alternatives are possible: we shall either have to advance the subscription price to \$2, or issue a cheap and shoddy paper. The latter thing, of course, is not to be thought of; hence we must either add a large number of names to our subscription files, or an advance in price is inevitable. Four thousand subscribers at \$2 would be much better financially for the management than 7,000 or 8,000 at \$1.25. But it would not be better for the Church. If ever there was a time when Methodism needed wholesome literature in the homes of her people, it is now when vicious periodicals assailing missions and the most sacred teachings of Christianity are being scattered broadcast over the land. To be forced to adopt a contraction policy at such an hour, would be most unfortunate. It would be to make retreat when everything calls for steady and aggressive advancement.

But in view of existing conditions, what can be done to obviate this necessity? It can be averted only by our friends throughout our entire territory pressing energetically the claims of the Advocate. Our reliance is mainly upon them. Were we to put an agent in the field, his salary and expenses would, according to our calculation, amount to more than the increase resulting from his labors. Charged wholly with the responsibility of procuring matter for the Advocate, working much of it over, and forced to do much writing for its columns, the editor's hands are more than full in the office, and the extent to which he can get out must necessarily be quite limited. So the only hope lies in our busy, burdened pastors and the faithful laymen numbered among our constituency. Grateful for what they have already done, to them we make our earnest appeal. We desire especially that an effort be made to col-

lect arrearages and procure new subscribers in every charge. Under the law many will have to be dropped soon unless paid up. Shall we not work energetically together to build up a vigorous and creditable organ to voice the sentiments and champion the cause of Methodism? If this is done, the Church will be the chief beneficiary. The editor is working for several hundred dollars less than he has received in a number of years; nor is he expecting more. The publisher has his heart in the work; nor is he sparing himself in serving the Advocate and the Church. The cause is a common one in which the prosperity of our beloved Zion is to no small extent involved. Let us unitedly take hold of it and carry it triumphantly forward to success. The many sacred interests committed to our hands demand that we do so; the voice of twentieth-century Methodism bids us rise up and press the battle all along the line. The goal at which we are aiming is 10,000 bona fide subscribers, and we earnestly ask the assistance of every Methodist in Mississippi and Louisiana in reaching it. Six additional subscribers (with renewals of those already on our list) from every pastoral charge would put us well across the line; and surely to ask for that number is not unreasonable. The campaign is on, and we hope soon to hear from every part of the field.

Hereafter we will carry continuously a list of those who have sent in twenty or more subscribers during the year. Those who have done so up to the present are as follows:

Rev. G. W. Bachman, Winona, Miss.; Rev. W. L. Duren, Tupelo, Miss.; Rev. J. M. Carpenter, Booneville, Miss.; Rev. D. H. Crowson, Randolph, Miss.; Rev. W. E. Dickens, Pelahatchie, Miss.; Rev. T. H. Dorsey, West Point, Miss.; Rev. R. A. Ellis, Yazoo City, Miss.; Rev. W. G. Harbin, Haynesville, La.; Rev. W. S. Lagrone, Greenville, Miss.; Rev. T. W. Lewis, Columbus, Miss.; Rev. Thos. H. Lipscomb, Indianola, Miss.; Rev. S. B. Myers, Louisville, Miss.; Rev. L. A. McKeown, Shaw, Miss.; Rev. J. D. McWhorter, Sallis, Miss.; Rev. J. E. Sampley, Rocky Springs, Miss.; Rev. O. L. Savage, Guntown, Miss.; Rev. C. F. Staples, Gibbsland, La.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Oliver Street.

First Methodist Church, St. Charles Ave., near Callopo St.; Dr. S. H. Werlein, pastor; residence, 5530 Prytanla St.; phone, Uptown 323.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a. m.; phone, Hemlock 978.

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Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Laverne Street, cor. Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein; Rev. H. Whitehead, pastor; residence, 1619 St. Mary St.; phone, Jackson 144.

Epworth Church, cor. Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce St.

Rev. John L. Sutton, Superintendent Orphan Boy's Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

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NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA. THURSDAY, MAY 19, 1910.

C. O. CHALMERS, Publisher.

VOL. 57—No. 20.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2832.

General Conference

THIRD DAY'S PROCEEDINGS.

At 9 a. m. Friday, May 6, the Conference was called to order by Bishop E. R. Hendrix. The devotional exercises were conducted by Rev. E. D. Moulton, and after the reading of the minutes Bishop J. S. Key took the chair. On the call of Conferences a number of petitions, memorials, and resolutions were presented. From twenty-two Conferences there came memorials and petitions on granting women the rights of the laity. Some of these Conferences presented only several of these memorials, but of a large number it is said, "a shower of memorials on woman's rights."

Bishop Hoss presented the report of the Commission on Federation. This report stated that, at the meeting of the Commission on Federation from the Methodist Episcopal Church and the Methodist Episcopal Church, South, at Cincinnati, April 13, 1910, the following resolution was unanimously adopted:

"Resolved that we recommend to our respective General Conferences the following action, amending the action taken by the said General Conferences at their last session: That the growth of the spirit of fraternity and of practical federation between evangelical churches in many communities, and especially in this country between the Methodist Episcopal Church and the M. E. Church, South, requires the creation of a Federal Council for these two Churches, which, without interfering with the autonomy of either Church, and having no legislative functions, shall yet be invested with advisory powers in regard to world-wide missions, Christian education, and the evangelization of the unchurched masses; and, furthermore, in order to carry into effect the purpose of the two General Conferences in the creation of the Commission on Federation, and to secure the direct application of the conclusions reached in the work of said Commission, shall also have full power to hear and finally determine, without appeal from its decisions, all cases of conflict or misunderstanding between the two branches of Methodism."

It is the earnest hope of your Commission that this measure of peace and charity may meet your cordial approval. Surely it is the will of God that all Methodists everywhere should adjust their differences, if any exist between them, on the basis of mutual confidence and good will.

A. W. WILSON, Chairman.

E. E. HOSS, Secretary.

This report was referred to the Committee on the State of the Church.

Sunday, May 8th, was made a day of prayer for divine guidance in the election of Bishops.

Dr. Haven of the American Bible Society, reported that remarkable progress had been made during the past four years, and that larger plans than ever were being laid to meet the growing demand. He also announced that Mrs. Russell Sage had paid over the \$500,000 that she had promised when the American Bible Society should meet the condition.

A number of reports were submitted by the Committee on Boundaries, the Committee on Church Extension, and the Committee on the Laymen's Movement. These reports all went to the calendar for later action.

SATURDAY, FOURTH DAY.

The General Conference was called to order at 9 o'clock. Bishop Joseph S. Key in the chair. Rev. J. W. Tyler, of the Texas Conference conducted the devotional service. The minutes of the session of Friday were read, and after several corrections had been made, the minutes were adopted.

Bishop Warren A. Candler took the chair, and presided during the remainder of the session of the day.

The following resolution was presented and read, and was adopted by a rising vote:

Whereas, Edward VII, King of Great Britain and Ireland, and Emperor of India, ruler in the land in which Methodism had its earthly birth, departed this life yesterday, therefore, be it resolved,

First—That we tender respectful sympathy to her majesty, Queen and Empress Alexandria, who now wears "sorrow's crown of sorrows," and pray that divine comfort may sustain her, and that she may long continue that gracious life by which in the past she has ennobled royalty.

Second—That we mourn with the British Wesleyan Church, and with her messenger to us, Dr. J. S. Simons, and with other Methodists of Great Britain and Ireland in their grief at the death of one who reigned more in their hearts than over their actions.

Third—That we sorrow with all Christendom on the falling on sleep of the king, whose lifework was to do his duty, and who was understood to stand strongly for peace among the nations.

Fourth—That we trust the successor to the throne, George the Fifth, may catch and wear the mantle of peace-maker king, and be guided from on high in ruling the great people whom he has been called to serve.

Fifth—That copies of these resolutions be handed to Dr. Simon, and to the ambassador of England to our country for transmission to those for whom our hearts go out in tender sympathy.

Rev. W. R. Young, fraternal messenger from the Methodist Church in Canada, was introduced and spoke briefly to the Conference. He expressed his pleasure at being present at this Conference, and also expressed his appreciation of the sympathy of this Conference on account of the death of King Edward.

Rev. John S. Simon, fraternal messenger from the British Wesleyan Church, also expressed appreciation in behalf of the Church which he represents, on account of this resolution of sympathy.

The secretary read the report of Bishop Warren A. Candler as the fraternal messenger from the Methodist Episcopal Church, South, to the British Wesleyan Church, at the great gathering of that Church held in York in 1898, and this report was adopted.

The presence of Hon. T. J. Jarvis, a lay delegate of the North Carolina Conference, was noted, also the presence of lay delegates in several other Conferences was noted.

Item 3, of rule 2, was called and the secretary called the alphabetical roll of the Conference for the presentation of memorials, appeals, and petitions, and a number of petitions and memorials were presented.

A memorial from the West Virginia Conference was read asking that, in view of the difficulties to be met in order to carry on effectively the work of this Annual Conference, a committee be appointed at this session of the General Conference, this committee to consist of one Bishop, three members of the West Virginia Conference, and one member of each of the adjoining Conferences, Virginia, Kentucky, Holston, and Baltimore Conferences. The appointment of this committee was requested, believing that as a result of the advisory counsel of such a committee the difficult problems now facing the Western Virginia Conference can be solved more quickly and more satisfactorily.

W. F. McMurray submitted the quadrennial report of the Woman's Home Mission Society. This report was referred to the committee on Church Extension. The committee on boundaries also submitted report No. 1.

This report related to the petition presented by the Northwest Texas Conference asking for a division of the Conference. The committee reported concurrence in the request, and the report was adopted. In the division, the Southern part of the present Conference will be known as the Central Texas Conference, while the Northern part will continue to

be the original name—Northwest Texas Conference.

W. R. Lambuth presented the report of the special commission appointed at the last General Conference to report at this session as to the advisability of uniting the foreign and home interests of the Church, including the separate work in these interests which the women of the Church are now doing. The report read recommended that such a union be effected, but that the work of the Church Extension interests continue to be carried on under separate management.

The report commended highly the work of the Laymen's Missionary Movement, and referred to it as a providential movement.

W. F. Tillitt presented a resolution providing that the book editor of the Church publish a complete directory each year of all the clerical members of each Annual Conference in the Church. The resolution provided further that the secretary of each Annual Conference every year immediately after the close of the session, furnish the book editor with a complete list of the preachers in the Conference, including their addresses.

The committee on revisals submitted a report concerning the petition requesting that delegates to the Annual Conference be elected by the Quarterly Conferences and the Church Conferences. The committee reported non-concurrence.

The committee on revisals also submitted a report concerning the petition requesting that stewards be elected by the Church Conference. The committee reported non-concurrence.

The reports were adopted.

The special committee on rules submitted a report that was adopted.

A resolution was presented recommending that the Conference meet in regular session Monday evening next for the purpose of hearing the fraternal address of Rev. W. R. Young, D.D., of the Methodist Church in Canada, and that on Wednesday evening the Conference hold a regular session for the purpose of hearing the fraternal address of Rev. John S. Simon, D.D., of the British Wesleyan Church.

A petition recommending the extension of the time limit, at the discretion of the presiding Bishop, provided there is unanimous consent on the part of the presiding elders, was presented, and was referred to the committee on itinerancy.

A number of the petitions presented favored the granting of the rights of the laity to the women of the Church.

Under the call of the Conferences for petitions recommending changes in the Discipline very few were presented.

Conference adjourned at 1 o'clock.

MONDAY, FIFTH DAY.

The Conference was called to order at 9 o'clock. Bishop Warren A. Candler in the chair. Rev. David W. Carter, of the Mexican Border Mission, conducted the devotional service with which the session opened.

Bishop H. C. Morrison took the chair, and presided. On motion, the action of the Conference Saturday revising the section in the Discipline with reference to the equal division of Church Extension funds between Annual and General Conference Boards was reconsidered, and the resolution was referred to the committee on Church Extension for consideration.

The request for the action of the Conference to be reconsidered was made upon the ground that the change as effected rendered the wording both confusing and contradictory.

W. F. McMurray spoke to the question and said that the only desire for revision of the section was in order to enable the Annual Conferences to retain all overplus of Church Extension funds in the Annual Conferences, without division with the General Conference Boards.

The secretary of the Conference read several telegrams to the Conference recommending the rights of the laity to the women of the Church.

The secretary read also a telegram of greeting from Bishop Oscar P. Fitzgerald, whose illness prevented his attendance at the Conference.

The next call was for reports from standing committees. The publishers of The Daily Christian Advocate were instructed to print the calendar of the Conference in the issue of each day.

A resolution was presented recommending that the Sunday before Labor Day be observed as "Labor Sunday," and that upon that day pastors be requested to preach sermons appropriate to the labor question now agitating the country. The resolution was adopted.

The committee on publishing interests submitted a report in which it concurred in the petition that a directory of the traveling preachers be published each year by the book editor, also concurrence with the petition that a more complete edition of the Psalms be published in the Methodist Hymn Book.

Bishop Hendrix at this juncture presented, to Bishop Morrison, three representatives of the United Methodist Church in Japan: Bishop Y. Honda, of Tokio; Rev. M. Hori, of Tokio; and Rev. Y. Tamaka, of Kiota. Rev. Mr. Hori is the fraternal messenger from the Methodist Church in Japan to this General Conference.

The report of the Sunday school committee submitted showed that the number of members now enrolled in the Sunday schools of the Church is 1,393,903, showing a gain over the gain in Church membership of 35,748.

The secretary read a report of the committee on appeals, which recommended that a new trial be granted in the appeal of C. W. Gow, of the Missouri Conference.

The Conference adjourned at 1 o'clock, Rev. John S. Simon, D.D., pronouncing the benediction.

TUESDAY, SIXTH DAY.

The General Conference was called to order at 9 o'clock, with Bishop Morrison in the chair. Rev. J. W. Tarboug, D.D., of Brazil, conducted the devotional service. The minutes of the session of Monday were read, and after several corrections, were adopted.

Bishop E. Embree Hoss took the chair.

Mr. T. L. Jefferson, president of the board of Church Extension, was presented and was introduced to the Conference.

On motion, it was ordered that when the Conference adjourns the morning session, it do so to meet at 8 o'clock in the evening for the purpose of hearing the presentation of the cause of Church Extension by several speakers.

The call of Annual Conferences was made for the presentation of memorials, appeals, and petitions, and those presented were referred to the proper committees.

The call was not made for the reports of connectional officers and standing committees. A report of the committee on Church Extension, recommending the placing of an assessment upon the Church for the purpose of erecting a Church in Washington City was presented and it became the center of an interesting debate. The report recommended that an assessment amounting to two and one-half cents per member be raised annually during the next quadrennium for this purpose.

Several speeches were made in opposition to the report and several in favor of its adoption. One speaker recommended that the Laymen's Missionary Movement of the Church use special effort in the direction of the erection of this representative Church in Washington City.

Rev. Collins Denny expressed his opinion on this subject clearly and concisely in the following words: "We ought to do this thing and we can do it." Dr. Denny said that he deemed it unnecessary for the Church to erect a building of great expense at first.

On motion of J. C. Wilson, a collection was taken for the relief of sufferers on account of the mine disaster at Palos, Ala. The collection amounted to \$167.45.

Mr. T. H. Yun, of Korea, was introduced to the Conference.

The report of Rev. J. H. McKoy, who was the fraternal messenger from the Methodist Episcopal Church, South, to the General Conference of the Methodist Episcopal Church in Canada at the meeting of the latter body held in 1906, was read and adopted.

The committee on boundaries submitted a report in which they concurred with the request from the Arizona District that a Conference be formed, to be known as the Arizona Conference. The committee concurred also in the request from the Oklahoma Conference, asking for a division of that Conference and ordered that such a division be made at any time that such a division might be deemed wise during the coming four years.

A communication from the Publicity League, of Louisville, Ky., was read extending an invitation to the General Conference to hold its next session in that city. The communication was referred to the committee on General Conference entertainment.

The committee on revisions submitted a report stating concurrence with the petition that the Psalter in the Methodist Hymn Book be revised. A resolution was adopted by which Rev. W. F. Tillett, dean of the Biblical Department of the Vanderbilt University,

and Rev. Gross Alexander, Book Editor, constitute the committee to revise the Psalter as it is to appear in the Hymn Book.

Conference adjourned at 12:45, Bishop Hoss pronouncing the benediction.

WEDNESDAY, SEVENTH DAY.

The Conference met at 9 o'clock, Bishop E. E. Hoss, in the chair. After devotional exercises which Rev. T. C. Sauler conducted, the minutes of the session of Tuesday were read and adopted.

Bishop James Atkins then took the chair and presided throughout the remainder of the session.

On motion, the Conference reconsidered its action of Tuesday regarding report No. 2 of the committee on publishing interests, with reference to the petition for the publication of a more complete edition of the Psalms in the Methodist Hymn Book. The petition came from the Virginia Conference. The action of the Conference was reconsidered and the report of the committee was recommitted to the committee on publishing interests for further consideration.

The following letter of Bishop Joseph S. Key was read at this point and was referred to the committee on Episcopacy:

"Dear Fathers and Brothers:

"Twenty-four years ago, at Richmond, Va., the General Conference laid on me the responsibility and work of one of its Bishops. In all fidelity of purpose and singleness of eye, I have sought to serve the Church and meet my obligations. My busy life has passed so swiftly and silently that, without realizing it, I find myself to-day near the eighty-first year of age. My health is perfect, thank God. My head is clear, my heart is warm, and my love and interest for our beloved Church grows with the years.

"But I realize that a Methodist Bishop at eighty years is an unreliable asset. The calendar is inexorable. The son of a Methodist preacher, born in a parsonage, the grandson of a preacher and the father of two preacher-sons, and educated in a Church college, and with a record of sixty-two years of unbroken service, I ask in the fear of God, and with perfect respect and love to all, that you grant me the release from the official and routine duties of the Episcopacy, and pass my commission to a younger and stronger man.

JOSEPH S. KEY"

The roll call of the Conference was made for the presentation of memorials, appeals and petitions. The next call was for the reports of standing committees and the committee on itinerancy in this convention presented the following report, which will be of interest to the Church in every part of its territory and will be of interest also to a large per cent of ministers and laymen in other denominations.

The minority report, which follows, was read also. After the reading of both reports were referred to the calendar to be taken up in their regular order unless a motion should be made and should prevail to take them up at a special time.

Report No. 2—Committee on Itinerancy.

We, your committee on itinerancy, beg leave to submit the following report. We have had before us a resolution signed by James Cannon, Jr., E. H. Rawlings, C. M. Bishop and O. E. Brown, asking for the amendment of paragraph 99 of the Discipline, as follows:

To fix the appointments of preachers in the Annual Conference: Provided he shall not allow any preacher to remain in the same circuit or station more than four years successively, except the preachers stationed at Key West, Florida Conference, the connectional officers, the supernumerary and superannuated preachers, missionaries among the Indians and on foreign stations or in the employ of the Annual Conference Board of Missions, Japanese preachers in the Japan Mission Conference, chaplains to State prisons and military posts, those preachers that may be appointed to labor for the special benefit of seamen, for the American Bible Society, for the Sunday school League of America, for any institution having the care of orphan and homeless children, and the presidents, principals or teachers of seminaries under our superintendence; and when requested by an Annual Conference, to appoint a preacher for a longer time than four years to any seminary of learning not under our care; also an agent to travel throughout the bounds of such Conferences for the purpose of establishing and aiding Sunday schools and distributing tracts; and an agent or agents for the benefit of our literary and benevolent institutions; a general colporteur agent or general colporter and the editor of annual conference organs: Provided, further, that upon the request of all the presiding elders of any conference over which he is presiding, he may in his discretion appoint a preacher to any circuit or station for a longer time than four years successively.

We recommend concurrence.

Following is the minority report of committee on itinerancy No. 2:

The undersigned minority of the committee on itinerancy beg leave most respectfully to dissent from the judgment of a majority and offer as a substitute for their report the following:

Having carefully considered all the memorials and resolutions submitted on the subject of a time limit, we recommend the concurrence in the memorial from the North Georgia Conference and the South

Georgia Conference, which ask that no change be made in the Discipline on this subject.

The committee on appeals submitted report No. 2, as follows:

Your committee on appeals has had before it the appeal of C. W. Creighton of South Carolina, and the appeal is disallowed. E. R. HENDRIX, Chm.

R. A. MEEK, Secretary.

Rev. A. M. Parker, D.D., the senior missionary of the church in China, was at this point introduced to the Conference. Dr. Parker has spent more than thirty years in China; he has been closely identified with the civic and religious life of the empire, and his work as missionary has been crowned with success. His church at home and the Chinese among whom he labors hold him in the highest esteem and impose on him the greatest confidence.

W. N. Ainsworth announced that Rev. W. R. Young, D.D., fraternal messenger to the General Conference from the Methodist Church in Canada, had found it necessary to leave the city within a few hours, and that he therefore decided to make a few farewell remarks to the Conference. This request was granted and Dr. Young, expressed again the pleasure he had experienced in being present at this Conference and his appreciation of the courtesies and honors extended him while here. He spoke in the highest terms of the Bishops of the Church, of the prospective Bishops, and of all with whom he had been brought into association during his stay in this city. He said also that he would take back to his church the many fraternal expressions he had heard while here concerning the Methodist Church in Canada, and said that his church would await with pleasure the coming of the fraternal messenger from this Methodist Episcopal Church, South, to the General Conference that is to be held in Ottawa, Canada, in August of the present year.

Bishop Atkins responded to the remarks of Dr. Young on behalf of the Conference.

A communication from ministers and laymen in Florida was read, extending to the Conference an invitation to hold the next session in Tampa. Accompanying this was a similar invitation from the Tampa Board of Trade. Both invitations were referred to the committee on General Conference entertainment.

The special committee on the Western Virginia Conference submitted a report recommending that \$2500 be expended at once in meeting the special conditions in that Conference, which conditions must be met, if the work of the M. E. Church, South, is to go forward in that territory. The report also recommended that the Bishops of the Church spend as much time in that territory as possible.

A resolution, offered with reference to the erection of a representative Church in Washington City was referred to the committee on Church Extension.

A lengthy discussion followed the report which the Sunday school committee submitted and in which certain changes in the Discipline were recommended. One of these changes suggested would, as it appeared to some of the delegates, confer too much power on the Sunday School Board of the Church and J. W. Perry and C. H. Briggs spoke against the same. They argued that the conditions to be met in the various phases of the work of the local Church can be met best by the pastors of the Church.

Conference adjourned at 1 o'clock, Bishop Wilson pronouncing the benediction.

THURSDAY, EIGHTH DAY.

The eighth day's session began with Bishop Atkins in the chair. After devotional exercises, conducted by Mr. John R. Pepper, Bishop Wilson took the chair.

Rev. W. R. Lambuth made a report of his mission as fraternal delegate to the Colored Methodist Episcopal Church in America. His address was well received, and this Church promised to cooperate with ours in missionary work in Africa, both with money and men.

Reports from many committees were received and placed on the calendar.

The report of the Committee on Temperance asking Congress and the President to enact the Curtis-Miller Bill, which seeks to restrict the interstate commerce in liquors, was adopted by a standing vote.

J. N. Cole, E. V. Register, W. N. Ainsworth, C. H. Briggs and C. H. Ireland were appointed the Committee for the Entertainment of the next General Conference.

Rev. T. A. Kerley, A. J. Lamar, B. C. Horton, G. C. Loch and J. M. Vadeit were appointed a commission to meet at the Publishing House on the call of the chairman, and prepare suitable blanks for the reports of pastors to the Annual Conference.

When the Conference adjourned, the Sunday school report was under discussion, and paragraph ix had just been adopted, the most essential features of which were the authorizing of adult Bible classes, and providing for a connectional relationship, and the taking from the Board of Education of the 10 per cent hitherto paid to it, and directing that it should be added to the funds being used for the endowment of the Chair of Religious Pedagogy and Sunday schools in Vanderbilt.

The Conference adjourned with the benediction by Bishop Wilson.

FRIDAY, NINTH DAY.

Bishop A. W. Wilson called the Conference to order promptly at 9 o'clock. After devotional service

conducted by Dr. J. W. Boswell, and the reading of the minutes, Bishop E. R. Hendrix took the chair.

A telegram was received from the Southern Baptist Convention, sending brotherly greetings.

The Committee on Episcopacy submitted their report, paying tribute to the bishops that have died during the quarter: John C. Granbery, William W. Duncan, Charles B. Galloway, A. Coke Smith, John J. Tigert and Seth Ward each receiving due tribute. The report was put at once on its passage, and adopted by a rising vote.

Dr. Chas. M. Stuart, editor of the Northwestern Christian Advocate; Dr. C. B. Spencer, editor of the Central Christian Advocate, and Bishop John H. Vincent, of the Methodist Episcopal Church, were introduced to the Conference.

The report of the Committee on Episcopacy, ordering the election of seven bishops, was received and adopted.

Rev. M. Hori, the fraternal messenger from the Methodist Church of Japan, made his address. The bishop stated that there were on the platform representatives from every continent, except Australia, and afterwards the Conference joined in singing, "Blest be the tie that binds."

Report No. 2 of the Committee on Boundaries, dividing the Brazil Mission Conference into two Annual Conferences—the Brazil Conference and the South-Brazil Conference—was adopted.

After a prolonged debate, the Conference adopted the report of the Committee on Temperance and Social Reform, adding the following paragraph: "The Committee on Admission shall urge all applicants on trial to abstain from the use of tobacco for at least reasons of ministerial prudence." The Conference refused to adopt a paragraph which would have made mandatory the abstaining from tobacco by the preachers received on trial in the Annual Conference.

The session closed with singing the doxology, and with the benediction by Bishop Vincent.

(See Ninth Page for Notes.)

PREACHING.

By Rev. W. S. Harrison.

Preaching is the divinely appointed method of teaching divine truth. It was pre-eminently the method of Jesus. By his appointment it is to be continued through all time. And his presence assures success in every age and clime. "Lo, I am with you always, even unto the end of the world."

True preaching interprets Christ; his marvelous life; his amazing nature; his wonderful history. In this way God is made known. His wonderful attributes come into plain view the moment we learn the nature of the Christ. The awful fact of sin, the mysteries of redemption, and the fearful fact of individual responsibility to God; these and kindred subjects give to the preacher the highest place in the domain of thought.

The preacher's field of activity is on the Godward side of humanity. Such position involves great responsibility, and affords joy indescribable. In the floodtide of his discourse with his audience in complete rapport, no man is more thrilled with the certainty of God's presence and the fact of his own immortality—none whose vivid faith more illumines and unifies the whole field of truth—none whose inspiration more clearly grasps the essential virtues of both earth and heaven. He estimates earth at its real value and appreciates heaven; as that can be done only by the illuminating power of the Holy Spirit. He reaches here the high noon of human sanity. From such viewpoint all great truths appear in their real size and blend in delightful harmony.

The preacher appeals to all that is best in humanity. He interprets the will of God to men. It is his high vocation to persuade men to be reconciled to God. "He is a workman that needeth not to be ashamed." The grandest thoughts, the strongest emotions and the purest motives, are the sharp tools of his craft—sharper than any steel—tempered in the workshop of heaven! Standing on the highest plane of morality and breathing the atmosphere of purity, he calls to his fellows to come up higher.

To the preacher belongs appropriately the purest type of speech. His should ever be the words of wisdom—words burning with earnestness, vital and tremulous with the weight of meaning. The cogent reasoning, the persuasive unction, the poetic fervor, the chastened and sanctified imagination, may all be used to attract men to the higher life. The poise of a never failing sanity may draw to his service the whole range of thought.

"Covet earnestly the best gifts." Surely the successful preacher has the very best gift; also, he has the sweetest experience known to men. More of God, more of the kingdom of heaven; more of ecstatic joy, enter the human soul in this than in any other employment. What sensations must have moved like shouting angels through the consciousness of men like Loyola, Whitefield, Beecher and Phillips Brooks. To them preaching was as natural as flight to the eagle, or swirl to the trout. And their thrilling experience was such as angels might covet. To see in the rapt faces of your hearers

the genesis of better purposes; the birth throes of a new life; yea, to read there the sign manual of the Christ as the new name is given to know that he still receives sinners and eats with them, in the love feast of the soul—this is happiness!

The pulpit in the hands of God's chosen is a very dynamic of power. It wields an influence stronger than the thrones of kings and mightier than the decrees of senates. Away with the suggestion that because of the multiplied facilities for extending knowledge the pulpit must lose its high place as the leader in the world's progress! Here truly is a challenge to the Church to maintain a still higher per cent of sanctified intellect. Viewed in right relations, these wonderful appliances are aids rather than hindrances to successful preaching.

We are witnessing the fulfillment of the prophecy: "Many shall run to and fro and knowledge shall be increased." Our increasing facilities for travel and communication, resulting in endless attrition of mind and mind, must result in vastly increased mental power. This increase is for the redemption of the Lord; let them say so. Pray ye the Lord of the harvest that he will send laborers, adequate laborers, into his harvest.

Starkville, Miss.

A CHALLENGE.

To the Pastors and Sunday School Superintendents of the Louisiana Conference.

Dear Brethren: That prince among Sunday school workers, Mr. John R. Pepper, of Memphis, has thrown out a challenge to all the Sunday school workers of Southern Methodism, which I herewith pass on to you.

Memphis, Tenn., April 21, 1910.

Prof. H. B. Carre,
Nashville, Tenn.

Dear Brother Chairman: I am writing you this purely unofficial letter about a matter that I regard as of vital importance to our general Sunday school interests at this time, viz.: The completion of the endowment of the Sunday school chair in Vanderbilt University as ordered by our last General Conference.

Now, as to the wisdom or desirability of that action there may be some difference of opinion, but as to loyally performing a thing set to be done by the greatest representative body of our Church, there should be no discussion. Personally I believe it to be one of the most far-reaching things for good undertaken during the past several decades.

It should have been accomplished this quadrimum; but because of much misunderstanding and lack of interest in some directions, it has not been done.

It can be finished this year if energetic, persistent, intelligent effort is made. Permit me to suggest to you as my fellow-conference chairman a few reasons why, and then the plan by which to complete the task and get it out of the way this year.

First, it would be a reflection on us as chairmen or presidents of Conference Boards, not to do a work ordered by our General Conference.

Second, it will permanently establish a chair through which all of our preachers in the theological department of Vanderbilt University will be trained in Sunday school work for generations to come.

Third, it will permit us to turn our funds and efforts to much-needed work in our several Conferences, for which I am sure the General Conference next month will make wise provision along very aggressive lines.

How to Do It: This Year as Per Conferences and Amounts Suggested Below.

Let 12 Conferences pay \$1,500 each this year.	\$18,000
Let 8 Conferences pay 1,200 each this year.	9,600
Let 7 Conferences pay 750 each this year.	5,250
Let 3 Conferences pay 500 each this year.	1,500
Let 3 Conferences pay 100 each this year.	300
Let 6 Conferences pay 75 each this year.	450
Total	\$35,100

Conferences Paying the Following Amounts Each:

For \$1,500—Alabama, Holston, Memphis, North Alabama, North Carolina, North Georgia, Northwest Texas, South Carolina, South Georgia, Tennessee, Virginia, Western North Carolina.

For \$1,200—Little Rock, Louisville, Mississippi, North Mississippi, North Texas, Oklahoma, Texas.

For \$750—Arkansas, Baltimore, Florida, Kentucky, Louisiana, St. Louis, Southwest Missouri.

For \$500—West Texas, West Virginia, White River.

For \$100—Illinois, Los Angeles, Pacific.

For \$75—Columbia, Denver, East Columbia, German Mission, Montana, New Mexico.

The names and amounts are arranged according to numerical strength of the Sunday schools in Conferences as suggested, and this writer believes that with proper effort on our part as chairmen and with the real interest of pastors and superintendents every Conference can easily raise the amount suggested for it.

As you doubtless know, we have over 15,000 Sunday schools in our Church, and about 1,300,000 officers, teachers and scholars. So you will see that the

aggregate of \$35,100 means an average of less than \$2.00 per school and less than 4 cents per member.

As chairman of the Memphis Conference I will pledge the maximum amount of \$1500, to be paid this year if the chairman of the other conferences will accept this challenge and raise the amount suggested in each case.

Please let me hear from you and let us each one buckle down to it and write the record. We can do it and we will. Yours sincerely,

J. R. PEPPER.

According to the plan here proposed, the Sunday schools of our Conference are asked to raise the sum of \$1500. Are we going to do it? Shall we not all say, "We can and we will"? Let us make this the slogan throughout our Conference for the next two months. Let it be heard through the Advocate, by our who have helpful suggestions. Beath to talk it up in your schools at once, and prepare for the celebration of Children's Day by prayer, education and consecration.

Let every superintendent write to Rev. H. R. Singleton, Alexandria, La., for Children's Day programs.

HENRY BEACH CARRE.

Chairman Ec. Conf. S. S. Board,
Vanderbilt University, Nashville, Tenn.

REV. HIRAM R. SINGLETON.

When I read the announcement of the death of this "holy man of God," I said, "Who ever knew Singleton and didn't love him?" Any way, because there was so much about him to love. So did the sentiment of love fill his being that, while he was a pastor in the pulpit on any occasion, it was with presenting the great theme of the Father's love that he arose to the highest eloquence. The writer has heard his strong, convincing and often overwhelming arraignment of sin, which caused his hearers to almost cry out, but it was when with enticing pathos he pleaded the consuming love of God for the prodigal sons that he reached the hearts of men, and impelled them to seek pardon for their sins. It was my privilege to first meet him in the summer of 1877, when he was assisting Rev. T. B. Robertson in a protracted service at Old Wesley Chapel in Yazoo County. At that time he was minister pastor of Rocky Springs Circuit. His appearance was so youthful that he looked a mere boy, but his utterances were so stirring and profound that they stood in wonder. Being a boy just returned from college and unsettled in my purposes (but not my convictions), it was this work and this personality that largely determined the course of my future years. Between us sprang up a bond of tenderest friendship which lasted throughout these years, though our pathways have not crossed at many points. It was ours to be entertained at the same firesides at the Conference sessions, and these were always happy and helpful days to the writer. Few have struggled against the infirmities of the flesh as he to preach the glad tidings of peace to men. The thorn in the flesh was always with him, but by the sufficient grace of God he overcame and pleaded the cause of his Lord. He sleeps in peace, and we mourn as we count another friend gone from our circle.

T. B. HOLLOMAN.

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Church News

The General Assembly of the Southern Presbyterian Church will convene at Lewisburg, W. Va., May 19.

At LeFlore is strong among the Indians in Oklahoma. The first person of the Choctaws belongs to the Baptist Church, South.

The Southern Baptist Convention is in session at Baltimore. The past year has been a prosperous one for the Baptist Church.

Thirty years ago Uganda, Africa, was heathen and uncivilized. To-day it is said 350,000 of its inhabitants are Christian. Missionary work succeeds.

It has been announced that St. John's Church, Memphis, Tenn., will equip a department for institutional work at a cost of not less than \$30,000.

The Home Mission Board of the Southern Baptist Church reports that last year was the best in its history. After meeting all obligations, it had a small balance in the treasury.

The Presbyterian Church has lost one of its strongest men and most liberal supporters in the death of Mr. John H. Converse. He was one of the great businessmen of the country, but he found time to help forward many religious and philanthropic movements.

The Episcopal Address, which was written by Bishop Hendrix, and read to the General Conference at Asheville, has attracted widespread mention and favor throughout the Church press. Especially flattering have been the comments of some of the papers of the M. E. Church.

The magnificent building of the Wesley Memorial Church, Atlanta, was formally opened last month. It is only a part of the great plant that Methodism has established in that city. Great cities can be taken for Christ only by great work. Suitable equipment is sadly needed in many of our cities.

An experiment in evangelistic work was the meeting recently in Paris, France, conducted by Gipsy Smith. It was held under the auspices of the National Free Church Council. The work was undertaken with much trepidation, but it is said the result was very gratifying. The hall was crowded, and hundreds signed pledge cards accepting Christ.

The Board of Conference Claimants of the Methodist Episcopal Church has made an appeal for a million dollars for superannuates in 1910-11. To secure this it will be necessary to raise about a quarter of a million dollars more than is in sight for this year. It is greatly to be hoped that this appeal will meet a hearty response on the part of the Church at large.

In the death of Dr. Alexander Maclaren, of London, a few days ago, the religious world has lost one of its greatest preachers. In the opinion of many competent critics, Dr. Maclaren was unexcelled in the exposition of the Scriptures. Expository preaching is difficult, but it is the kind that accomplishes lasting results. All preachers may well study the method of this great expositor.

The Men's National Missionary Congress of the United States, held its first meeting in Chicago, May 3-6. The attendance was large, and the missionary enterprise was forwarded by the work of the Congress. A declaration of policy was adopted which calls for a great increase in contributions, and in the number of workers in the foreign field. To carry out this policy in full will require 45 million dollars annually. This is a tremendous amount of money, but the evangelization of the world is a tremendous business.

JACKSON DISTRICT CONFERENCE.

The Jackson District Conference convened in the Methodist Church at Canton, Miss., Wednesday morning at 9 o'clock, April 27, 1910, with Rev. J. R. Jones, presiding elder, in the chair.

After religious services conducted by the presiding elder, J. E. Gray was elected secretary, with J. S. Purcell, assistant. The various committees were announced by the chair, and the Conference settled down to work.

Brother Jones announced a missionary program with various members of the Conference appointed to discuss live features of the great subject. All the discussions proved the wisdom of the presiding elder in their appointments and showed the thoroughness of preparation on the part of those to whom the work had been assigned.

The reports from the several pastoral charges showed a healthy religious condition throughout the district. No note of pessimism was heard, but from every point was heard the optimistic cry of "victory in the name of Christ, is ours."

Rev. H. A. Gatlin preached a most helpful sermon Tuesday evening before the Conference convened, and on Wednesday at 11 o'clock Rev. C. H. Ellis preached a notable and helpful sermon on missions. Then at the evening hour, Rev. C. W. Crisler preached a sermon that thrilled and edified us all. Thus closed the distinctly missionary program, and we were thereby the better prepared to proceed with the routine work of the Conference.

It has never been the privilege of the writer to look upon a District Conference made up so universally of young men—all consecrated, zealous and active. But we need the few older ones among us to "season the lump," and steady us in our wisdom.

The following young men were licensed to preach, viz: Simon Duncan Roberts and Hugh Andrew Warren, and both give promise of vast usefulness to the Church.

The following "connectional officers" were introduced and addressed the Conference in the interest of the institutions they represent respectfully: Rev. I. W. Cooper, D.D., of Whitworth Female College; Rev. H. G. Hawkins, of Port Gibson Female College, and Prof. J. E. Walmsley, of Millsaps College.

The whole work of the Conference was harmonious throughout and our worthy and efficient presiding elder, Rev. J. R. Jones, made us all feel like he is one of us and more than ever endeared himself to us.

Another pleasant feature was the royal hospitality extended to us by our host, Rev. C. F. Emery (who is yet a young man) and his loyal flock.

The only sadness that marred our session was the absence of our "St. John," Rev. W. B. Lewis, whom God had called to a closer association with himself. We expect to see him again. Amen!

J. EARLY GRAY.

Benton, Miss.

THE CORINTH DISTRICT CONFERENCE.

The Corinth District Conference convened in the Methodist Church at Blue Mountain, Miss., May 3, 1910, Rev. B. P. Jaco, presiding elder, in the chair. Each session was full of interest from start to finish. The aggressive policy of the presiding elder was heartily endorsed—the number of charges having increased in the district from seventeen or eighteen to twenty-eight during the last three years. The trustees of the district parsonage were authorized to sell the property at Booneville, Miss., and to buy at Corinth, Miss. We were delighted to have with us the Rev. J. H. Felts, Jno. R. Countiss, G. W. Bachman, R. P. Neblett.

G. B. Love was licensed to preach. The following persons were recommended to the Annual Conference on trial: James Dennis Bogg, William Newton Dodds, William Wiley Hartfield, James Riley James. Dr. F. F. Carmack, R. M. Weaver, F. E. Ray, J. T. Gullett were elected delegates to the Annual Conference. Dr. J. Y. Young and W. D. Bass, alternates.

An interesting feature of the meeting was a debate on the subject, resolved, "That the W. H. M. Society should have precedence in time and place over the W. F. M. Society. Affirmative: Miss Mattie G. Reynolds and Rev. W. D. Shearer. Negative: Miss Etta Murry and Rev. J. H. Bass. The decision of the judge was that both were of equal importance.

F. E. Ray was elected leader of the Laymen's Missionary Movement in the district.

All of the preachers in the district were present except one.

The next session will be held at Myrtle, Miss.

The hospitality of Blue Mountain was fully equal to the occasion. We are all indebted to the pastor, Rev. J. H. Bass, for his untiring attention.

We were very materially aided by the courtesy of Rev. R. A. Kinbrough, pastor of the Baptist Church, in extending the Conference the use of their handsome brick church for the hours of public worship.

O. L. SAVAGE, Sec.

NEWTON DISTRICT CONFERENCE.

The opening sermon of the Newton District Conference will be preached in the Methodist Church, Newton, Miss., Monday evening, at 8 o'clock, June 6, 1910, by Rev. W. A. Hays. The business session will open Tuesday morning, June 7, at 9 o'clock, and adjourn Friday afternoon, June 10.

Committee on License to Preach and Recommendation for Admission on Trial—J. M. Weems, D.D., H. F. Tolle, G. W. Mars.

Recommendation for Orders—W. W. Graves, J. F. McClellan, W. H. Lane.

Spiritual State of the Church—H. Mellard, chairman.

Books and Periodicals—L. F. Alford, chairman.

Financial System—A. M. Broadfoot, chairman.

Foreign Missions—W. J. Dawson, chairman.

Domestic Missions—H. F. Tolle, chairman.

Sunday Schools—B. F. Ormond, chairman.

Education—W. W. Moore, chairman.

Epworth Leagues—E. L. Whiddon, chairman.

American Bible Society—A. B. Barry, chairman.

Temperance—N. B. Harmon, chairman.

Quarterly Conference Records—H. E. Carter, chairman.

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Due prominence will be given to the Laymen's Missionary Movement, the Women's Missionary Societies, and religious exercises. Let all come praying that the Conference may be a great spiritual feast.

T. J. O'NEIL, P. E.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will be held at Prentiss, Miss., June 7-10, 1910. The opening sermon will be preached Tuesday, June 7, at 8 p.m., by Rev. Paul D. Hardin. The Conference will open in business session Wednesday at 8:30 a.m. The following committees have been appointed:

License to Preach—W. L. Fennell, H. M. Ellis and O. G. Halliburton.

Admission on Trial—H. B. Watkins, W. M. Sullivan and D. Scarborough.

For Orders—J. G. Galloway, P. D. Hardin and C. N. Gulce.

Let the pastors call the attention of their delegates to the time of meeting, and urge them to attend the Conference. Local preachers holding membership within the district will be expected to report to the Conference.

J. T. LEGGETT, P. E.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference will convene at the Fifth Street Methodist Church, Meridian, Miss., May 30. The opening sermon will be preached at 7:45 p.m. by Rev. W. G. Forsyth.

Tuesday, the 31st, will be devoted to a Missionary Institute; two hours. Wednesday, June 1, will be given over to the Sunday school, and the interests of the Epworth League will be discussed Thursday. The Conference will adjourn Friday at noon. Each session of the Conference will be opened with a devotional half-hour, and 3 p.m. and 7:45 p.m. each day will be set apart for the preaching of the gospel. The following committees have been appointed:

License to Preach—G. S. Harmon, W. W. Lewis, S. N. Young.

Admission on Trial—B. F. Jones, D.D.; H. J. Maddox, R. H. Barr.

Deacons and Elders' Orders—W. H. LaPrade, D.D.; W. G. Forsythe, J. D. Ellis.

The brethren are requested to remember the Conference in their daily devotions.

W. H. LEWIS, P. E.

AN OPPORTUNITY.

We are sure there are persons who have means which they desire to give to some worthy enterprise of the Church, and yet they desire to draw an income from the same during their lifetime.

The Board of Trustees of the Mississippi Conference Training School upon certain conditions has authorized me as financial agent to give to persons complying with the conditions six, seven, or eight per cent on donations. The Board can use several thousand dollars according to this plan. Write for particulars.

WALDO W. MOORE,
Financial Agent.

Montrose, Miss.

ORPHANAGE DIRECTORS TO MEET.

The Board of Directors of The Mississippi Methodist Orphans' Home will meet at the Home, in Jackson, Miss., at 3 o'clock p.m., Tuesday, June 7, 1910.

J. B. STREATER, Secy.

Secular News and Comment

The persecution of the Jews in Russia seems to have no end. An order has been issued requiring a large number to leave Kiev by June 14.

An uprising of the Taos Pueblo Indians is reported in New Mexico. The bloody massacres of the past have taught their lesson, and stringent measures have been taken to bring the Indians into subjection.

Ireland is not usually thought of as being especially favorable to the total abstinence movement, but the statement has recently been made that there are nearly 400,000 members of total abstinence societies in that country.

New Orleans will soon open her first public baths. This is a municipal improvement that has been found valuable in many large cities. In certain sections of all large cities facilities for bathing are limited, and public baths properly conducted are a great blessing.

Pellagra is a disease that has recently been found to be prevalent in some sections of the country. It was supposed to have its origin in the eating of corn bread made from moldy meal, but an Italian scientist now claims to have discovered the germ in water. Its real origin is still in doubt.

There is a spirited rivalry between New Orleans and San Francisco for the World's Panama Exposition to be held in 1915. The President of the United States seems to have given his influence in favor of San Francisco, but the citizens of New Orleans hope to win the approval of Congress.

The Mohonk Lake Conference is in its sixteenth annual session this week. This Conference is held for the purpose of promoting the movement for international arbitration. Many of the prominent educators and statesmen of the country will deliver addresses in the interest of this great cause.

The Florida, the greatest battleship ever launched in American waters, slipped from the ways of the Brooklyn Navy Yard last Thursday. She is 510 feet long, has a displacement of 21,000 tons, is driven by engines of 23,000 horse power, and is expected to attain a speed of more than 20 knots an hour. She carries a main battery of ten 12-inch guns, with a broadside of sixteen 5-inch rifles. Her crew will consist of 60 officers and 954 men.

The temperance movement grows throughout the world. Last year the total expenditure for strong drink in the United Kingdom was \$780,000,000. This is a large amount, but it is a decrease of \$30,000,000 over the year before. The actual decrease in the consumption of liquor was even larger than is indicated by these figures, however, on account of the increase of price. People are gaining in wisdom as to the evils of intoxicants.

The Panama Canal Commission has just launched two boats built of re-enforced concrete and weighing 60,000 lbs. Two others will soon follow. These vessels are unaffected by marine insects, sea vegetation does not adhere to them and they are practically indestructible. While it is said that these concrete boats are stronger, more durable, and even lighter than a strongly-built wooden boat, yet most of us would feel as skeptical about them as a former generation was about boats of iron.

A few weeks ago, a Japanese submarine boat sank, and the entire crew suffocated. When the boat was raised, a written report from the commander, Lieutenant Satsumi, was found, giving all the details of the accident. He described the endeavors that the officers and crew had made to raise the boat, and the slow approach of suffocation. The pitiful story, written in the face of impending death, and without the slightest mark of fear, is a remarkable tribute to the discipline and courage in the Japanese Navy.

The high price of all food commodities is of the most far-reaching importance in its effect upon the general welfare of the people. Much discussion has been indulged in as to the cause of the high cost of living, and as to measures that may bring about a change. There seems to be no satisfactory conclusion. Undoubtedly in some lines the supply is not equal to the demand, and naturally that raises the price. The press dispatches state that arrangements have recently been completed for the importation of cattle on a large scale into the United States from Honduras. This may ultimately have some effect on the price of meat.

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AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

XII.

In November, 1870, we moved from near Williamsburg, in Covington County, where we had lived during the time I was presiding elder, to Holmesville, Pike County. We left our first-born son, Willie, behind when we moved from Williamsburg.

In the summer of 1869 he had a severe attack of sickness. I was away from home on my district. At Sylvestra I came in contact with a severe type of flux. After reaching home, I took the disease and came near dying. Little Willie, who was just up from his spell, was much about my bed; he took the disease, and in a week's time breathed his last. He came as near being a little saint as any child I ever saw. Not long before he died he sang, "I want to be an angel." It being our first loss of the kind, we found it hard to give him up. But God reminds us that "Of such is the kingdom of heaven."

My parents were old and feeble, and they desired me to take charge of their home and farm, with a promise that I should fall heir to same when they passed away. Really, I did not know what to do. To comply with their request, I would have to give up the district. After considering the matter prayerfully, I decided to comply with their request. So we moved to Holmesville and lived there twelve years, during which time I served Franklinton, China Grove, Holmesville, Magnolia and Amite charges. I was five years in charge of Holmesville Church, where my parents hold membership. Many of the best people of the church passed peacefully away while I was pastor there. Among the number was my precious mother, who died Dec. 30, 1875, and devoted father, who fell asleep in Jesus Jan. 18, 1881, in his 87th year. Just before my mother passed away, I said to her while I held one of her hands, "You are almost gone." She pressed my hand in hers and said, "Yes, but I am not afraid." Again, when almost across the river, I said, "Mother, how is it now?" She replied in a faint whisper, "All bright and glorious."

"How blessed the righteous when he dies." Just 6 years and 14 days after her death father went home. Thus two as good people as ever lived in Pike County, Miss., went home to rest.

In July and August, 1874, we held revival meetings in each of my four churches. At China Grove fifty were converted and joined the church. The Sartinsville meetings resulted in thirty additions to the membership. At Holmesville, twenty-eight members were added, and at Magnolia more than twenty came into the fold.

During my pastorate at China Grove I had some serious difficulties to settle between parties. There are but few misunderstandings among people who are truly saved, and have the mind and spirit of Christ. If all good people would be careful to cast the beam out of their own eye, they could see clearly to cast the mote out of their brother's eye. During our meeting at China Grove, while God was wonderfully blessing our labors, a good sister said to me one morning, "Brother Lewis, read this letter," at the same time handing me the letter. I took it, read it, then without any comment handed it back to her, hoping that would be the last of it. But not so. She said, "What do you think of that?" I said, "Well, Sister, you know we all are liable to do, say or write things when in an ill humor that we would not when in a good humor. Sister P. was angry when she wrote that letter, and of course, she wrote some things she ought not to have written." "I think so, too," she said. I then said to her, "Sister T., we are having a good meeting; let us drop all this trouble and go to work right, and God will give us a glorious victory. The love of God is the best remedy in the world to settle difficulties." She said no more.

That afternoon I visited Sister P. As I took my seat in her parlor, I saw she had been crying. I said, "Sister P., how are you getting along?" "Bad enough," was her reply. She then told me of her trouble with Mrs. T., alluding to the letter she had written and other matters. I told her I had read the letter, and repeated what I had said to Mrs. T. about it. Then I added, "Sister P., let us drop the whole matter, go to work and have a good meeting." I never heard of the trouble afterwards. But before the revival ended, I had the great joy of seeing these good sisters embrace each other and shout aloud the praises of God.

When there are differences between brethren, the pastor should never take sides with either party. Treat all alike as near as you can consistently. If you lean either way, let it be in favor of the weaker brother. So many have been driven from the church by improper treatment or conduct on the part of unwise pastors.

I have had occasion to write many letters to different people under my pastorate, or in whom I felt a special interest. I have never written an anonymous letter. I have written some letters for which I have been ashamed afterwards, and have endeavored to make proper apologies; but never have I written one without signing my name to it. To write anonymous letters is like stabbing a fellow in the dark, and it takes a coward to do that. I wrote a letter to a man

once, who was known to be a bad man. When I met him again, he seemed to be glad to see me, and thanked me for the letter. "No, I would advise all my young brethren to do all the good to all men you possibly can, but never be guilty of writing anonymous letters. If you can't afford to put your name to what you write, don't write it."

A man, many years ago, wrote me a very rough letter. I read it, put it in my pocket and went on home. After a few days I read it again. He accused me of things I was clear of. Yet, viewing it from the standpoint he occupied while in an ill-humor, he thought he was right. I prayed over the matter till I felt I could reply in a proper spirit, then proceeded to show him where he was mistaken. He was a good friend afterwards.

I have never had any trouble in getting along with reasonable people. Good people often differ in their views on opinions about religion, politics and other things. I have often heard this, "I am willing to go half way to have peace." Why not go the other half and a little the first if necessary, rather than be at variance with your brother? The blessed Savior came all the way from heaven, then won all the way to Calvary to keep you and me out of hell. Let us seek to have the mind and spirit of Christ.

After staying as long at Magnolia and Holmesville as our Church law would allow, my presiding elder, Rev. L. A. Godfrey, said to me, "Where do you want to go?" I said, "If you can't do better, send me to Amite Circuit." It was done.

BROTHER HARRISON ENDORSED.

Dear Brother Meek: I read Brother Harrison's article on "The Call to the Ministry" with a great deal of interest and heartily say "amen" to it. I have often thought that a great many have a mistaken idea of what constitutes a call to the ministry. I do not believe that the need of the field alone is a sufficient call for any man. Indeed, I believe Christ himself bears out this idea when he says, "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. x, 37-38.) And in Luke x, 2, "Pray ye, therefore, the Lord of the harvest, why this exhortation if the need of the field constitutes a sufficient call? Why is it necessary to pray the Lord of the harvest to send laborers into the harvest?" The harvest is plenteous, or as John puts it, "the fields, then, are white already to harvest." (John iv, 35.) The need of the field was imperative. The call, according to some, was sufficient; yet Christ called on his followers to pray that laborers might be sent forth into the harvest. No; the need of the field does not constitute a valid call to the ministry.

Then does a desire to do good constitute a valid call? I think not. Every man, woman and child who has been truly converted has a desire to do good; yet they are not all called to the ministry. Many a man, who desires and is doing good in his sphere, would be a complete failure as a preacher.

Then, again, does the desire and solicitation of the parents, before or after birth, constitute a call to the ministry? I answer in the negative.

In support of my position, I will call attention to the case of Samuel, whose mother, Hannah, promised the Lord if he would give her "a man child," that she would give him "unto the Lord all the days of his life," and when he was weaned, she carried him to the Temple and dedicated him unto the Lord; yet it was necessary for God to call Samuel directly and personally. I think home influence and parental solicitation does much toward causing a man to enter the ministry. Yet it is not a sufficient call.

The question then arises, what constitutes a valid call to the ministry? I would answer that it is that impression on the soul that it is our duty to preach the gospel; that it is imperative on us and absolutely necessary that we should preach in order to be saved.

To Brother Harrison's entire article, I want to say a hearty amen! C. WESLEY BAILEY.

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MISSIONARY WORK IN OUR MISSISSIPPI CONFERENCE.

By Rev. W. W. Perry.

Our section of country at the beginning of the nineteenth century was known as the "Mississippi Territory." It was owned and governed by various European powers till March 30, 1798, when it was ceded by Spain to the United States. During this turbulent period the population was furnished largely by foreign emigration, principally from Spain and France. Yet some of the people came from the States because of the admirable climate and fertile soil; others because this territory afforded an asylum in which to shelter from the punishment of crimes committed in their home country. As heterogeneous as this condition would indicate, it was considerably augmented by the amalgamation of the foreigners with the Indians and negroes. To this intolerance of Romanism. For twenty-five years prior to the cession of this territory to the United States the sparse Protestant population was forbidden to worship God according to the dictates of their consciences and enlightened minds. Bibles and other religious literature were carefully sought to be destroyed by the emissaries of Rome.

The original mission territory to which our first missionaries were sent was bounded as follows: Beginning on the east bank of the Mississippi river at the point where the thirty-first parallel of latitude crosses east along said 31st parallel to the west line of Georgia, thence north along said west line of Georgia to where it intersects the south line of Tennessee, thence west along said line to the Mississippi river, thence south to point of beginning. This vast area, besides the Indians, contained a white population of 8,850 and about 2,000 slaves, in 1800. To these people was sent Tobias Gibson by Bishop Asbury, from the South Carolina Conference, which convened at Charleston Jan. 1, 1799. About the last of March of this year, our missionary landed at Natchez and at once proceeded to his work. As he was in the Georgia District of the South Carolina Conference this year, of course he reported to the said Conference, showing sixty accessions. In 1800, Natchez District was placed under the jurisdiction of the Western Conference and in the Nashville District. At the end of this year Mr. Gibson reported eighty members, the next year 100. These three years our missionary labored alone, the nearest Methodist preacher being about five hundred miles away. His circuit comprised Adams, Jefferson, Claiborne and Warren Counties. In 1802 he visited the Western Conference which met in East Tennessee. Again in 1803. But this time the Conference convened in Kentucky, and meant an 800-mile ride on horseback. At each of these sessions of the Conference he secured help. 1803 was a notable year with the settlers of this new territory and mission, because of the visit of that early revivalist, Lorenzo Dow. He was doubtless the first Methodist that preached to the settlers along the Tombigbee and Mobile rivers, and also in Louisiana. On his return from Louisiana to Natchez, Dow made a favorable report of conditions to Learner Blackman, who was now in charge of the Natchez Mission. This was during 1805, when Dow was on a second visit to the country. Presiding Elder Blackman had the first appointment made for Louisiana for 1806. Thereafter Louisiana was an integral part of the Mississippi Conference till 1846, when it was formed into an Annual Conference.

From the strip of territory occupied along the Mississippi river the work continued eastward to the settlements on the Homochitto, Amite and Bogue Chitto rivers. In 1812 the South Carolina Conference turned over to the care of the Mississippi Conference the work it had kept up in Alabama, so that the bounds of the Mississippi Conference were enlarged to the Sabine river on the west, to the Gulf of Mexico on the south, to the Georgia line on the east, and as far as there were settlements among the Indian nations to the north. Our early missionaries were virile men. They pressed the battle of righteousness in all quarters, so that by 1824-28-30 we had them at work in the Eastern borders of the Province of Texas. After the decisive battle of San Jacinto she threw wide open her doors to all Protestant missionaries. Among those whom our Church sent in 1834 was Robert Alexander, the pastor at Natchez. Being the nearest by, he was the first on the field. So well did our missionaries their work that Texas became a self-supporting Conference by 1840. The Alabama was set off in 1832, the Louisiana in 1846, and the North Mississippi in 1870. The small force of 1799 had grown to a mighty army by 1870. In seventy-one years they had marched to the Georgia line on the east, and to the Rio Grande river on the west. Out of this territory eleven Annual Conferences have been carved. Though somewhat cursory, this brings us to the present bounds and forces of our Conference.

The Southern half of the State of Mississippi is our present territory, with the following forces at work:

1. Epworth Leagues—Methodism has always re-

garded tenderly and carefully the usefulness of her young people, and of the various organizations for their training and development, perhaps none has exceeded the League when given a fair chance to demonstrate itself. We regret to note that our Conference is far behind some others in developing this arm of service. We had reported last year 58 Senior and 34 Junior Leagues, with a total of 3,106 members, that paid \$409.33 to missions.

2. Sunday Schools—We have come to regard Sunday schools as the nurseries of the Church. But some of us fear that we are not putting as much emphasis on the Sabbath schools and Leagues as we should. The goal should be every member of the Church a member of the Sunday school and every Sunday school organized into a missionary society. And this is not impossible for us under the present splendidly arranged courses of study prepared by our Board. The "Home Circle," for instance, will answer the needs of our shut-ins and even the lazy ones. We have in our Conference 53,134 members of the Church and only 29,532 Sunday school scholars in 442 schools. While this is not what we would like to have done in the way of reaching and training our people for Christian service, yet it is a really creditable showing for our Conference.

There was reported 2,350 Sunday schools, with a total enrollment of 127,369 scholars, or about eight per cent of the inhabitants for the entire State last year. Whereas more than fifty per cent of our people are in the Sunday schools, or nearly one-fifth of the schools, with nearly one-fourth of the scholars in the State are under the supervision of our Conference in the Southern half of the State; our Sunday school people raised \$3,675 for missions, or about twelve and one-half cents per scholar, last year.

3. Woman's Societies—1. Foreign: For no class of people has the cross been a greater proclamation of emancipation than to women. Where the light of the cross shines in the hearts of men, it means social equality and a higher plane of service for women. And where the opportunity has been given, they have not been slow to accept service for their blessed Lord. The interest is gradually growing in this service among the women. They now have 62 societies, with 1,819 members, whose contributions amounted to \$4,314. They have in the field Misses Nellie Drake, Janie Watkins and Hallie Bonie, and I think some Bible women. 2. Home—The first real home mission work that was done by our women was that service rendered by the Female Aid Society of Washington. They contributed both money and clothing. Many a pioneer preacher had his heart made happy by their unselfish work. But that day is gone. Their work is now for parsonages, schools and the Orphans' Home. Our good women helped five local and one district parsonage last year. The home department is growing rapidly of late. There are now 111 societies, with 2,594 members, who raised \$15,454.

4. Church Extension—This department of our Church service secures a permanent home for the converts won to Christ. When the preachers go to unoccupied territory they know that they have the Church behind them. They can drive their stakes to stay. Last year our Conference Board helped 16 churches to the amount of \$1,820.

5. Foreign Missions—We raised last year \$9,748 and our assessment for this year is \$11,250. Our Conference is represented abroad by Dr. J. B. Fearn and wife. We have only one Church supporting a missionary abroad and only one individual that supports a missionary on the foreign field, and one individual who contributes \$1,000 a year to a chair in one of the Chinese colleges. Altogether, we have six laborers in the field.

6. Domestic Missions—Last year our Conference collections for domestic missions amounted to \$9,375. Including the amounts raised by the Woman's Foreign Missionary Society, the Mississippi Conference last year contributed \$21,000, or about 41c per member to missions. We are doing special work at Gulfport for the sailors. Rev. W. T. Griffin, superintendent, reported that 9,918 visits had been made by sailors during 1909, and nearly 4,000 had attended gospel services. Some of them professed conversion. Mission work is also being done at West Biloxi among the canning factory operatives. They have preaching and Sunday schools; also kindergartens. Miss Dragoo, deaconess, is in charge of the Biloxi work. We have a deaconess at Meridian, but of the nature of her work there, I do not know.

Now, in addition to all these specials, let us remember the 162 preachers in charge of circuits and stations, going into the highways and hedges, anxious for all to hear the gospel, anxious for all to know the Lord Jesus Christ, whom to know is to love, and whom to love is to serve. Let us think of the eight tried, true men who are leading us forward. Let us think of all led by the Divine Spirit. Under His leadership the past victories were won; under His leadership this and the coming generations will accomplish greater things than have been achieved in the past.

A friend whom you have been your whole life gaining, you ought not to be displeased with in a moment.—Saadi.

THE OBLIGATION TO SUPPORT THE GOSPEL

By Rev. S. D. Howard.

The Gospel in its primary form means good tidings; in a theological and Scriptural sense it means the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. It is the plan of human redemption conveyed to the hearts of men and women through human agency. It is adapted to all alike, regardless of nationality or circumstance, to the king on his throne and the peasant in his hut, to the man of culture as well as the ignorant. In short it is adapted to everyone of every clime and nation.

The benefits derived from the Gospel are so many that no man could name them. The high type of civilization that is enjoyed in every Christian land has been made possible by the Gospel of Jesus Christ: freedom of speech and the press, the liberty that our women enjoy, the protection thrown around our homes all emanating from influences that spring from the Gospel of Christ. The right to life, liberty, and the pursuit of happiness is only fully realized where the Gospel has sway.

Surely then, if all are beneficiaries of the Gospel, all are under obligations to support the Gospel. This seems to be the only logical conclusion. Every man is under obligation to support the Gospel, whether he be saint or sinner, in the church or out of it, whether he listens to the preaching of the Gospel or not. He who takes the vows of church membership simply recognizes the obligation that rests on all. He who refuses to support the Gospel is ungrateful to the Lord that bought him.

The church member has taken a solemn vow to support the Gospel through the church to which he belongs, adding to the former obligation the duty of keeping his own word. The supporting of those who preach the Gospel is not an act of charity, but rather the payment of a debt. The minister is not a beggar, but a laborer who is worthy of his hire, for so our Lord has ordained. Neither have the people a claim upon the preacher's salary after it has been paid to him; he has the same right to spend it for things which are proper that the school teacher, lawyer or doctor has. The average Methodist preacher does more work and receives less pay for it than men of almost any other occupation.

Many men pay all other bills first, and then if anything be left, pay towards the support of the Gospel. Many a church, when it falls behind with its pastor's salary, seems to think that the meeting of the Annual Conference cancels the debt; a charge may be behind from \$50 to \$250 and still make no effort to pay the balance due. Can the preacher settle his bills in this way? Nay, verily, the men that he owes expect and demand their money, while the church cancels its debt to the preacher. How will that church and community face the judgment? It is high time that many of our stations and circuits repented in sackcloth and ashes. Let them heed the warning given by the Lord through the prophet: "Return unto me and I will return unto you saith the Lord." And they say "Wherein shall we return?" In tithes and offerings. Mal. 3:7-8.

The preacher that fails to pay his bills is classified as dishonest. I ask this question, how can the preacher pay his bills unless the church pays him? Yet the church and community that demands the preacher's best talents and then fails to pay him for his service is the first to complain if he be slow about paying his debts. When a church fails to pay its pastor, it cripples Christianity and hinders the cause of Christ. Every charge should see that the preacher is paid in full. There is no debt that men owe that is more sacred than that of supporting the ministry. Our pastors, evangelists and presiding elders should preach more on the importance of supporting the ministry properly.

And you, O reader, are you doing your duty? If not, wake up and surely restitution will follow. May the Lord move upon the hearts of men and women throughout the land.

Kindle the light, and the darkness will disperse of itself.—Erasmus.

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THE OLD HOME.

There's a mother bent and wrinkled, in a home back among the hills,
And a longing for a letter that mother's lone heart fills.
Just a line from son or daughter who for years has been away,
But the letter's long in coming—none she gets, day after day.
No one knows how still and lonesome is that house where years ago
Mother rocked the old red cradle, gently, gently, to and fro.
Smoothed away child griefs with kisses, bound up cuts and fingers sore,
And a smiling watched the playing on the spotless kitchen floor.
Merry children round the table; quaint old dishes white and blue;
Now none come when dinner's ready—table's only set for two.
Often, when the light is waning, from the little parlor stand
Mother takes an old-time picture in her work-worn, trembling hand.
Gazes on the face intently (such love's strong earth's chiefest charms)—
"I was never half so happy as when you were in my arms.
I was often tired and weary, filled with care, and oft perplexed;
Had so much to do I wondered what the task I should do next.
But I'd bear the burden gladly, suffer what I did—and more,
If those days—now gone forever—I could once again live o'er."
Now her longing's for a letter, as she does her household chores—
Write and tell her how you love her—if that lone-some mother's yours!

—A. F. Caldwell.

JOHN, THREE, SIXTEEN.

One cold, wintry night, a poor Irish boy stood in the streets of Dublin—a little city, Arab, homeless, houseless, friendless. He had taken to bad courses, and become an associate of thieves, who were leading him on the broad road to destruction. That very night they had planned to commit a burglary, and appointed him to meet them in a certain street at a certain hour.

As he stood there waiting, shivering and cold, a hand was suddenly laid on his shoulder. It was very dark, he could see only a tall form standing by him, and he trembled with fear. But a kindly voice said: "Boy, what are you doing here at this time of night? Such as you have no business to be in the streets at so late an hour, go home, go to bed."

"I have no home, and no bed to go to."
"Would you go to a home and to a bed if I provided one?"

"That would I sharp!" replied the boy.
"Well, in such a street and at such a number (indicating the place) you will find a bed." Before he could add more, the lad had started off. "Stop!" said the voice, "how are you going to get in? You need a pass, no one can go in there without a pass. Here is one for you—you can read?"

"No, sir."
"Well, remember that the pass is John, 3:16. Don't forget, or they won't let you in. John 3:16. There, that's something that will do you good."

Joyfully the lad rushed off, repeating his lesson, and soon found himself in the street and at the number indicated, before a pair of large iron gates. Then his heart failed him, they looked so grand. How could he get in the gate? Timidly he rang the bell. The night porter opened, and in a gruff voice asked: "Who's there?" "Me, sir. Please, sir, I'm John, Three, Sixteen," in very trembling tones.

"All right, in with you, that's the pass," and in the boy went.

He was soon in a nice, warm bed, and between sheets such as he had never seen before. As he curled himself up to go to sleep, he thought: "This is a lucky night, I'll stick to it!"

The next morning he was given a bowl of hot bread and milk, before being sent out into the street (for this home was only for a night). He wandered on, and on, fearful of meeting his old companions; thinking over the wonders of the night, and of his new name, when heedlessly crossing a crowded

thoroughfare by accident—or, rather, we would say, in the good providence of God—he was run over.

A crowd collected, the unconscious form was placed on a stretcher and carried to the nearest hospital. He revived as they entered.

After his injuries had been attended to, he was carried up into the accident ward. In a short time his sufferings brought on fever and delirium. Then was heard in ringing tones, and oft-repeated, "John, Three, Sixteen! John, Three, Sixteen!" It was to do me good, and so it has! It was to do me good, and so it has!

These persistent cries aroused the other patients. Testaments were pulled out to see in what he pointed. What could he mean? and here one, and there another, read the precious words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Consciousness returned, and the poor little fellow gazed around him; how vast it looked, and how quiet it was! Where was he? Presently a voice from the next bed said—"John, Three, Sixteen, and how are you to-day?"

"Why, how do you know my new name?"

"Know it! You've never ceased with your John, Three, Sixteen, and I for one say, Blessed John, Three, Sixteen!"

This sounded strange to the little lad's ears. To be called blessed! he for whom no one cared!

"And don't you know where it comes from?—It's from the Bible."

"Read it to me," he said, and as the words fell on his ear, he muttered: "That's beautiful; it's all about love, and not a home for a night, but a home for always!"

He soon learned the text, saying, "I've not only got a new name, but something to it." This was indeed a joy.

Days passed on, and there were changes in the ward, but our little friend never felt lonely; he fed on his text and its precious words, little thinking how soon he would have use for them. Yet another soul in that ward was to be won to Christ by his means, and now in simple, conscious faith he was to be the agent of blessing. On a cot near him lay an old man named Patrick, who was very ill. Poor Patrick groaned aloud, "God has mercy!" he cried. "I'm such a sinner, I'm not fit to die. What shall I do? Oh! what will become o' me?"

Our little fellow heard his miserable words. Poor, old man, thinks he, he wants a pass! "Patrick," he called, "I know something that will do you good—quite sure—it has done me."

"Tell me, tell me quickly," cried Patrick. "If only I could find something to do me good."

"Here it is! Now listen, John, 3:16. Are you listening?"

"Yes, yes; go on!"

"John 3:16—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Again and again he had to repeat these words. Through them Patrick found peace in his dying hour, and with his pass he entered into everlasting life. Another soul brought to Christ in that hospital ward, by means of a single text, blessed by the Holy Spirit.

Our little friend recovered. For a long time John, Three, Sixteen, was his one text. God blessed his

simple faith, friends were raised up to him, and he was placed at school. Now he is an earnest, hearty worker for the Master. The Dayspring.

W. H. M. S.

Dear Christian Advocate: As you have given our home Mission women a column, I will write you a little of our work in Collins. We have thirty-two members, nine ladies, and thirty-four homes. We hold two business meetings and one social meeting each month; have a cottage prayer meeting once a week. We have a parsonage list of about eighteen or twenty names that pay 25 cents each month, by that means we keep up our parsonage. We also send \$10 each month, or \$120 per quarter, to Coast Mission work and will send \$5 to Bloyd Wesley House. For the past four years we have sent each month \$5 to our Orphanage, but we were compelled to use the money to get our church this year. We have just ordered hand saws, pulleys, chain saws, paint, chains, chains, rails, and pulley stand, all in mission style. Our women have worked hard to raise money enough to pay for them when they will be delivered. With the exception of the sale of 200 book books, 50 cents each, all the money was subscribed at free will offerings. We are preparing for a great revival the last week in May. We are praying for the salvation of our young people. MRS. D. A. McINTOSH, President.

May 10, 1910.

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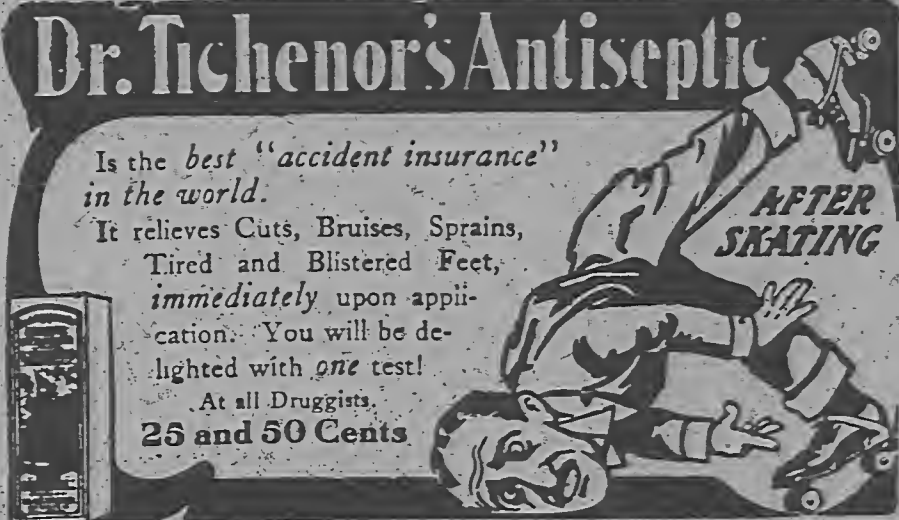
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Editorial.

THE ASSAULT OF UNCHRISTIAN FAITHS.

While Christianity is attacking paganism in its stronghold abroad, its own right to supremacy is being more and more challenged in enlightened America. Having come to this Western Republic, where personal and property rights and freedom of worship are accorded to all, the adherents of alien and hostile faiths are beginning to insist vigorously that our Federal and State governments shall, in the work of legislation and administration, treat them as being absolutely on a par with the Christian religion. Thus they vehemently contend that the Bible which they do not accept shall be shut wholly out of the public schools, and that in conducting their business they be allowed to observe what day they please as the Sabbath, or none at all if they see fit. In many places the educational authorities have acceded to their demands relative to the schools, and so that now the strange spectacle is presented of children assembling in places of public instruction and entering upon their scholastic duties without hearing a passage read from the Book of Holy Writ or having the divine blessing and guidance invoked. In the matter of freeing themselves from the restraints of Sabbath observance, they have not been so successful, but they are little, if any, less clamorous for what they are pleased to term their rights, and the obedience which they render to the law is complaining and most reluctant.

In view of this general attitude of those beneath our flag who do not accept the gospel of Christ, it is pertinent to enquire to what extent the United States is a Christian nation. Is it true that Mormonism, Judaism, Buddhism, and every other ism sustains the same relation to our government as Christianity? We do not for one moment admit any such claim; nor is there anything substantial to base such a contention upon. It is true that the Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; and again, that "No religious test shall ever be required as a qualification to any public office or public trust under the United States." But it is only in the light of the circumstances under which these provisions were enacted that their meaning can be properly interpreted. The framers of our Constitution were chiefly the descendants of Englishmen, and fresh in their minds were the memories of the bitter struggles between Protestantism and Roman Catholicism for ascendancy in the government of the mother country, as were also the recollections of the unholy strife between the Established Church and the other churches in the British Isles. Indeed, religious persecution had driven the ancestors of many of them across the wide seas to become settlers in the New World. It was to make impossible a repetition of those unhappy scenes in the history of the young nation which they were founding that our forefathers wrote plainly and unequivocally these salutary principles in the organic law by which it

was to be governed. The thought of recognizing all other faiths as being entitled to the same rights and privileges under our government as the Christian religion was not at all within the scope of their purpose. As Bishop Galloway forcefully says in his admirable book, "Christianity and the Nation:" "The aim of these articles was not to renounce Christianity or to give countenance to infidelity or any pagan religion, but to exclude all rivalry among Christian denominations and prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government. It was not antichristian, but antisectarian. It would not favor one branch of the Church of Christ over another."

So far from the government of the United States regarding with equal favor the creeds and religious practices of all races and climes, it has in scores of ways recognized the Christian religion as sustaining to it a vital and essential relation. More than one high court of the country has proclaimed that Christianity is a part of the common law of the land. Daniel Webster took that position in his great argument in the Girard Will case, and set it forth with all the cogency and strength of which his luminous intellect was capable. Our Presidents take the oath of office upon the Book of Holy Writ. Our Houses of Congress and State Legislatures daily open their sessions with prayers by Christian ministers. Witnesses in the tribunals of justice from ocean to ocean are sworn upon the Bible as the volume of righteousness and truth. Official proclamations, State and National, annually call upon our people to render thanks to God for his bountiful benefits and blessings. Statutory enactments forbid Sunday desecration and profaning the name of God in public places. "In God we trust" is stamped upon the coins issued from our mints, and all of our currency bears upon it a date reckoned from the birth of the Man of Galilee.

So the claim of unchristian faiths that under the American Government their views are entitled to the same respect and weight as Christianity is wholly without foundation. It is a display of both ingratitude and brazen effrontery for them to suggest such a thing. Here they have found the largest toleration that exists upon the planet. No effort is made to fetter their consciences or restrict the freedom of their worship. They may believe absolutely what they please. But as the Supreme Court has decided, they must not in their conduct contravene Christian customs and morals as they have become crystallized into the law of the land. They may believe in polygamy, but they can not practice it because a Christian public has adjudged it to be subversive of the general good. And for the same reason they are not allowed to buy and sell on the Sabbath day.

Nor do we think that their clamor should be allowed to exclude the Bible from our public schools. We would have no sectarian teaching extracted from the Holy Book, but we think it should be publicly read and its general authority acknowledged. Nothing more vitally concerns the welfare of the nation than the moral instruction of its youth. Indeed, its very life and perpetuity depend upon it. In this day of lax notions upon the subject of religious training, we would do well to ponder the words of George Washington in his famous farewell address: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man, ought to respect and cherish them. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

One additional observation we wish to make. There is no reason to be misled by the plea of the unchristian peoples among us, that because they pay to support the public schools they have a right to demand that everything which conflicts with their religious views shall be eliminated from them. With

an equal show of logic they might contend that because they pay to the support of our tribunals of justice, they shall be exempted from the necessity of taking an oath in court, or insist that if they must be sworn, the Koran or Book of Mormon shall be used. The course which we think should be pursued toward those among us who are not Christians is to practice the utmost charity and forbearance without yielding a single important principle. We should say to them, build your temples where you please; worship in any way you think proper; but you must not seek to tear down the Christian civilization of whose blessings you are the beneficiaries, or stand in the way of the application of those principles which are necessary to the promotion of the moral welfare of the state and nation.

OUR GREATEST NEED.

The supreme need of our Methodism is a deepening of its spiritual life. In some places we need better houses of worship, more effective financial systems, and greater outward activity, but these needs, urgent as they may seem, are not to be compared to the great crying need of an awakening that shall make our people to know God and live in daily fellowship with him. A church lacking in spirituality, whatever else it may possess, is pitifully poor. There can be no substitute for spiritual life in the hearts of our people. And when a high tide of spirituality exists in a congregation, it is rarely found lacking in anything else. The primary function of the Church is to save the souls of men and promote their growth in holiness and likeness to our Lord. The preacher who does not project his ministry beyond financial and material things has failed to see what his true calling is. The prophets of the Lord are not commissioned merely to build churches and raise collections. They are to proclaim and enforce the truth in a manner that will reach men and turn them from the service of Satan into the service of God.

How may we promote the spirituality of our congregations?

1. We must be deeply spiritual ourselves. Life only can produce life. We can not impart that which we do not possess. Only holy men may expect to influence others to become holy.

2. By visiting our people frequently and praying with them in their homes.

3. By making our preaching thoroughly practical and evangelical. Let us preach the gospel simply and fervently, and expect immediate results.

4. By practicing the ministry of intercession. If it seems that we cannot reach the people, let us fall upon our knees. The greatest battles in the history of the Church have been won by prayer in the privacy of the closet. Paul, upon his knees in the Roman dungeon, was a mightier spiritual force than was Paul thundering the gospel from the Acropolis at Athens.

WORK WELL DONE.

The two glorious things of this world are work well done and a life well spent. A poorly done task interferes with the harmony of the universe, and a mispent life is a tragedy. Completeness, perfection, is a thing we long for, both for ourselves and for others. When we fall short of it, our own hearts condemn us. When we see failure in others, it saddens us.

The men who do their work well are the men who make the world better, and the men who spend their lives well are the ones who extend the borders of the Kingdom of God. The world is not so large but that it misses all such when death calls them away.

But the legacy of life well spent and work well done is a rich one. Through the changing years it will never be dissipated, as legacies of money often are. It is a very part of the fabric of time itself, and must endure forever.

We chronicled last week the deaths of Rev. W. L. C. Hunnicutt, of the Mississippi Conference, and Rev. Q. A. Oats, of the North Mississippi Conference. They were among the oldest members, in point of service, of their respective Conferences, and their lives were spent in the service of the Church. They lived and wrought well. They have left us a rich heritage.

OUR NEW BISHOPS AND OTHER CONNECTIONAL OFFICERS.

The balloting for Bishops by the General Conference at Asheville, N. C., up to the time of going to press resulted in the election of Dr. Collins Denny, of the Baltimore Conference; Dr. J. C. Kilgo, of the North Carolina Conference; Dr. W. B. Murray, of the North Mississippi Conference; Dr. W. R. Lambuth, of Tennessee; Dr. E. D. Mouzon, of Texas; Dr. R. G.

Waterhouse, of Virginia, and Dr. J. H. McCoy, of Alabama.

These men have long been prominent in the work of the Church, and are looked upon as among its wisest leaders. In the patronizing territory of this Advocate, Dr. W. B. Murrah is too well-known to need special mention. He has been President of Millsaps College from its foundation, and to him is due, in a large measure, the remarkable success of that institution. He has administered all its affairs with great wisdom, and has made it one of the leading colleges of the Church. He is counted as one of our strongest preachers, both because of his profound grasp of the fundamentals of the gospel and his dignified eloquence. He will reflect great honor upon Methodism in his exalted position, and the Church may confidently expect most efficient service from him.

Dr. J. C. Kilgo is another college president, during whose administration a great school has been built up. In resources and equipment Trinity stands in the very front rank of the colleges of Methodism. Dr. Kilgo lacked only a few votes of election to the episcopacy at the last General Conference, and it was generally thought that this Conference would elevate him to that high position. He possesses great administrative ability, which is no mean asset for a bishop, and he is one of the great orators of our Church. He is a vigorous thinker, and his administration promises much for the success of our work.

Dr. Collins Denny, as professor of Mental and Moral Philosophy in Vanderbilt University, has made a reputation which extends far beyond the borders of our own Church. His election as bishop was looked upon as practically certain at this session of the General Conference, and the press dispatches state that he received the largest majority ever given for that office in the history of the Church. For vigor of thought and clarity of expression in the pulpit, he is pre-eminent, and he will probably be one of the most active and efficient members of the College of Bishops.

Dr. Lambuth has been for many years Secretary of the Board of Missions. Drs. Mouzon, Waterhouse and McCoy have been engaged in college work. Nearly all of the newly-elected Bishops are in the prime of life.

Rev. T. N. Ivoy was elected editor of the Nashville Christian Advocate, and Rev. E. B. Chapell was re-elected Sunday school editor. Dr. Gross Alexander retains his position as book editor.

PERSONAL.

Rev. G. D. Anders, pastor at Purvis, Miss., honored this office with a call on Tuesday of this week.

Rev. T. B. Cottrell, of Bay St. Louis, Miss., is visiting the General Conference at Asheville, N. C.

Rev. E. L. Alford has moved into a handsome, new parsonage at Long Beach, Miss. He is now holding a meeting at that point, assisted by Rev. D. E. Kelley.

We thank Rev. J. M. Ward, of Madison, Miss., for favors shown the Advocate. His circuit moves along harmoniously under his able ministry.

We have received an appreciated invitation to attend the Brookhaven District Conference, at Prentiss, Miss., June 7-10. We expect to be out among the brethren as much as possible.

Rev. S. S. Keener, presiding elder of the Monroe District of the Louisiana Conference, who is well versed in ecclesiastical law, is in Asheville, N. C., watching the lawmakers of the General Conference.

Rev. O. S. Lewis, pastor of Broad Street Church, Hattiesburg, Miss., has been selected to lead the singing at the Conference of the Young People's Missionary Movement that meets in Asheville, N. C., July 1.

We thank Rev. W. H. Lewis for the tender of an opportunity to represent the interests of the New Orleans Christian Advocate at the Meridian District Conference, that convenes in Fifth Street Church, Meridian, Miss., May 30.

Dr. John T. Sawyer, at Covington, La., informs us that he had large congregations at both services on last Sabbath, the night audience nearly filling the auditorium. The Doctor seems to be greatly encouraged, and hopes to do a good year's work.

The first of the week Mr. T. V. Ellzey, secretary of the State Sunday School Association, returned from Oklahoma. He tarried in the city but a few days, and then went on to Washington, D. C., to attend the World's Sunday School Convention.

Rev. J. J. Kelley, of Winnfield, was operated on at the New Orleans Sanitarium the first part of this week. We understand that this is the third operation since he has been in this institution. The report has come to us that he is doing well under the circumstances.

Rev. H. W. Van Hook, pastor of our church at Woodville and president of the Edward McGehee College, states that the section of Mississippi in which he lives is having a struggle with the boll weevil, but that they hope to win the fight in the long run.

Melville, La., is moving on nicely under the efficient leadership of Rev. A. A. Bernard, who is pre-

paring to entertain the Alexandria District Conference, which meets there June 10. We are under obligations for the handsome club of subscribers received from this charge a few days since.

Mr. J. G. Hamilton, an honored and efficient layman and lay-delegate to the last session of the North Mississippi Conference, is now visiting in South Pasadena, Cal. He expects to remain there until fall. He writes in terms of high commendation of the Advocate, and we thank him for his kindly words.

We thank the faculty and graduating class of the South Mississippi College, Hattiesburg, Miss., for an invitation to the Commencement exercises. We trust that not only will the college be honored in its graduates, but that many students will come to take the places of those who have completed their tasks.

Rev. W. W. Graham, of Carrizozo, N. Mex., is very anxious for a copy of Bishop Galloway's life of Bishop Parker. If any of the readers of this paper have a spare copy, it would be well to write to the above address. Brother Graham further writes, "I am out here, literally on the outside row, and, as Dr. T. O. Summers used to say, working like a heaver for the Master and Methodism. The harvest is great and the laborers are few."

Rev. Walter G. Harbin writes: "I am in a meeting at Danyville, Ark. We began last Sunday, and already twenty-seven have joined the Church. We have started what promises to be the greatest revival in my experience. Rev. H. H. Griffin, the pastor, is an old Mississippi boy. His father is an honored member of the Mississippi Conference, and is now stationed at Daleville. Brother Griffin has recently completed here a six thousand dollar church which is an architectural gem. I do not know when I have seen a more tasteful church. This is the second church he has built since he came to the Arkansas Conference three years ago."

A note from Rev. W. T. Woodward, our pastor at Haynesville, La., says: "We have just closed our campaign on Missions. We made a house-to-house canvass of it. Our secretary and treasurer has already sent in our entire assessment, \$134, for Home and Foreign Missions. This work was done by our laymen under the wise leadership of Rev. W. G. Harbin, our lay leader for the Haynesville charge. Our meeting closed with a rally by the committee, and a report from each one. It was rich, indeed. Four prayers were offered, and a real spiritual feast to our souls. I was reminded of Wesley and his company in the early days of Methodism."

GENERAL CONFERENCE NOTES.

(Editorial Correspondence.)

So far the main work of the General Conference has been in the various committees. Very little legislation of importance has been enacted. The present week promises to be a historic one in the history of Southern Methodism. The name of the Church, the time limit, the women's memorial and the Vanderbilt question will all probably be discussed and passed upon. In addition to this, seven new Bishops will be elected. The balloting for these chief pastors will begin Monday, the 16th, at 11 o'clock.

The fraternal addresses delivered at this General Conference have been in admirable form, and have elicited much enthusiasm. Dr. W. R. Young, the representative of the Canadian Church, spoke on Monday evening, the 9th inst., and by his wit and eloquence completely captivated his hearers. Dr. John S. Simon, who brought the greetings of the mother Church from across the seas, made a most happy impression. He had much to say of what John Wesley learned in Georgia, and acknowledged the indebtedness of Wesleyan Methodism to the Methodism of the New World. His statement that English Methodists are still loyal to the teachings of John Wesley evoked hearty applause.

The Vanderbilt question at this writing seems to be acute and beyond any hope of settlement outside of the courts. It looked a few days ago as if an adjustment would be reached that would be satisfactory to all. The proposed plan of compromise was for the Board of Trust of the University to assemble while the General Conference is in session, and by formal action signify their acceptance of the findings of the Vanderbilt Commission; and that when they had done this, the General Conference would allow the present method of selecting the trustees to remain in force. The Vanderbilt Board, however, finally refused to accede to these terms, and there now appears to be an irreconcilable conflict between them and the Committee on Education. By a formal vote, the General Conference has requested the calling of the Board of Trust to confer with the Education Committee, but it is rumored that the call will not be issued. There is little doubt that the contentions of Bishop Hoss are endorsed by a large majority of the delegates, and that steps will be taken to put the findings of the Vanderbilt Commission into force. It is predicted that the Board of Trust will resist the execution of these alleged rights of the Church, and that a great law-suit will follow. The crux of the whole matter is that the Church insists upon the right of selecting the trustees of the University, if it should choose to exercise it, while the Board of Trust claims that under

the charter it is a self-perpetuating body. All else connected with the question is merely incidental to this main question.

Several spirited discussions have already taken place upon the floor of the General Conference. One was on a committee report to have the stewards elected by the church conference upon the nomination of the pastor, instead of by the quarterly conference. This measure was lost by a very narrow margin. Another proposal which stirred up a vigorous debate was that of requiring candidates for the ministry to abstain from the use of tobacco. It lacked only three votes of passage. A paragraph urging young ministers not to use the weed was incorporated into the Discipline, instead of the positive prohibition which so many sought to make the law of the Church.

Dr. and Mrs. J. P. Scott are in Asheville, where they will remain for a few days to witness the proceedings of the General Conference. From here they will go to New York, and thence to Europe.

Quite a number of Mississippians are here to look in on the great law-making body of Southern Methodism. We have noted the presence of the following brethren from the Mississippi Conference: Revs. J. M. Morse, C. M. Crossly, T. B. Cottrell, H. J. Moore, G. P. McKeown, J. R. Jones, W. B. Jones, C. M. Chapman and Robert Selby. From the North Mississippi Conference: Revs. J. H. Felts, W. L. Duren, O. W. Bradley and H. M. Young.

Dr. L. W. Cooper, President of Whitworth College, and one of the delegates from the Mississippi Conference, entertained quite a number of his Conference brethren at dinner on last Saturday, the 14th inst. A number of interesting speeches were made and good fellowship abounded. Dr. Cooper is making his influence felt at the General Conference, and is beloved by all who know him.

GRENADA COLLEGE.

Dear Mr. Editor: In a change of administration of a college, it is natural and generally true that there is a falling off of patronage for a year or two. The undersigned desire that the change in the presidency of the Grenada College be an exception to the rule. The retiring president desires it, we desire it, and have all pledged ourselves to work to the end of realizing our desire.

We have already started organizations to prevent defection in our ranks now in school and hope through this public notice and by private letters to secure the co-operation of all the graduates of the college and of all former students to the end of making next year the banner year of the college from the standpoint of enrollment.

The Board of Trustees are doing their utmost for the advancement of the interests of the college; we approve heartily the Board's choice as successor to our beloved president, who has served the institution so faithfully and well for eight years and who goes out with the burden of our welfare still upon his heart; we, therefore, ask ourselves whether we must not do all within our power for ourselves and for the institution?

We beg the assistance of the preachers of the Conference, we ask volunteers for our campaign from among former students of the college, we call upon all those in North Mississippi who favor higher ideals in the education of women to rally to our banner.

Enlist in our army by private letters to us or announce yourself publicly in the New Orleans Advocate. Respectfully,

WILLIE MAY MCINTOSH.
MAYSEL WILLINGHAM.
PEACHIE CARTER.
EDNA MITCHELL.
FRANCES BINGHAM.
MABEL WEST.

EDWARD MCGEHEE COLLEGE.

Following is the program of the Commencement exercises of Edward McGehee College, Woodville, Miss.:

Friday, May 20—Closing of Primary Department.
Sunday, May 22—Commencement sermon by Rev. J. M. Henry, of Baton Rouge, La.
Monday—Afternoon—Art exhibit.
Tuesday Evening—Concert.
Wednesday Morning—Graduating exercises, address by Dr. J. M. Sullivan, of Millsaps College.
H. W. VAN HOOK, President.

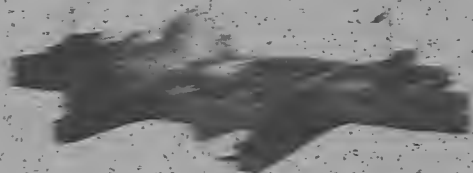
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THE NATIONAL MISSIONARY POLICY.

Adopted by the National Missionary Congress, Held at Chicago, May 3-6, 1910.

In view of the Fatherhood of God, the unity of the human race and the sufficiency and finality of the gospel of Christ.

Knowing that the field is the world and that this is the only generation we can reach.

This first National Missionary Congress in the United States, representing more than twenty millions of Church members, recognizes the immediate world-wide presentation of the gospel messages to be the central and commanding obligation resting upon all Christian churches, and declares its conviction that the Church of our generation can and should obey literally the great commission of our Lord, to preach the gospel to every creature.

As indicating the measure required among the non-Christian peoples of the earth, we accept as a working policy the standard that, in addition to the native agencies, there should be provided from the Churches of Christian lands an average of at least one missionary to every twenty-five thousand of the people to be evangelized. This would require the quadrupling of our present force of workers, and a corresponding increase in contributions from approximately \$11,000,000 last year to about \$45,000,000 annually. This estimate indicates the measure of personal duty at home rather than the method of missionary work abroad, in determining which diversities of conditions in the work, dissimilarities of equipment and power among the workers, the part to be taken by the native Churches which are to be raised up to do the great bulk of the work as self-supporting and self-propagating agencies, must all be taken into account.

We declare our conviction that according to their ability and opportunity, the laymen of the Churches are equally responsible with the ministers to pray and to plan, to give and to work for the coming of the Kingdom of God upon earth. We believe that the call to share actively in extending the knowledge of Christ presents to every man his supreme opportunity for development, usefulness, and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy, and their possessions in the united effort of the Church of Christ to evangelize the world.

While seeking the enlistment of all the laymen of the Church in fulfilling the missionary task of our generation, we declare our belief that this work is the work of the organized Church, and that the natural leaders are the ministers and the missionary agencies of the various Churches; and it is our conviction that all that is done in the name of the Laymen's Missionary Movement should help to strengthen these leaders and the agencies through which the Churches as such must discharge their missionary responsibility.

We urge the adoption by every Church of regular and thorough methods of missionary education and finance, culminating once each year in an organized personal canvass of each congregation, with the earnest purpose of securing the systematic and proportionate contributions of every member toward the world-wide propagation of the Christian evangel, and we recommend for universal adoption the Scriptural plan of a missionary offering every week, in order that this vast world-enterprise may be kept constantly in the minds and prayers of all Christians, and that funds for the work may be adequate and steadily available.

We recommend that there be formed in each individual Church a strong Missionary Committee, charged with the responsibility of promoting mis-

sionary intelligence, intercession and contributions; and that in each city or county where work is undertaken a Co-operative Committee of the Laymen's Missionary Movement be formed, composed of laymen, selected so far as possible by the various churches, to represent their continuity in the territory covered, and that the Laymen's Missionary Movement, through its Executive Committee, in co-operation with the established missionary agencies of the several churches, be authorized to provide such measures for the supervision and assistance of these Co-operating Committees as the providential developments of the work may require.

We earnestly remind all Christians of the duty of habitual prayer for missionaries for native Christians; and for pastors and Churches at home that laborers may be thrust forth into all harvest fields; that the unity of the Church may be realized and that the glory of God may be universally revealed.

Remembering that the promises of divine blessing are conditioned upon obedience to the will of God, and recognizing the deep spiritual quickening which has already come to the Churches in many parts of the United States and Canada, through the awakening of the missionary spirit, we call upon the whole membership of the Churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in this National Missionary Congress, and deeply persuaded of the power of Christ through His united Church to solve all the problems of human society, we desire to unite the churches of Canada and of our sister nations throughout Christendom, as loyal servants of the King of Kings, in a comprehensive and adequate campaign for the conquest of the world by Jesus Christ, who is the Way, the Truth and the Life, the Desire of the Nations, and the Light of the World.

Epworth Pianos and Organs on Display at General Conference

Here's Your Chance for an Extra Good Bargain.

I have shipped a carload of our finest, sweetest toned Epworth Pianos and Organs to Asheville, North Carolina, for exhibition during the Methodist General Conference which opened May 4.

This fine display of Epworth Pianos and Organs will be in charge of our Mr. Bradley whom many of you have met in this same capacity at three previous General Conferences. Mr. Bradley will be pleased to have all the delegates and their friends call at our headquarters and examine these beautiful sample instruments.

Rather than have these sample instruments returned to the factory, we will make special clearing sale prices and pay the freight to your home anywhere in the United States and let you name your own terms of payment.

No matter where you live, if you will drop me a postal I will send you pictures of these fine pianos and our Special General Conference Clearance Sale Offer which will save you a good part of your piano money. It will only cost you a penny postal to learn all about this good bargain chance on one of the fine General Conference Epworth Pianos or Organs.

Address me personally, "H. B. Williams, Sales Manager, Williams Organ & Piano Co., Room 326, 57 Washington St., Chicago, and say: Please send pictures and special sale price on one of the (say which) piano, church organ or parlor organ you have on display at the General Conference."

Write name and address plainly. Better send the postal right now before you forget it.

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THE ADVOCATE CAMPAIGN.

Circulation Now 8,000, and is Increasing With Arrival of Each Mail.

The sole purpose of the Church is to extend the Kingdom of Christ. Men are to be brought to know the Christ, and those who have been with the Lord are to be helped to know the Master in his fullness. The Church can have no other ultimate object. In working to this end many forces may be used, and many incidental purposes enter into our motives, but all must be subordinate to the supreme motives.

One of the great forces in working out the problems of the Church is the Church paper. Into it should enter the best wisdom of the strongest men; and prayer, study and constant effort should go to make this potent agency effective.

But when you have made a publication all that human wisdom can possibly attain to, when the Holy Spirit has breathed upon its editors and inspired their pens, even then the Church paper must utterly fail of its object unless it gets into the hands of the people where it will be read.

If a paper published in the name of the Church does not advance the Kingdom of Christ, the sooner it finds a peaceful rest and ceases to disturb Zion, the better; but if it does do the work set for it, the larger the circulation the nearer will it come to accomplishing the purposes for which it was created.

We are asking ten thousand subscribers for the Advocate. This will not only make it possible for us to continue the improvements already under way, but will make effective in reaching individual lives the effort and prayer already put forth. If it is for the glory of the Lord that the New Orleans Christian Advocate should be published for the Methodist Church in Louisiana and Mississippi, it is also for his glory that it should go into the home of every Methodist in this territory, and reach as many other homes as possible.

We come before you asking for a vote of confidence and approval. We appreciate kind words, and were it not for them we would hardly find courage to go forward; but the votes that do most to make a paper a success come in the shape of subscriptions. In this campaign, a renewal helps as truly as a new subscriber, for we must hold that which we have, if the new subscribers shall count.

The following have not only given kind words, but have rendered practical help by sending new subscribers and renewals:

Rev. H. C. Edmonson, Marietta, Miss.; Rev. W. R. Williams, Cockrum, Miss.; Rev. W. E. Roberts, Raleigh, Miss.; Rev. W. R. Whatley, Merryville, La.; Rev. Thos. E. Yancey, Nettleton, Miss.; Rev. J. L. Neill, Lorman, Miss.; Rev. J. F. Waltman, Coushatta, La.; Rev. S. S. Holladay, Pelican, La.; Rev. J. W. Ward, Madison, Miss.; Rev. W. E. Aiken, Pelican, La.; Rev. J. P. Wynn, Pelican, La.; Rev. A. F. Vaughan, Lafayette, La.; Rev. J. H. Montgomery, Hammond, La.; Rev. F. N. Sweeney, Baker, La.; Rev. Thos. L. Porter, Taylor, Miss.; Rev. A. L. Davenport, Rara Avis, Miss.; Rev. R. A. Sibley, Glancy, Miss.; Rev. W. R. Goudelock, Caledonia, Miss.; Rev. R. A. Tucker, Kosciusko, Miss.; Rev. W. H. Lane, Rose Hill, Miss.; Rev. James Porter, Oakland, Miss.; Rev. R. A. Clark, Okolona, Miss.; Rev. A. A. Bernard, Melville, La.; Rev. J. H. Smith, Vaden, Miss.; Rev. M. J. Miller, Edinburgh, Miss.; and Rev. L. Carley, New Augusta, Miss.

We give below our roll of honor, consisting of those who have sent in twenty or more subscribers during this conference year:

Rev. W. S. Lagrone, Greenville, Miss.
Rev. G. W. Bachman, Winona, Miss.
Rev. J. M. Carpenter, Booneville, Miss.
Rev. W. E. Dickens, Pelahatchie, Miss.
Rev. T. H. Dorsey, West Point, Miss.
Rev. W. L. Duren, Tupelo, Miss.

Rev. R. A. Ellis, Yazoo City, Miss.
Rev. E. E. Langford, Brooksville, Miss.
Rev. T. W. Lewis, Columbus, Miss.
Rev. T. H. Lipscomb, Indianola, Miss.
Rev. S. B. Myers, Louisville, Miss.
Rev. L. A. McKeown, Shaw, Miss.
Rev. J. E. Sampley, Rocky Springs.
Rev. O. L. Savage, Guntown, Miss.
Rev. T. E. Yancey, Nettleton, Miss.
Rev. W. G. Harbin, Haynesville, La.
Rev. C. F. Staples, Gibbsland, La.
Rev. W. T. Woodward, Haynesville, La.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.

La Chute, at Atkins May 21, 22
Hornbeck, at Prospect May 28, 29
Leesville May 29, 30
Ida June 4, 5
Zwolle June 10,
Many June 11, 12
Pelican June 18, 19
Pleasant Hill June 19, 20
De Ridder June 25, 26
Bon Ami June 27, 28
Mansfield July 2, 3
Mooringsport July 3, 4
Shreveport, 1st Church July 6,
Bossier City July 7.
Shreveport District Conference will meet at Zwolle, La., June 14. The opening sermon will be preached Monday night. T. J. WARLICK, P. E.

Baton Rouge Dist.—Second Round.

Tickfaw, at James Chapel May 18,
E. Feliciana, at Independence May 21, 22
Bogalusa—District Conference May 28, 30
New Roads, at New Roads June 4, 5
C. C. MILLER, P. E.

Monroe Dist.—Second Round.

Delhi May 21, 22
Collinston May 28, 29
Downsville June 1
Floyd June 4, 5
Lake Providence June 11, 12
St. Joseph June 18, 19
Brookland June 22
Calhoun June 25, 26
S. S. KEENER, P. E.

Ruston Dist.—Second Round.

Vernon, at Wesley May 21, 22
Gibbsland, at Mt. Moriah May 28, 29
Ringgold, at Rocky Mt. June 3,
Lanesville, at Brashwood June 4, 5
Bernice, at Bernice, 8 p.m. June 8,
Winnfield June 11, 12
Jonesboro, at Hodge June 12, 13
Cotton Valley June 18, 19
Lishon June 22,
Houghton, at Castor June 25, 26
Minden 8 p.m. June 26,
The District Conference will convene at Arcadia July 1 to 3. The opening sermon will be preached by Rev. Robert Randle on June 30, at 8 p.m. R. W. TUCKER, P. E.

Lafayette Dist.—Second Round.

Sulphur, at Vinton May 21, 22
Jennings May 22, 23
Bell City May 28, 29
Lake Arthur May 29, 30
J. E. DENSON, P. E.

New Orleans Dist.—Second Round.

Felicity May 29
First Church June 5
Second Church June 5
Rayne Memorial June 12
F. N. PARKER.

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C. G. Butler, Argenta, Ark., wrote: "Used 4 bottles and gained 12 pounds and feel 100 per cent better."

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Tidings from the Field

South Side and Poplar Springs Charge

We are making progress under disadvantages with the hope of a more rapid one soon. Our people are struggling against heavy debts, which they purpose meeting in full this year, the Lord blessing us. Our new parsonage is now in process of erection at South Side and likely will be completed in time for us to occupy it before this month expires. It is being built on the church lot and so near the church that we shall be able to attend church services at all seasons and in all conditions of weather without any exposure. Poplar Springs will likely become a station at or this year if its financial strain is not too great this year in paying all indebtedness. Our people there have accomplished much up to this time and as yet seem not to flag in the least. Our meeting there will begin in June, the Lord permitting. Owing to the building of our new church there last year we held no meeting and hence hope for one this time that will be the most efficient and most abundant in fruitage for God's glory and the greatest good for our church in the community at large. South Side hopes to rank as a station of no small import another year, the Lord continuing to bless it. The Lord bless each Church much, spiritually and temporally. Bro. D. E. Kelley has held a meeting for us at South Side, and although it did not ultimate as we hoped, yet we are very thankful for all the good that resulted. Bro. Kelley preaches hard against sin, and this we like much and must say that no one can preach too hard against sin scripturally, for us. We need not only more hard Scriptural preaching against all forms of sin, but we need more real hard Scriptural living against it, for it is easier to preach against it than to live against it. It is so inconsistent to preach against sin and then not to live against it. The Lord help us to denounce it most bitterly, Scripturally and then, most rightly, to live it in daily practice. The truly Scriptural idea of a sinless life merits the most serious and prayerful consideration of each and every one, for we fear that the tendency now is to entertain very loose views of serious and spiritual matters. Make a joke and create a giggle is the fashion that is meeting a most universal approval, we are sorry to say. It is thought to be long-faced, not to be in a giggle, or carry even an affected cheery countenance or face. We should not forget that as long as members of the Church do not live as they can and should, and also as long as so many are being lost daily, we are not manifesting that interest and love for souls that our Savior did, who, instead of joking and converting serious things into a giggle, was full of sorrow and weeping. An unselfish religion moves us and constrains us to live for others, and we find our most abiding joys in the salvation of others. A selfish religion is animal, and hence finds its best moments in times of good pay, personal ease and selfish gratification, and is peculiar in expressing its joys by unguarded jokes, puns, drudging seriousness, and also by giving great freedom to silly giggles. O God, raise up more true souls against sin in all its forms, not only to denounce it, but to live against it. An account of our meeting, having been sent in, we shall now close by asking all who shall read this to pray to God not only for mine and me to be abundant in fruitage for our Holy Father, but also my people I am serving. Isaac L. Peebles.

Lambert, Miss.

This is our second year on the Lambert Mission, although it is changed some this year from what it was last. Last year we had Marks and Bellevue. They were both taken off this

year and Rome, Porchman and Sandy Bayou were put on, and in our new congregations we find some good people. Marks is a beautiful little town located on the banks of Old Water river and its growing fast. We feel that in this town our Church has a great future. Bellevue is a country Church, and it is a fine neighborhood. We have a fine congregation there and a good laboring ship. I feel that we should make special mention of Mrs. Bledsoe, Mrs. Henderson, Mrs. Jones and Mrs. Barker, as these ladies have been so faithful to our Church under adverse circumstances. They have about completed a neat little house of worship that would be a credit to any neighborhood. These women are faithful to their Church and true to their God. And we feel that we should also make mention of Bro. Bledsoe, for it is due to his efforts that our Church has held its own with the many odds against it. Our Church here at Lambert is continually growing in strength and in membership. When we came here last year we found only five members, now we have thirty-five. We have a fine Sunday school and prayer meeting, and we are planning to build a \$2,000 church, which we hope to have up by conference. We have greatly improved the parsonage, having closed the hall and added one room. Our town is growing fast. We have several fine two-story brick buildings and a dozen or more new residences are now under construction and others are planning to build. The contract has been let for an up-to-date \$5,000 school building, and will be added to according to the need of the school. We think it will only be a short time before the word mission will be dropped from our charge, as we expect to be self-supporting. At Vance, we have a nice little town, some good people and the prospect for our Church there is good. Pray for us. J. G. Johnson, P. C.

Silver Creek, Miss.

Dear Advocate—On the 17th of April we began a meeting at Silver Creek. Bro. G. D. Anders coming to us to do the preaching on Monday, instead of Bro. D. E. Kelley, whom we had engaged to do the preaching in the meeting. Bro. Anders preached with power and the Spirit was with us from the very start. We had some very interesting services while Bro. Anders remained with us, but he only remained three days. Bro. Kelley came to us Thursday, and he preached from two to three sermons a day for the next eight days. We had a great meeting in many respects. Our Church was wonderfully revived; only two or three of our members failed to get a blessing out of the exercises. At least, calculation a hundred claimed either to have been converted or reclaimed, the most of them claiming conversion. We have received into our Church, on profession of faith, thirty-one and others are yet to be received in while we are to be received into the Baptist Church. Besides the conversions and accessions to the Church, the churches of the town were drawn closer together and promised to work more harmoniously than ever before. This has been a place noted for denominational prejudice, for some time. We hope now for peace, since we have seen how God blesses his people when they unite in a meeting to save souls. Brother Kelley is the man for the place that he occupies. He looks after every interest of the Church; he encourages the people to keep their churches in good repair; and a good comfortable home for their pastor. He also insists that a revival that does not result in a more liberal spirit toward the cause of Christ is little more than a failure. Where he has co-operation of the pastor, he almost always leaves the Church on a much better financial basis. For instance, our meeting has resulted in a raise of the preacher's salary amounting to nearly \$300. It is no wonder that people pay him willingly for his work. In teaching them to pay their own pastor they are inspired to do a good part by him.

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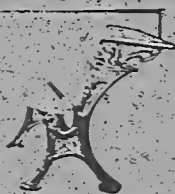
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May our Lord continue his blessings upon him. The effects of his work will be felt for the years to come in our town, and the souls led to God through his efforts here will rise and call him blessed in that great day of all days. God has been with us and we are glad, and we love him more.

—J. E. Williams.

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with him eternally.—Fenelon.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mr. J. T. HOWARD was born Nov. 12, 1854, and died Feb. 10, 1910. He joined the Methodist Episcopal Church, South, in 1872, but was not converted until October, 1874. He was married to Miss Mary Josephine Curry, Nov. 21, 1876. He was the father of eight children, all living, and eight grandchildren. He leaves a mother, one brother and one sister, a wife and eight children to mourn for him. He was a member of the Church from young manhood and ever stood at his post, and for the doctrines of the Church he loved so much. He often filled offices in the Church and was a member of the Board of Trustees at the time of his death. His life was filled with religious joy and he was ready to go. He said that he was not afraid to die, but wanted to live, for he was needed here. However, his preparations were all made and he was not afraid to meet his Lord. As to his being needed here, not only did his family need him, but the Church feels a great loss in the death of dear Brother Howard. Bro. Howard loved his family with that love that makes home happy. Bro. Howard loved his Church and was always at the place of prayer and duty when it was possible for him to be there. There is a vacant place in the home that can never be filled, and a vacant place in the Church that is hard to fill. But our Father said it was enough, lay down the cross and take up thy crown. Loved ones, weep not as those who have no hope. He is not dead, but sleepeth. We look forward with the blessed assurance of meeting him beyond this vale of tears, where we will never say goodbye to those we love so dearly.

A precious one from us has gone,

A voice we loved is stilled;

A place is vacant in our home

Which never can be filled.

God in his wisdom has recalled,

The boon His love had given,

And though the body slumbers here,

The soul is safe in heaven.

J. F. WALTMAN.

At her home, Mentor, Miss., on the night of March 23, 1910, while loved ones lingered 'round the bedside to see the last sweet smile and catch her latest breath, the soul of another mother went up to God. Mrs. MILDRED COX was born June 4, 1845, and in early life united with the M. E. Church, South, consecrating her life wholly to God. On July 12, 1865, she was united in marriage to Rev. A. P. Cox, who, together with eight children, survive her. For this saintly woman naught can be said but words of praise. Indeed, she was the most motherly of mothers. Her whole life was spent in deeds of kindness, and the influence of this consecrated life,

through her children and associates is, indeed, immeasurable. Although for many years she was practically an invalid and suffering intense pain, not a murmur of complaint came from her lips. With implicit faith in the Divine Father, she bore her cross patiently and cheerfully; forgetful of her own sufferings in her efforts to carry sunshine into the lives of others. No one ever came in contact with this saintly woman who was not inspired to a higher, nobler life. In early life the writer was deeply impressed with the unfeigned devotion of her husband and children for her, but when he came to know her better, he found that in her life was the secret of this devotion. All people with whom she came in contact felt the influence of her holy life, and were drawn to her in bonds of love. To know her was to love her. During her last sufferings she called her loved ones to her bedside, expressed her unflinching faith in God, and assured them that heaven was her home. Since she has gone, what have we to comfort us? The heritage of a saintly, noble life, well spent. The assurance that she is with her Lord and the loved ones gone before, there to await the coming of dear ones left behind. She now rests from her labors and her works shall follow her.

Weep not for the mother called to God,
Mourn not her peaceful end;
She was called by angel hands to wear
Christ's precious diadem.

Mourn not the mother gone to rest,
Who sweetly closed her eyes,
She found a Father and awaits her friends,
In God's bright Paradise.

Dear one, reluctantly we gave thee up, and yet we feel that God knew best. Thy labors and sufferings are over and together with him in whose service thy life was spent, thou dost await our coming.

Though lone are the paths and sad the bowers,

Whence thy sweet smile is gone,
We know a brighter home than our's,
In heaven is now thine own.

JAMES BROWN.

FRANCIS CORINNE HILL was born Aug. 8, 1838, married to Dewitt Clinton Vaughn, Jan. 10, 1856; united with the Church early in life, and ever afterwards lived a consistent Christian life. She was left a widow Aug. 6, 1872, with five children; the oldest only 13 years old. She struggled hard to raise her children right. She was born and lived all her life in the community where she died. The last seven years of her life she lived with her youngest daughter. The last several months were months of much suffering, but in it all could be seen the beautiful, patient, trustful Christian spirit characteristic of those whose trust is stayed in the Lord. In personal character, she was a timid, shrinking woman, never wanting any praise or thanks for what she did. The blessed consciousness of having lightened some one's burden was enough for her. Her last days were brightened by kind friends who spent much time with her in song and prayer, during which time, though a great sufferer, she would talk to those about her bed of the all-importance and blessedness of being ready to go out to meet God. May all that was beautiful in her be reflected in the lives of her daughters, together with all whose hearts and lives were blessed by her life of faith in God. We laid her away to rest in the family cemetery, near Pine Bluff, March 7, 1910.—A Friend.

We, the Sunday school of the Methodist Church of Garlandville, Miss., have recently been called to mourn the loss of one of our most faithful pupils, LITTLE W. B. WEIR, son of Mr. and Mrs. W. T. Weir, who was called to a higher service in the Master's vineyard March 30, 1910. His stay in this world was 9 years and 5 months. In the death of little W. B. we realize our great loss. He was faithful to the best interests of our

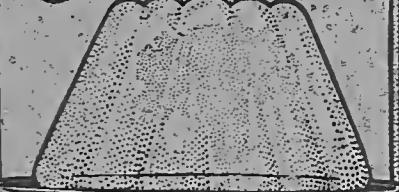
Sunday school. We will miss his example of inspiration and good cheer. To the father and mother, who have lost a most dutiful son and upon whom this sad bereavement falls most heavily, and to the brothers and sisters, we tender our most sincere sympathy. Praying that the God of all comfort may comfort your hearts. Let us turn to and meditate upon those precious promises contained in the Word of God. Little W. B. is now among the angels in heaven, where God and Jesus and all of the blood-washed throng dwell. He has been permitted to join in the song of redeeming love and to ascribe praise and thanksgiving to Him who saves us from sin and death. A little time, and we who knew thee well and loved thee here, one by one shall follow thee.

RALPH HERD COWART, eldest son of D. H. and Louisa Cowart, was born April 14, 1874, near what is now Mentor, Harrison County, Miss., and died near Lyman, Harrison County, Miss., Jan. 31, 1910, aged 35 years, 9 months and 17 days. Bro. Cowart being poor had to start out on life's battle without much education, but to help him he had a genuine good supply of good common sense, which he used. He did what all others should do; he joined the Church early in life. He joined the Methodist Church in his boyhood days, being the Church of his choice. He was always found in the front of the battle working for the upbuilding of his Church. For said he, "It is good enough to be in, fine enough to live in, and grand enough to die in." Bro. Cowart was a genuine Christian, a noble man, a patriotic citizen. Being very temperate and industrious, he began to accumulate this world's goods. He was married to Miss Mary Thomas, Sept. 25, 1904, whom he leaves to mourn his loss. Bro. Cowart's great hobby in this world was to make a successful farmer, and how well he succeeded! He had accumulated a nice body of land, a fine little farm, a good comfortable home, with horses, cattle, hogs and chickens surrounding him. He and his wife only was just beginning to enjoy life, after a hard struggle. But the grim reaper says no, Ralph, you can't do that. He was stricken with cancer, and as Job of old, that was not enough, so while God held his soul, cancer held his body. Consumption seized his lungs, and in spite of all that medical skill in New Orleans and Gulfport and Lyman, Miss., could do, consumption and cancer claimed him at last. Bro. Cowart suffered untold agonies, and for about 60 days before death he was unconscious. He had a competent trained nurse with him and the very best of medical attention. But all in vain. We miss him in the church. We miss him in the home. We miss a citizen of sterling worth. His death is a sad, sad loss to us. But our loss is his eternal gain, we know. We laid his remains in old Whittington graveyard to await the great rising day. The funeral exercises were held by Rev. L. Fayard, assisted by Rev. R. T. Pickett. To all the loved ones, to the bereaved wife, look to Jesus, for in him is comfort and joy forever. Grieve not as those that have no hope, for though he be dead, yet shall he live. He will never come back. It is true, but in Jesus' bosom let us seek him. May God's blessings rest on all the bereaved ones.—Rev. L. Fayard.

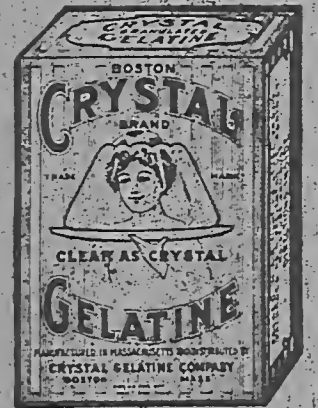
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It has been wisely said that every really useful, every active man in any sense, is a hopeful man.—Selected.

Bishop Hendrix announced to the Conference of the Synod for the North Central District, at Hays, Kan., that he had received information from the Board of Christian Education of the Synod for the North Central District, of the Board of Trustees of Vanderbilt University, at Nashville, Tenn., that the Board of Trustees of Vanderbilt University had decided to the effect that no meeting of the Board of Trustees would be held in Nashville, Tenn., on the 14th day of May, 1935.

votes was declared elected. No one else having received a majority of the votes, a third ballot was taken, which when counted, showed no one elected. Those receiving the highest votes were: Dr. W. R. Lambuth, 138; Dr. E. D. Mouzon, 132; Dr. R. G. Waterhouse, 132; H. M. DuBose, 108; W. F. McMurry, 105; James H. McCoy, 103. The Conference then took a fourth ballot, and after considerable routine work, adjourned with the doxology and benediction.

TUESDAY, TWELFTH DAY.

At 9:15 a. m., of the twelfth day, Bishop Hoss took the chair, and said: The Conference will come to order. Dr. John M. Moore will lead the devotional exercises of the morning.

Dr. Moore read I. Cor. xiii. After Hymn 180, "All hail the power of Jesus' name," was sung, Dr. Moore offered prayer, and Hymn 312, "O happy day, that fixed my choice," was sung.

The minutes of yesterday afternoon's session were read and approved.

The name of C. H. Briggs was announced as chairman of the Committee on Episcopacy in place of Collins Denny, who has been elected a Bishop.

The tellers reported the result of the fourth ballot for Bishops, as follows: W. R. Lambuth, 163; R. G. Waterhouse, 163; E. D. Mouzon, 155; J. H. McCoy, 121; H. M. DuBose, 103; W. F. McMurry, 91; W. N. Ainsworth, 87; J. E. Dickey, 40; N. L. Linebaugh, 25.

The Bishop: Dr. Walter R. Lambuth, Dr. Edwin D. Mouzon, Dr. Richard G. Waterhouse, having each received a majority of all the votes cast, are elected Bishops of the Methodist Episcopal Church, South.

You will prepare your ballots for another man.

Bishop Hoss: As far back as 1820 there came a stormy time in the history of the Methodist Church in this country. As a result of the disturbances at that time there came into being a new Methodist Church, the Methodist Protestant Church. Between that Church and the Methodist Episcopal Church, there was for some years an acrimonious debate. We have reached the point at which we are all ready to confess that as far as the main contention of the Methodist Protestants were concerned, they were entirely right. I have the very great pleasure of introducing to you Dr. T. H. Lewis, of the Methodist Protestant Church, who in the course of the morning will deliver to you a fraternal message from that body. The Conference rose in a body to greet Dr. Lewis.

The secretary called the roll of the Conferences for the election of the seventh Bishop.

The Bishop: That completes the call of the roll. Clear the aisles and sit down, and we will resume business.

Report No. 11 of the Committee on Episcopacy was taken up and after considerable discussion was adopted.

The Bishop: The tellers are here, and ready to report.

The whole number of votes cast are 299; 150 are necessary to a choice:

William Ainsworth, 37; James Cannon, Jr., 6; I. W. Cooper, 1; James E. Dickey, 1; H. M. DuBose, 6; G. C. Rankin, 1; Frank M. Thomas, 3; James H. McCoy, 19; W. F. McMurry, 30.

The Bishop: There is no election.

The order of the day is before you.

A Delegate: I move that the order of the day be postponed until we have taken another vote.

There was much confusion, but after silence was secured, the roll of the Conferences was called, and another ballot for Bishop was taken.

The Bishop: The secretary will read the credentials of Dr. T. H. Lewis, the fraternal messenger from the Methodist Protestant Church.

Dr. Watkins read the credentials.

The Bishop: If such men as Nicholas Snethen and Thomas A. Stockton, and other such men were suddenly to drop down into your General Conference, composed one-half of laymen, what would they say? I am not able to answer the question, but I would refer them to Dr. Lewis. It gives me very great pleasure to introduce to you Rev. Dr. Thomas H. Lewis, of the Methodist Protestant Church, and I assure you he is able to deliver his message, and carry it home.

(At the point in his address where the speaker gave a marvelous description of the birth of spiritual life in Methodism, there was a wonderful burst of redoubled applause, and Bishop Hoss rose, his handkerchief in hand, and the Conference with him gave the speaker the Chautauqua salute.)

The Bishop: There is only one man in our Church competent to answer that address, and I have asked Bishop Willson to do so, but he is suffering from an infirmity of his throat, and cannot do it. But I want him at least to stand up and let us look at him.

Bishop Willson arose, and was received with great applause by the Conference.

Bishop Hoss then made a happy response to Dr. Lewis' address and the Conference sang with great enthusiasm, "Blest be the tie that binds our hearts in Christian love."

Dr. John O. Willson, for himself and M. B. Kelly, offered the following resolution:

Resolved, That we have heard with profound joy the eloquent and able address of Dr. Lewis.

Second—That the subject of his great address be referred to the Committee on Church Relations.

The Bishop: All of you who will approve this resolution, say aye. Those opposed, no. They are unanimously adopted.

P. S. Rader: I offer the following resolution:

Resolved, That the Publishing Agents be instructed to print 10,000 copies of Dr. Lewis' address in such form and style as will be suitable for use among our people.

The motion was put by the Bishop, and was adopted.

The tellers returned with the ballot for one Bishop. The Bishop announced that 300 votes had been cast; necessary to a choice, 151.

W. N. Ainsworth, 23; James Cannon, Jr., 4; I. W. Cooper, 1; F. P. Culver, 1; G. H. Detwiler, 1; James E. Dickey, 1; H. M. DuBose, 62; H. B. Johnston, 4; J. J. N. Kenney, 2; N. L. Linebaugh, 2; F. M. Thomas, 4; W. F. McMurry, 36; James H. McCoy, 153.

The Bishop: James H. McCoy, having received a majority of all the ballots, is declared elected Bishop of the Methodist Episcopal Church, South.

J. O. Willson: I move that all of the Bishops-elect be invited to seats on the platform.

The Bishop: You hear the motion? If you will so invite them, say aye. Those opposed, no. They are cordially invited.

Changes in delegations, owing to the election of members of these delegations as Bishops, were announced, and the names sent to the secretary.

Bishop Willson: It is very desirable, and it is but right, that these brethren elected, should be consecrated to their work at the earliest possible day. We have, therefore, fixed upon Thursday afternoon at 3 o'clock, as the time of ordination.

Bishop Hoss: Bishop Willson requests me to say that the ordination service will be held in the Central Methodist Church, South.

Several delegates were allowed leave of absence after to-day's session.

The Bishop: You are acting, Brethren, under a continuing order. The next business is to elect a book editor, and editor of the Quarterly Review. Prepare your ballots.

J. M. Barcus: I move that when we adjourn, it be to meet at 3 o'clock this afternoon.

The tellers came in, and the result of the ballot for book editor was announced as follows: Votes cast, 286; necessary to an election, 144. Gross Alexander had 274, and was elected.

On motion of W. N. Ainsworth, the Conference adjourned, with the singing of the doxology, and the benediction pronounced by Dr. Lewis, fraternal delegate from the Methodist Protestant Church.

AFTERNOON SESSION, TWELFTH DAY.

Bishop Hoss called the Conference to order and asked Dr. J. O. Willson, of South Carolina, to conduct the devotions. Dr. Willson asked the Conference to join in singing No. 208.

The Bishop: The secretary will read the minutes of the morning's session.

After singing,

"A charge to keep I have," the minutes were read, and a motion to approve was adopted.

Bishop H. C. Morrison took the chair, and was received with great applause by the Conference.

Secretary Watkins read a communication from various bodies in San Antonio, Texas, inviting the next General Conference of the Methodist Episcopal Church, South, in 1914 to be held in that city.

Bishop Morrison: What will you do with that paper?

On motion the paper was referred to the Committee on the next General Conference.

The secretary presented a similar communication from Atlanta, Ga., bearing various endorsements. This paper was on motion, referred to the Committee on the next General Conference.

The Bishop: We will now ballot for the editor of the Christian Advocate.

The secretary called the roll of the Conferences, and the tellers retired.

James Cannon, Jr., I move to take the call of standing committees.

The Bishop: There need be no call, as that is a part of the standing order.

At this time the tellers announced the following ballot, the first ballot for the editor of the Christian Advocate: G. B. Winton, 127; T. M. Ivey, 44; J. M. Moore, 35; E. W. Anderson, 27; W. C. Lovett, 27. Two more ballots were taken for editor of the Nashville Christian Advocate. Dr. Ivey received 157 votes on the third ballot and was declared elected. The Conference adjourned with the benediction.

WEDNESDAY, THIRTEENTH DAY.

The thirteenth day's session of the Conference was opened with devotional exercises led by Dr. J. B. Cox, of the Central Mexico Mission Conference. The first song was "Come, Thou Fount of Every Blessing." The Scripture lesson was from the 27th Psalm. After the singing of "My Faith Looks Up to Thee," Dr. Cox offered a prayer.

Following the reading of the minutes, Bishop Carman of the Methodist Church, of Canada, was presented.

The second ballot for secretary of the board of missions was taken.

Bishop Morrison yielded the chair to Bishop Atkins, who presided at to-day's session.

Dr. W. W. Pinson was elected secretary of the board of missions, receiving 185 votes to 82 for Dr. O. E. Brown, of Vanderbilt University. Dr. Pinson succeeds Bishop-elect W. R. Lambuth. Dr. Pinson has been connected with Dr. Lambuth as assistant secretary. He is a member of the Louisville Conference.

The report of the finance committee was read recommending the following men as trustees of the Methodist Episcopal Church, South: Goodloe Cockrill, Preston Vaughn, A. J. Lamar, Thomas S. Webster, and J. R. Stewart, each for eight years and A. F. Watkins for four. The report was adopted.

Judge M. E. Lawson offered a resolution that no members be excused unless upon the most urgent grounds. It was adopted.

Dr. Naphtali Luccock, the fraternal messenger from the Methodist Episcopal Church, was introduced. The time for receiving his message was changed from Friday to Thursday night. Dr. W. F. McMurry, of Louisville, was re-elected secretary of the board of Church Extension by a vote of 249 out of 289 cast.

Dr. H. M. DuBose, secretary of the Epworth League, took the floor on a matter of personal privilege. He said he had been twelve years in this position. He asked that his name be not considered in this connection as he wished to resume pastoral work.

Bishop Honda, the "Asbury of Japan," made a short address of farewell. He had greatly enjoyed his stay here and had learned much during his stay. He asked for the prayers of this Church for the Japan work.

The committee on church relations submitted a report recommending that the representatives of this Church in the federal council of Methodists be instructed to work for carrying into effect the suggestions of Church union as embraced in Dr. Lewis' address. The college of Bishops was also instructed to select delegates to a meeting in 1912 to discuss this question.

The Vanderbilt University affair, concerning the relations of the Church and the University, was amicably settled when the compromise report of the committee on education was almost unanimously adopted. The report adopted accepts the findings of the Vanderbilt Commission as a true definition of the relation of the Church and the University; that the Bishops are common law visitors to the University; and that the General Conference has the power to elect or provide for the election of the trustees of the University. The compromise consisted in allowing the General Conference to elect three and that in the future the board of trust of Vanderbilt should nominate trustees and the board of education affirm the nomination. The nomination of the following by the committee on education, as Vanderbilt trustees, was ratified by the Conference: Col. N. E. Harris, of Macon; A. W. Biggs, of Memphis; V. A. Godbey, of Austin, Tex.

To select the place of holding the Conference in 1914, the following committee was elected: J. G. Brown, of Raleigh; Thomas B. King, of Memphis; M. Thomas, of Chattanooga; L. W. Davis, of Baltimore; Rev. A. J. Lamar, of Nashville, Tenn. The following cities have submitted official invitations: San Antonio, Tex.; Louisville, Tampa, and Atlanta.

The first ballot for secretary of the board of education resulted in no election, as did the second. The leading men on the first ballot were Dr. J. D. Hammond, the present incumbent, 108; Dr. J. E. Dickey, 92; James Cannon, Jr., 49; second ballot, Dr. Hammond, 101; Dr. Dickey, 130; Dr. Cannon, 47. On the third Dr. Dickey was elected, receiving 177 votes. Dr. Hammond, 59; Dr. Cannon, 44.

D. M. Smith and A. J. Lamar were re-elected publishing agents.

Rev. M. Hori, the fraternal messenger from Japan, thanked the Conference for its many kindnesses shown him while here.

Bishop Atkins made a short address of appreciation of the visit of these two native Japanese, whom he termed "the fruit of our work."

The report of Bishop-elect Denny, the fraternal delegate to the Methodist Episcopal Church, was read, stating that he had performed his duties to the best of his ability. He found a healthy spirit of friendship on the part of the Methodist Episcopal Church for this Conference.

The first ballot for secretary of the Epworth League resulted in no choice.

The highest vote was as follows: J. M. Barcus, 53; J. A. Burrow, 67; F. S. Parker, 83.

The committee on church relation reported favorably upon the suggestion of Dr. Lewis for a closer union of Methodists, and asked that the representatives in the federal council of Methodists be authorized to do all in their power to further this union and that the college of Bishops appoint delegates to a meeting to be held in 1912 to discuss the question of union. This report was adopted.

As a committee to select the next place of meeting and provided for all questions of entertainment, the following, nominated by the special committee, were confirmed: J. G. Brown, of Raleigh; Thomas B. King, of Memphis; M. Thomas, of Chattanooga; L. W. Davis, of Baltimore; and Rev. A. J. Lamar, of Nashville.

On the second ballot for secretary of the Epworth League, there was no choice. The principal candi-

dates stood: J. M. Barcus, 33; J. A. Burrow, 97; F. S. Parker, 130.

The tellers reported the third ballot for Epworth League Secretary, and Dr. F. S. Parker was declared elected, he having received 166 votes.

Dr. E. B. Chappell was re-elected as editor of Sunday school literature by 277 votes out of 293 cast.

When the Conference adjourned for the afternoon session, it had taken one ballot for secretary of the board of missions, to succeed Bishop-elect W. R. Lambuth. There was no election. The high vote stood, Dr. O. E. Brown, 104; Dr. W. W. Pinson, 66; Dr. G. H. Detwiler, 15.

The question of granting equal rights of the laity to the women of the Church was made a special order for Thursday at 10 o'clock.

THURSDAY, FOURTEENTH DAY.

The Conference met at 9 o'clock. Bishop Eugene R. Hendrix took the chair and presided throughout the morning.

W. N. Ainsworth made a motion that the conference reconsider its action of yesterday afternoon, when Monday, at the close of the morning session was fixed as the time for final adjournment, and fix Friday afternoon instead. The point of order was raised that Dr. Ainsworth did not vote in favor of the resolution adopted, and Bishop Hendrix ruled that the point was well taken, and that Dr. Ainsworth was out of order. Another delegate who did vote for the resolution adopted yesterday, made a motion that the conference adjourn on Friday afternoon, instead of Monday, and Dr. Ainsworth made a motion as a substitute that Friday evening be named as the time for adjournment, but this motion and the substitute were lost.

Bishop Warren A. Candler was recognized on a point of privilege, and presented to Bishop Joseph S. Key a handsome silver loving cup as an expression of love and esteem from the delegates of the Texas conferences, within the territory of which Bishop Key has resided for a number of years, having gone there from Georgia, his native state.

Bishop Candler paid a high tribute to the life and work of Bishop Key, and in placing the cup in his hands he said that he knew it to be filled with the affection of those who had given it.

Bishop Key was deeply affected, and simply said in receiving the gift: "Brethren, I am not worthy of this. I give you my heart's thanks."

A resolution was adopted in which was recommended the appointment of a commission to consider thoroughly the Laymen's Missionary Movement and its work during the quadrennium to come, and report the result of this consideration to the next General Conference.

Announcement was made that the committee on General Conference entertainment had been organized with T. B. King, of Memphis, chairman, and L. M. Thomas, of Chattanooga, as secretary. This committee is subject to call for a meeting at any time, and all matters concerning the next General Conference will be referred to it.

A telegram of fraternal greeting from the conference was sent to the general assembly of the Southern Presbyterian Church, which convened in annual session yesterday in Lewisburg, W. Va.

The women's memorial for full rights and privileges of the laity was now taken up, and a spirited and lengthy debate followed.

On motion, the privilege was granted Miss Bennett to speak, in the midst of the discussion, and she was heard with undivided attention and interest.

After expressing her appreciation of the privilege accorded her, Miss Bennett urged the conference to adopt the minority report submitted by the committee on revisals, and thus put the measure on its passage, to be finally settled four years hence.

She referred briefly to the great work for the Church which the women are doing in the home and foreign mission departments, and stated in this connection that the money raised by their efforts reached far into the hundreds of thousands of dollars, yet because the women had no official voice in the direction of church affairs they were allowed to direct the use of only \$5,000. She emphasized the point that in the work of the Church the women are needed in an official way in matters of counsel and in directing the funds of the Church. There could be nothing unwomanly, she said, in the fact of a woman's having a voice in the conferences of the Church and in her counsel being given in directing the course which the money shall take in the different departments of the Church.

Speaking of the far West and other districts where the Church is not strong and where pastors and presiding elders are compelled to call upon the women of the Church to act as stewards, superintendents of Sunday schools in many instances, she said: "When you preachers do that, you are disregarding the law of the Church, and how can you expect the young people of the Church to regard its law when you are disregarding it?"

Rev. George Stuart spoke immediately after Miss Bennett. He stated in his opening remarks that he wanted it thoroughly understood that he was against the memorial. Then he said, in part: "All legislation is made by majorities. All of us are doing about what our wives say for us to do. My wife is on the same side I am. We make laws for rules,

and not for exceptions. God's law is, husband and wife, father and mother. We make laws for the rule, and the women who do not marry are the exception. We do not make laws for the exception.

There are four things to-day that are directly against the home. First, there is financial ambition. Second, social ambition. Third, political ambition. Fourth, ecclesiastical ambition.

Rev. J. M. Barcus began his speech by saying that it was never intended for men and women to do the same work. "This is not a question of rights," he said, "but a question of division of labors. The women of the Church who are engaged in church work already have enough to do to get the many other women to work who are not at work now. It would be a disadvantage to the men in the Church to grant laity rights to the women."

After the subject had been thoroughly discussed there were a number of calls for the question. The majority report, which recommended non-conference in the petition of the women, was read, and the minority report also. The latter recommended certain changes in the discipline so as to include women in all of the directions given to the laymen.

The vote was taken first on the minority report, and it was lost by a vote of 74 to 188. The majority report was then adopted.

Conference adjourned at 1 o'clock, Bishop Hendrix pronouncing the benediction.

FRIDAY, FIFTEENTH DAY.

The conference was called to order at 9 o'clock, Bishop Eugene R. Hendrix in the chair. After the devotional service and the reading of the minutes, Bishop Hendrix announced that from this time on the new Bishops would occupy the chair, and the gavel was handed to Bishop Collins Denny.

The subject of lay representation in the district and annual conferences was the first question considered. T. J. Duncan, of the Northwest Texas Conference, claimed the floor on a question of privilege. His request was granted, and he presented to Rev. G. H. Detwiler, the host of the conference, a handsome gold-headed cane from the delegations from Mississippi and Texas, as a token of appreciation of his services in contributing to the comfort and pleasure of the members of the conference.

A resolution was offered in which it was recommended that the publishing agents pay to the secretary of the conference \$100 and to each of the assistants \$50 for the excellent service rendered during the conference. Dr. W. F. Watkins, secretary, for himself and the assistants, protested against the adoption of the recommendation, saying that he and the assistants were glad to render this service to the conference without any thought of remuneration.

The committee on revisals submitted the remainder of its report, which was acted upon serially. Each item of this report related to changes in the ritual of the Church.

Bishop Denny expressed his appreciation of the courtesy and co-operation extended to him by the conference, and handed the gavel to Bishop John C. Kilgo, who took the chair.

The majority and minority reports of the committee on revisals, relative to the change of the name of the Church, were taken up, and one of the most interesting debates of the conference followed. The arguments made in support of keeping the present name of the Church without change, were the association and sentiment clinging around it, the legal point to be involved if a change is made, and the fact that it is not so much the name that causes opposition in some sections of the country as it is the gospel that is preached and the opposition which preachers make against sin.

Those who supported the report argued most of all upon the ground that in the West especially, the word "South" was a hindrance to the progress of the Church. The majority report to change the name to "The Methodist Church" carried by a vote slightly less than two-thirds. The order of the day for 12 o'clock was the hearing the address of the fraternal messenger from the Colored M. E. Church.

Bishop W. B. Murrah took the chair at 12:30. He introduced Rev. R. L. Bonner, fraternal messenger, who, while speaking of morality, assured the conference that his church was doing its utmost to prevent crime, and that it was trying to raise the colored race to a higher standard, but was not in sympathy with efforts at social equality.

The afternoon session began at 3 o'clock, with Bishop Denny in the chair, and Rev. H. P. Hamill conducted the devotional service. After the reading of the minutes, Bishop W. R. Lambuth took the chair. Rev. R. F. Campbell, state president of the Lord's Day Alliance for North Carolina, was introduced, and addressed the conference in the interest of Sabbath observance. A resolution was adopted pledging the support of the conference to this movement.

By special privilege, Bishop Candler read to the conference a communication from the College of Bishops, conveying the information that the Bishops had found it advisable to place their veto upon the action of the conference at the morning session, by which it had voted in favor of a change in the name of the Church, until this question can be submitted to the annual conferences and obtain from them a three-fourths vote in favor of such a change.

A resolution was offered almost immediately re-

moving the College of Bishops, in their round of conferences just preceding the next meeting of the General Conference, to ask the conferences this question: "Do you desire the name of the Church changed from Methodist Episcopal Church, South, to the Methodist Church?"

This resolution was amended so that the question as amended reads: "Do you desire the name of the Church changed from the Methodist Episcopal Church, South, to the Methodist Episcopal Church in America?" An aye and no vote was taken on this resolution, and it was adopted by a large majority.

Conference adjourned at 5 o'clock with benediction.

SATURDAY, SIXTEENTH DAY.

The conference met at 9 a.m. After devotional exercises, the minutes were read and approved.

The Vanderbilt University matter was further compromised to-day, when the conference adopted a resolution that in the future not more than 25 per cent of the trustees of a college or university under church control may be non-Methodists, if deemed necessary. This is done to legalize the action of the Vanderbilt trustees in electing William K. Vanderbilt and others not Methodists to trusteeships at Vanderbilt.

The proposition for a re-statement of faith of the Methodist Church died a natural death when the commission reported that the General Conference of the M. E. Church had refused to co-operate, and the commission was discharged.

Only the matter of a committee report not being in proper form perhaps to-day saved to the Apostle's Creed the words "holy catholic church," for which "Church of God" was attempted to be substituted. The proposition had a majority of four votes, when it was thrown out on its technical form.

Dr. Lincock and ex-Gov. Hanley, fraternal delegates from the M. E. Church, took an affectionate leave of the conference. Gov. Hanley expressed the hope that the two great Methodist bodies would become one in deed and fact.

A resolution was passed requiring bishops to read the appointments of preachers at annual conferences in the presence of the presiding elders before announcing them in open session of the conference.

On recommendation of the committee on itinerancy, a measure was adopted providing for a court of appeals to which a preacher under charges can appeal his case in the interval of the General Conference.

An increase in the assessments for educational purposes was authorized by the conference. The conference voted to hold the next session of the General Conference beginning the first Wednesday in May, 1914. Several measures favorable to the superannuated preachers of the annual conferences were passed.

The question of an assessment for the endowment fund for worn-out preachers was taken up and lost. A resolution was passed asking that a committee be appointed by the College of Bishops to consider a plan for increased activities of the laymen and for larger representation in the annual conferences.

The conference voted in favor of a recommendation of the committee on missions to appoint a committee on evangelism to operate under the home department of the board of missions, and to provide for the evangelistic movements throughout the Church.

The night session opened with Bishop W. A. Candler in the chair. The salary of the secretary of the board of education was raised to \$2,600. An appropriation of \$12,000 was voted for the Pacific Methodist Advocate. The report of the committee on episcopacy regarding the semi-annual meeting of the College of Bishops in New Orleans was approved.

The Board of Church Extension was given authority to move its headquarters from Louisville, Ky.

The last measure adopted by the conference before adjourning sine die was the adoption of a report that a committee of five be appointed to co-operate with the national committee on uniform divorce law.

The motion to adjourn sine die was carried at 10:35 p.m. Bishop Wilson pronounced the benediction.

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Church News

Dr. J. A. Stubblefield, former president of Central Female College, at Cleveland, Tenn., died on May 10.

The Garrett Biblical Institute has a graduating class this year numbering forty-two. This is the largest in the history of the institution.

John D. Rockefeller has offered \$3,000 a year for the support of a work among the Italians of New York, under the auspices of the Baptist Church.

On May 16 the board of Bishops of the Methodist Episcopal Church met at Philadelphia, Pa., and issued a statement upholding the methods of the Church in Italy.

The leader of the great Welsh revival was Evans Roberts. After the great strain of that work he suffered a physical breakdown, but it is said he has fully recovered his strength, and will continue his religious work.

Dr. J. W. Bachman, of Chattanooga, Tenn., was elected Moderator of the General Assembly of the Southern Presbyterian Church, in session at Lewisburg, W. Va. This is the greatest honor in the gift of the Assembly.

The Epworth League of the Methodist Episcopal Church will be twenty-one years old the 6th of next July. It comes to its majority with a cash balance of nearly \$2,500. That is a splendid showing for the cause of the young people.

The plans for the buildings of the great Robert A. Barnes Hospital in the city of St. Louis have been approved. The institution will have a superb site fronting on Forest Park. Its endowment will be a round million, and it will be far and away the largest and best equipped hospital in the Southern States. It will be owned and operated by the M. E. Church, South, through a representative body of trustees.

The next Ecumenical Methodist Conference will assemble in Toronto, Canada, in October, 1911. The program is now being arranged, and the gathering is expected to be the most representative one ever held upon the planet. From all quarters of the globe the delegates will come, and it is probable that the assembly will contain men of every race and clime. The sun in his march around the world never sets upon the dominion of Methodism.

The African Methodist Episcopal Zion Church was organized in New York in 1796, with three preachers and one hundred members. It now has 9 Bishops, 36 Conferences, 3,500 preachers, and 500,000 members. Fraternal greetings to our General Conference from this body were brought by Rev. G. C. Clement, D.D., who delivered a brilliant and forceful address. He is the editor of the general organ of his Church, The Star of Zion, which is published in Charlotte, N. C.

The Methodists of Texas are grappling with the problem of correlating and strengthening their educational institutions. Dallas has offered \$400,000 and a site to have the Southwestern University and the Polytechnic College of Fort Worth consolidated and brought to that city, and the prospect is that this will be done. The plan under consideration contemplates the establishment of a training school at Georgetown, the present site of the Southwestern University, and the removal of Mrs. Key's great Female College from Sherman to Fort Worth to occupy the property of the Polytechnic. It is reported that no effort will be made to maintain a school in Sherman; but that the buildings and grounds there will be sold. We wish our friends of the Lone Star State success in this undertaking. We think their policy of concentration is a wise one, which might well be imitated elsewhere in the Church.

CHILDREN'S DAY IN NORTH MISSISSIPPI.

To the Pastors and Sunday School Superintendents of the North Mississippi Conference:

Dear Brethren:—Our last General Conference made provision for the raising by the general Sunday School interests of the Church the sum of \$50,000 for the endowment of the Sunday School Chair in Vanderbilt University.

The object of this movement was to provide a competent department in the university for the instruction of the theological students and others who attend the university, in the matter of the organization, equipment and administration of the Sunday schools throughout the Church. Other churches have already set the example in this regard. Our ecclesiastical law-makers have recognized at last that the greatest duty our pastors can perform is that of the systematic instruction of the children of the Church through the agency of the Sunday school and the family. To do this work well requires special equipment. Personal fitness is a great factor,

to be sure, but every young pastor can be greatly quickened in his work through instruction as to time, manner, agencies and facilities for doing it.

Certain portions of the Children's Day collections were set apart by the last General Conference to raise this endowment, and it was hoped that the money would long since have been in hand, but only about \$15,000 of the \$50,000 has yet been raised, which leaves something like \$35,000 yet to be raised, and our General Sunday School Board has undertaken to do so this year. Of this amount, the General Board thinks that our Conference ought to raise \$12,000.

If the Children's Day programs are well executed and the interest that is possible to be engendered is worked up on that occasion, and the matter properly placed before the people, we have no doubt that the required sum will be forthcoming during the present summer.

This letter is to bring the matter to your personal attention and to ask your energetic enlistment and interest in the problem. We need not only ask your personal contribution, but also that the matter be thoroughly discussed in the Sunday schools, and that great pains be taken to have enthusiastic Children's Day meetings, and gratifying collections will be almost sure to follow. The necessary programs and such other literature as is needed can be had by addressing the undersigned agent, or the Publishing House at Nashville. Fraternally yours,

GEO. J. LEFTWICH, Chairman.

R. P. NEBLETT, Agent of the Board.

P. S.—The Children's Day programs have been ordered sent to each pastor in the Conference. If for any reason you have not received yours, or you need any more, or know of any one who should have copies of the program, who has not yet received them, a notice to me will be gladly received and promptly looked after. Do your best for us this year.—R. P. N.

1402 Bell Avenue, Columbus, Miss., May 10, 1910.

A MEMOIR.

Rev. Quincy Anderson Oats, son of Parham Var-brough and Nancy Stewart Oats, was born in Moore County, N. C., May 2, 1849. He came to Mississippi in 1869, where he managed a plantation for Captain Beauford in the Delta for three years, during which time he was licensed to preach. Brother Oats joined the North Mississippi Conference in 1872 at Corinth. Only three of the large class of twenty-five or more survive him in the Conference—Revs. R. M. Davis, R. A. Ellis and W. S. Lagrone, the last named being on the effective list.

Brother Oats' first ten years in the ministry were given to the Delta, before there were any railroads, when much of the travel to plant the banner of our risen Christ there, had to be done over backwater in dugouts and the swimming of many streams on horseback. Many of the sturdy Christians that help to make up the best towns in that region were influenced to righteousness by his preaching and godly life. In consequence of the threatened bad health of his wife, he transferred to the Los Angeles Conference and spent ten years, serving as presiding elder and pastor-in-charge of many of the best churches in that Conference. He came back to his mother conference in 1899, and since that time he served the following charges: Friars Point, two years; Verona, two years; Crawford, two years. He was the untiring and lovable manager of our Mississippi Orphan's Home two years. Brother Oats found the children of that institution at Water Valley, in a rented house, their home having burned down, and he, co-operating with the board of directors, set to work to secure a new building, which was located at Jackson. With untiring interest for the new home, he canvassed the state as far as he could and secured most of the money with which our present home was built. Having equipped and moved the children into their new quarters, he became the loving and loved Christian father of all those children the remainder of his term. And now many of those fatherless ones speak in terms of affection of Brother Oats. His devotion to them was unstinted, and we will never know what sacrifices he made and how much he endured for the orphan children until revealed in eternity.

Brother Oats' last work was Shuqualak, where he planted himself in the hearts of those people as no other man had done. Though seriously afflicted during the last four and a half months, he had pulled up to the middle of his fourth year on that charge, and his people, seeing his enfeebled condition, gladly granted him two or more months' vacation. He came to Verona to rest a few days at the home of his only daughter, Mrs. M. O. Clark, before proceeding to his old home in North Carolina to see his mother. But Verona became his last earthly resting-place. He gradually grew feebler, until the sixteenth day after his arrival at Verona, when he fell on sleep. He stayed with us long enough to let his daughter, son-in-law and a few friends have the pleasure of the last ministrations to a servant of God.

Brother Oats became a Christian at the age of 8 or 9 years. He grew in grace and knowledge of God's Word to the last day of his earthly stay. He was a strong preacher, had a strong grasp on the Word of God, a keen insight to its meaning, never handling it

THE GROCERY CAT

has been known to sleep in the coffee barrel, or, if the cat's away, that gives the rats and mice a chance. Then there's the dust of the atmosphere and the pickled-pigs-feet and mackerel smells that coffee in open barrels take in and so readily absorb. Oh yes, you get a plenty when you buy loose coffee and have the grocer wrap it up for you in a paper bag that leaks strength and flavor all the way to your home; but do you want it all, or simply a clean, crisp, fresh, high-grade article like

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deceitfully, he not only preached it, but lived it. Our brother was broad in his catholicity; he loved Christians of other folds. Honesty, justice and mercy were among his crowning virtues; meekness, humbleness of spirit, unostentatiousness, were marked prominently in his life. Self-importance was abhorrent to him.

Rev. Q. A. Oats was married twice. His first companion only living about two years after marriage. She was a Miss Collier. His second marriage took place Jan. 29, 1882, in Woodville, Miss., to Miss Alice Coleman, who was teaching in Edward McGehee College, at that place. Her life was one of labor and love, with her husband, for the Master, the one preaching, the other teaching. To them were born a son and a daughter, S. C. and Carroll Oats Clark, who, with their mother, grieve because of the loss of counsel and companionship of husband and father. Brother Oats kept his lamp trimmed and burning. He said frequently before the end came that he was ready. He talked with his family frequently about his prospect for the glory world. We will miss him at Conference. We have sustained a personal loss, but we know where to find him.

"Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Thus passed away this noble man of God's creation on Friday morning, at 11:15 o'clock, the 6th of May, 1910, aged 61 years and 6 days. D. W. BABB.

HOW TO SAVE THE CHILDREN.

The work must begin in the home. If parents pray with their children and talk with them about their souls, they may expect to see them converted early. Those who will not pray and talk with them need not expect to save their own souls nor see their children saved.

The Sunday school must help. Teachers must talk with scholars and learn which have been converted. Teachers failing to do this should resign. Let the superintendent ask the teacher, in the presence of the scholars, how many have been converted?

Let the pastor ask the superintendent, in the presence of the school, how many unconverted persons are in the school? In this way the whole school would soon learn that the one object of the Sunday school is to save souls. A. D. BETTS, Greensboro, N. C.

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Secular News and Comment

On account of the great suffering in Costa Rica caused by the recent earthquake, the Red Cross Society of the United States will send relief.

The legislature of Louisiana will make a trip to Washington in a body in the interest of securing the World's Panama Exposition for New Orleans in 1915.

On May 16 the United States Senate passed a bill providing a system of parole for Federal prisoners sentenced for more than one year, who have served at least one-third of their term.

The Democratic Senators are much displeased with the policy of Secretary of State Knox in regard to the situation in Nicaragua, and Senator Stone, of Missouri, is preparing to introduce a resolution of inquiry.

The funeral of the late King Edward of England took place Friday in the presence of a vast concourse of people. Many of the reigning sovereigns of Europe were in attendance. The United States was represented by Theodore Roosevelt as special ambassador.

A bill has been favorably reported in both houses of Congress, compelling all ocean-going vessels, carrying fifty or more passengers, to be equipped with wireless telegraph apparatus. If passed the law will take effect July 1, 1911, and suitable penalty will follow its violation.

The recent speech of Speaker Cannon in which he roundly denounced the insurgent Republican members of Congress has started anew the bitter hostility existing between them and the insurgents now threaten to introduce a resolution declaring the chair of the Speaker vacant.

Argentina, one of the most progressive and prosperous republics of South America, will celebrate this year the one-hundredth anniversary of its independence from Spain, by holding a world's Exposition. The prosperity of the republic is seen from the fact that it stands fourth among the nations in the amount of its gold reserve.

The Austrian Government controls practically the entire supply of pitchblende from which radium is extracted. The largest deposits of pitchblende in the world are found at Joachimsthal, Bohemia. All the radium extracted must be turned over to the Government. It is packed in cells of lead, and is sold under the direction of the Minister of Public Works. The price is about \$84 a milligram—0.015 grains.

The return of Halley's comet has attracted great attention throughout the world. Astronomers have kept their telescopes upon it constantly, and have observed many interesting phenomena. At a time when it was supposed to be seen only in the west the tail appeared plainly in the east. A short time after that a broad spectrum of light appeared across the sun, extending a considerable distance to each side. A comprehensive report of the scientific observers is awaited with great interest.

There is a notion in this country, and one that is frequently expressed, that nothing is easier than to conduct a newspaper business, whereas there is nothing more difficult. The reason for this flippant notion is that journalism is not a profession, but a trade. A profession is something that is learned in school, such as law, medicine and theology, while a trade is learned in the workshop, where, commencing as an apprentice, the diligent and intelligent person works his way, acquiring knowledge and skill as he goes and constantly gaining judgment from experience. Some of the most disastrous failures in the newspaper world are made by persons who want to fly before they can crawl, who can write with facility or make a show on the outside, but are entirely ignorant of the complicated operations that go to make up a newspaper. Much of the work of making a newspaper is done by the use of machinery and mechanical processes that require skill and knowledge that can only be learned by experience.—The Daily Picayune.

A FORGIVING SPIRIT.

An unforgiving temper characterizes the most of people. Perhaps there is nothing more common among people of all classes than this trait is. Very many who possess a number of very admirable qualities, are much lacking in the disposition to forgive the offenses of others against them. They will remember a single offense against them a great deal longer than they will remember a favor done for them by the same person. One may grant many valuable favors to a certain person, and then if he

chances to offend that person, with no intention of doing him any harm, he will continue to refuse to forgive him for it. And there are very many professors of religion who act thus. A few years ago I unintentionally offended the editor of a religious paper. I knew nothing of the ground of the offense until word came to me from him, and it bore the marks of indignation. The spirit manifested was more spiteful than respectful. I at once wrote to him in the kindest manner possible, and asked his forgiveness; but, a second letter from him showed that he had no purpose to forgive me, and still later action gave proof of a vindictive spirit. Yet, this man professed to maintain the highest order of piety.

Let no one think that he has a large measure of the Holy Spirit, if he be destitute of a forgiving spirit. The two spirits are not in agreement. One is opposed to the other. The Holy Spirit is a freely forgiving spirit, and he who is possessed by him will manifest a similar temper. A refusal to forgive the confessed offenses of another person is an evidence that the person is devoid of the Holy Spirit. He is also destitute of true brotherly love. He in whom the love of Christ abides, and by which he is ruled, has a forgiving spirit, and no urging is necessary for him to manifest it. C. H. WETHERS.

ATTENTION.

To the Ministers and Delegates of the Baton Rouge District Conference, which meets at Bogalusa, La., May 27-29—

Since early in April I have been trying to secure a reduction in rates for our District Conference, which meets here May 27-30. I have failed on all the roads except the New Orleans Great Northern. I am just now in receipt of a letter granting us a rate of one and one-third plus 25 cents for the round trip from all points. Sale of tickets will be on for two days prior to the opening of Conference.

Now about railroad schedules. The New Orleans and Great Northern runs two trains daily out of New Orleans, one leaving at 6:30 in the morning and another at 4:30 in the afternoon. The latter will get you to Bogalusa at 7 o'clock which will give you one hour to get to your home and be at the church for the 8 o'clock service. The trains over the Y and M. V. arriving at New Orleans at 9:40 a. m. and over the I. C. arriving at 4 o'clock p. m. will give you ample time to make connection with the 4:20 N. O. & G. N. If you come by Hammond and Covington, you will have to remain over night in Covington and take an early train the next day.

Those wishing to go via Kentwood will get a train over the K. E. which will put them at Warrington in good time to get the afternoon train on the N. O. & G. N. coming from Tylertown via Franklinton to Bogalusa.

Now brethren, we hope all will come, and all be on time, and all remain throughout the session. You will be cared for and we promise you a good time.

I will meet you at some point below Bogalusa and place in your hands a program of the Conference, a business directory of the town and the name and location of the place where you will be entertained.

Let us pray that the Conference may be a blessing to all who come and a benediction to the church and town. I am, your servant in Christ.

J. M. ALFORD, Pastor.

Bogalusa, La., May 21, 1910.

WINONA DISTRICT CONFERENCE.

This Conference will be held at Moorhead, June 2-5. Rev. W. C. Lester will preach the opening sermon at 8 p. m., Thursday, June 2. This will be the first service. Let all pastors and delegates be present at the first service, if possible. Send your name to Rev. J. T. McCafferty, that he may provide you a home.

E. S. LEWIS, P. E.

We are expecting a large attendance on the sessions of the Winona District Conference, to be held at Moorhead June 3-5. Let each delegate that expects to attend notify me at once. Brethren, it is necessary that you do this that proper arrangements may be made for your entertainment. If there are any expecting to come to the Conference as visitors, they should make arrangements for entertainment before coming. Some of the brethren have sent me their official rolls. I appreciate their good intentions, but the entertainment committee wants the names of the delegates only.

JAS. T. McCAFFERTY.

Moorhead, Miss.

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference will meet at Tunica, June 15-17. Rev. R. L. Allen will preach the opening sermon Wednesday night, the 15th. The business session will open Thursday morning the 16th. It is earnestly hoped that all the members of the Conference will reach there to be at the opening service for a great consecration meeting.

The following examining committees are appointed:

For License to Preach and Admission on Trial—

W. H. Moulter, L. P. Wasson, and W. C. Galloway, For Deacon's and Elder's Orders—W. S. Shilpman, L. A. McKeown and J. W. Price.

A full program will be mailed out to the pastors and laymen shortly. Let us come to Tunica expecting great things from the Lord for the great work of our Church in this Delta. Mr. Editor, we are confidently expecting you.

W. W. WOOLLARD, P. E.

OXFORD DISTRICT CONFERENCE.

The District Conference of the Oxford District convened at Abbeville, Miss., the 11th, 12th and 13th of May, with the presiding elder, Rev. J. E. Cunningham, in the chair.

A majority of our ministers and district stewards were in attendance, and entered heartily into the meeting.

Much interest along all lines of church work is being manifested throughout the district and we predict for this a successful year.

Large crowds were in attendance each day and able sermons delivered from time to time by different preachers of the district. This was said to be the best District Conference ever held in this district.

Thursday was set apart for the District Meeting of the Woman's Home and Foreign Missionary Societies. The annual sermon was preached by Rev. W. G. Burks, of Grenada and was most powerfully attended by the Holy Spirit, impressing profoundly the large and attentive audience. Every missionary woman present received an encouraging uplift that doubtless will inspire them to move forward in the noble work they have espoused and love so well. The afternoon session was conducted by Mrs. Emma Binford, of Water Valley for the Foreign and Mrs. Fount Calloway of Oxford, for the Home work. Mrs. S. S. Spence, of Water Valley, was secretary. A number of delegates were in attendance and brought good reports from their auxiliaries. Some excellent papers were read on different phases of Home and Foreign Work, which were very interesting and helpful.

The Conference session closed Friday evening, feeling under lasting obligations to the courteous and hospitable people of Abbeville for the pleasant stay among them.

SEASHORE DISTRICT CONFERENCE.

Mr. Editor: The District Conference of the Seashore District, Mississippi Conference, will be held in Wiggins, June 18-22. Bishop Murrah is expected to preside. The opening sermon will be preached Friday night, June 17, by Rev. J. T. Abney. The Conference will be called to order Saturday at 9 a. m. It is expected that the preachers and delegates will remain over Sunday, and the business of the Conference will be resumed on Monday. The missionary institute will be held in connection with the Conference.

Let us pray that God will greatly bless us and help us to make it a great occasion.

The following committees are appointed: License to Preach—T. B. Holloman, L. A. Dorsey, T. B. Cottrell. Orders—T. W. Adams, B. F. Lewis, H. J. Moore. Recommendation for Admission on Trial—J. M. Morse, E. W. Lipscomb, M. H. Moore.

W. B. JONES, P. E.

NOTICE.

To the Preachers of the Newton District:

Will you please send me at once the names of delegates and local preachers from your charge who expect to attend our District Conference. We will have ample entertainment for the members of the Conference, but can't promise to entertain visitors who have not a special invitation. Would also like to know who expect to come by private conveyance.

The schedule of the roads entering Newton are as follows: A. and V., east bound, 11:25 a. m. and 4:42 p. m.; west bound, 8:05 a. m. and 12:13 noon; M. J. and K. C., north bound, 8:50 a. m. and 12:59 noon; south bound, 10:10 a. m. and 4:07 p. m.

Our people are expecting a great blessing out of the Conference, so come praying that they may not be disappointed. Yours fraternally,

L. F. ALFORD.

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A. DISCUSSION OF SUNDAY SCHOOL METHODS.

By A. P. Holt, Superintendent of the Crowley (La.) Sunday School.

With a desire to aid somewhat, if possible, in the forward movement of Sunday school work in this field, I will outline a plan that has been very helpful here, hoping that some Sunday school may be able to adapt the scheme to its needs.

In formulating the year's work, ten points were selected that needed special emphasis in our Sunday school. Each Sunday both pupils and teachers are graded on these points, allowing ten to each, making 100 the perfect or highest possible mark.

For the pupils were chosen (1) attendance, (2) punctuality, (3) lesson, (4) deportment, (5) missionary work, (6) church attendance, (7) contribution, (8) bringing Bibles to Sunday School, (9) Home Department, (10) singing. For the teacher the same points were selected, except that attendance at teachers' meetings was substituted for deportment, it being assumed that all the teachers would conduct themselves properly. Each Sunday, reports are made by classes. The pupils' grades added to the teachers' grades, and the total divided by the entire membership of the class, present and absent, gives the class grade. The hanner is awarded each Sunday to the class having the highest grade. When the term of the contest ends on June 1st, the class having the highest general average during the entire period will have its picture appear in the "Visitor." This works up a commendable spirit of class emulation and teachers and pupils work together to establish a higher class record.

It happens that in some classes, for varying reasons, some pupils drag down the class average, which tends to discourage the balance of the class. To offset this and encourage individual effort an attractive Roll of Honor is provided each month and the names of pupils receiving a grade of 100 every Sunday during the month are placed thereon. The first Roll of Honor contained nine names; last month's, thirty-two names. In addition to this, on Promotion Day all pupils with an average of 90 and over will be promoted "with honor." Thus both individual and class pride are appealed to and the best that is in the individual and the class is developed by inciting a healthy rivalry.

We will discuss each one of these ten points in their order, explaining the system and pointing out the results.

1st. Attendance. On this point only two grades are possible, ten or zero. If the teacher or any pupil is absent the class average is drawn down very materially. Frequently the hanner is lost by the absence of one member. This furnishes an incentive to each one to come and to make an effort to bring his class-mates. Each individual has an additional stimulus, for one absence will deprive him of the privilege of getting on the Roll of Honor for that month and lessen the chances of promotion "with honor." This has increased the attendance and regularity—the attendance varying little from Sunday to Sunday. Even on rainy and bitter cold days there is over 50 per cent of the usual attendance. The school is "evergreen"—that is, it assembles every Sunday, regardless of weather. The teachers have entered as heartily into the plan as the pupils and never miss a Sunday without a valid excuse.

2nd. Punctuality. The grade on this point varies according to the time of arrival, 10 being allowed for presence at opening and decreasing to 5, if present when lesson is taken up; if later, zero is given. This has caused teachers and pupils to be very much more punctual than formerly. Few teachers are ever late and most of the pupils now come on time.

3rd. Lesson. The grades on this point will, of course, vary according to the degree of mastery of the lesson. Much better lessons have resulted, thus helping the teacher to solve one of the most difficult problems and bring up this (the most important) part of the work, because if properly conducted, it will lead the pupils to Christ.

4th. Deportment, as to pupils: attendance, at teachers' meeting, as to teacher. The behavior of the pupil determines his grade on this point and of course varies from zero to ten. Much better order now reigns in our school.

The teachers' meeting, a failure before, has become an interesting and helpful part of our machinery, giving unity to our work and esprit de corps to our school.

5th. Missionary Work. By this is meant work for others. It is interesting to note the work that is being done in this line. Home and foreign work are not separated, but anything that helps to comfort, minister to, and uplift humanity is the lesson taught. The second Sunday of each month is set apart as Missionary Sunday, and the contribution goes into missionary channels. Under the direction of a special Missionary Committee, missionary exercises and drills are given to instruct, to arouse, interest, and to enlist co-operation in the worldwide missionary movement. To give definiteness to the work, a scholarship is to be supported.

6th. Church Attendance. To be perfect on this point requires attendance at our own church at least once on the previous Sunday. By this means

the tide of children who leave the church after Sunday school has been turned toward worship in the holy sanctuary. The children are thus learning to attend the regular services of the church and to love the house of the Lord. At the church service they are given special attention, and sermons and parts of sermons are directed specially to them. We expect to raise up a generation of church-goers. Eighty-five per cent of our pupils, beyond the beginners, are members of the church.

7th. Contribution. The regularity of giving and not the amount, is stressed. The poor and the rich are placed on the same plane. A penny gives the same grade as a dollar, any contribution entitling the contributor to ten. This has resulted in about doubling the weekly offering.

8th. Bringing the Bible to Sunday School. This point, likewise, means either ten or zero. At the first count thirty-seven Bibles were present. At the "show of Bibles" last Sunday, 124 were proudly exhibited. The pupil is taught that he is studying not the lesson paper, but the Bible. It is sought to inculcate in him a love for it and to familiarize him with its use. To this end ten minutes each Sunday at the beginning of the lesson period is devoted to teaching the divisions and books of the Bible and other needed information about the Bible itself, as outlined in the International Course of Supplemental Work. There are drills by the whole school in which one-half minute is given to find a certain hook or passage, and as each one finds it he rises in his place. There is always an interesting race to see who shall rise first.

Daily Bible reading in private and family devotions, is specially stressed. The first count revealed fifteen daily Bible readers. On last Sunday there were 106. After the close of the present contest the daily reading of the Bible, as well as bringing it to Sunday school, will be included under this head.

If we can teach God's Word and inculcate a deep love for it and impart dexterity in its use, we will have a church "thoroughly furnished unto all good works."

9th. Home Department. Few schools will have to contend with the same difficulties in this matter that we have had. Several attempts to run a home department have failed for lack of an efficient superintendent who would continue in the work. Now each class has a home department, each teacher is superintendent of the home department of his class and each pupil a visitor with one member to look after. The pupil makes monthly reports to the teacher. Our home department is now doing efficient work.

10th. Singing. By grading on this point the indifference to the song service has been overcome. The boys, as well as the girls, now join heartily in the singing, making this one of the most enjoyable parts of the exercises.

The Sunday school is thoroughly graded, and this system is not used in the beginners or first year of primaries, but is taken up in the second grade. Even the adult classes are using it with profit. The school had an average grade on last Sunday of 87.79, and three classes had a grade of 100, showing how well the plan is working with us.

I am aware that this system is open to criticism, particularly the classing of things of differing importance as if they were of equal importance, but when you take into consideration the fact that the teacher is thus spared much mathematical calculation and that all are on the same footing, perhaps this is not so serious a defect after all.

As this article is intended to be merely suggestive, I shall not point out other defects, hoping that the plan may prove to be elastic enough to permit of modification to meet varying conditions.

Crowley, La.

THE UNIT OF POWER.

Rev. Roht B. Downer.

The Twentieth Century idea of power is the combination of forces, as manifested in alliances among nations, trades, business, investments, etc.

To a certain extent, there is wisdom in the world's methods in executing the divine mandate, "Go ye into all the world and preach the gospel to every creature." At the same time there is danger, if in combinations the power of the individual is underestimated, or not fully developed. The alliance of one wholly sanctified soul with the Holy Ghost is a force that gives Satan great concern. God's seeking for a man (see Jer. 5:1), not a company of men, is an advertisement not affected by the flight of years. He can still work wonders through the agency of one wholly the Lord's.

The Bible is full of appeals and promises to the individual, and while it is wise to combine forces in some great assault upon the powers of darkness, the unit of power must never be weakened by association with other units. The success of Christ's Kingdom is dependent upon the faithful, loving service of the individual disciple.

One of the pressing needs of our Southern Methodism today is the individual endowment of divine power upon bishops, editors, presiding elders, pastors, missionaries, Sunday school superintendents,

teachers, deaconesses and Church members. No pastor will make any mistake to feel the apostolic injunction: "Let a man examine himself" (not the other pastors). Am I in this office called specially by the Holy Ghost? Am I wholly the Lord's, without a single reservation, as an individual, and as God's ambassador? Is the service that I am now rendering indicative to the sinful world that "I walk in the light, as God is in the light, that we have fellowship one with the other, and that the blood of Jesus Christ, His Son, cleanseth me from all sin?"

Do I fully realize that until I have faithfully performed my every duty, the blood of all souls lie at my door? Do I know Christ in the power of his resurrection and fellowship of his sufferings? Is my soul groaning after the perfection of Christian love? Have I any lack of strong faith in God's written Word? We must be careful in our examinations to have a correct, a perfect standard by which to test our record.

Talking with a friend on one occasion about his soul, and after some searching questions had been asked, he intimated that his standard of action was unattainable, and replied: "If I can be as good as my father was, I will be satisfied." It will be well to remember that there is but one authoritative standard of excellence by which all souls will be tested. (See Ephesians 4:13.) "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Some counterfeits have value until squared by the standard of truth and authority. Take, for instance, a well executed, yet spurious bank bill. It may come into my possession in payment of a debt; it looks correct and I have no reason to doubt its genuineness. It shows signs of age, and rough service. I, in good faith, pay my grocer, he his shoemaker, and on and on it goes scattering sunshine into many homes, and as long as it keeps in circulation answers every purpose of good money, and yet it is a fraud, and woe to the holder when finally it is deposited in the purported bank of issue, and there is declared to lack the marks of genuineness. At once it is seized and destroyed as an enemy of sound commerce.

Now, why not be wise and realize the force of this illustration? Yes, you now move in Church circles as a paragon of usefulness. Your money, time and influence scatter sunshine and good cheer. If a preacher, you may attain even to the bishopric; if a layman, well—receive the plaudits of the world for generosity of gifts and great zeal and love for your Church, and when dead, have the coffin ornamented with flowers, yet the final test can not be evaded. "Every man must give an account of himself at the day of judgment." You know your secret record, love of the praise of men, your impure life of unholy desires, if not accomplished acts. Your life's record is smirched with supreme selfishness. What avails all your success in deceiving your fellowmen, if at the last the Omniscient Eye fails to account your record worthy of divine approval?

Examine yourselves as to the character, degree and cost of service, that you now are rendering unto the Lord, while professing an obedience to the mandate, "Go ye into the highways and hedges, and make known that my supper is now ready, and by force of love compel them to come in." God waits to be gracious. He waits upon you, brother, you, sister, while the blood of souls lie at your door, while men in despair are crying, "No man cares for my soul." Come, get into that state of consecration making it possible for the Holy Ghost to use you successfully. Cry out sincerely, "Lord, what wilt thou have me to do?"

Report to your pastor, "I am ready to perform any needed service to save souls. If service is not accepted, ask for special orders from Christ—hunt up God's poor, the sick, the aged, the destitute of your town or city. "Dare to be a Daniel," "Dare to stand alone."

Glory to God for the late tidings from Korea. Individual disciples have been agonizing at a throne of grace. Missionaries are profoundly moved to an enlarged activity. The Holy Spirit has increased their faith, to ask for one million of souls in Korea for 1910. Psalm 2d, 8th verse, justifies their request. Shall we in our Southland be shamed by Korea—for lack of desire, for souls and faith in God?

Long Beach, Miss.

To love abundantly is to live abundantly; to love forever is to live forever.—Drummond.

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W. H. M. S.

LOUISIANA CONFERENCE.

The eighteenth annual meeting of the Woman's Home Mission Society in Louisiana has come and gone. Again, we have felt the uplift of Christian fellowship in the renewed courage to press forward in another year's work for the Master. Advance in membership, more help to parsonages, more Bible study, more earnest effort to enlist new members, marked the reports of the work. The key-note of the meeting was "Service"—the giving of self in the ministry of love to others.

The initial note of praise and thanksgiving on Thursday morning was followed by cheering reports of the year's progress from the Conference Secretary and Treasurer—twenty-seven new auxiliaries had been organized; with 500 additional members, thus marking an advance all along the line.

A message from the Orphanage in Ruslon was brought by Rev. R. W. Vaughan, superintendent of the institution, showing the great work being done for homeless little ones and the imperative need of rallying the forces of the Church to its support, if this noble enterprise is to be placed on a solid basis.

To the cordial words of welcome voiced by Dr. Werlein, pastor of First Church, and Mrs. Edward Alvis, of Rayne Memorial, an appreciative response was offered for the body by Mrs. H. R. Singleton, of Alexandria. The daily Bible studies outlined by Miss Ragland, deaconess at St. Mark's Hall, were seasons of spiritual uplift and encouragement; and when the young ladies (now four in number) stationed in New Orleans told of their life-work, their joy in this service, the true meaning of the surrendered life impressed itself anew upon those who listened.

The dainty lunches served every day by the ladies of the different churches, and their unvarying kindness and courtesy, presented many opportunities for social enjoyment, refreshing both to body and mind. Those little intervals of leisure were much enjoyed.

We take pleasure in noting the interest manifested by our ministers in this work, many of whom were presented to the body speaking words of encouragement and commendation. Among the many pertinent questions brought up for discussion and most ably presented by the speakers were the following: "Prison Reform," by Rev. J. L. Sutton; "French Mission Work," Rev. C. V. Breithaupt; "Social and Industrial Conditions in Our Cities," Mrs. S. H. Werlein; "Our Young People," Mrs. Munholland; "Why Grant Equal Rights to Women?" Mrs. Ino. B. Parker; "Prohibition in Louisiana," Mrs. A. G. McKinney, and "The Child and the State," Miss Jean Gordon. These problems are ours, and bring with them grave responsibilities and matter for serious consideration by our thinking men and women.

If time and space permitted, I should like to tell of the work of St. Mark's Hall, as outlined by Mrs. W. W. Carré, President of the City Mission Board; also the fine report of the Secretary of the Board, Mrs. A. A. Bartels, and the beautiful ministry of our city missionary, Mrs. L. Meekin. The annual sermon on Sunday morning by Rev. R. W. Vaughan was broad in its scope for world-wide salvation and in its appeal for consecrated effort. It was earnest, eloquent and impressive. Rev. A. L. Townsley spoke Sunday evening, the last service of the meeting, on "The Call and Claim of Home Missions." Outlining briefly the work already accomplished, he spoke of the outlook at the present time, and the great necessity of united effort, if we are to evangelize the nations coming to our shores. His words were forcible and convincing.

This notice would not be complete without reference to the presence in our midst of Rev. George Jackson, a true friend to home missions, and a life member of the society. He strongly presented the claims of our church paper, the New Orleans Christian Advocate; and we would like to emphasize his appeal by asking every home mission woman to subscribe for this paper, thus showing our appreciation of the column always open to our work. Especial mention should be made of the organist, Mr. I. N. Niebergal, and the excellent choir of First Church, who furnished us with splendid music.

MRS. E. R. KENNEDY, President.

PORT GIBSON FEMALE COLLEGE COMMENCEMENT.

Port Gibson Female College has just closed one of the most successful sessions in its long and honored history, which dates back seventy years. The commencement exercises were largely attended, and were of unusual interest. The commencement sermon on Sunday, May 15th, was preached by Rev. J. E. Carpenter, of Jackson, Miss., who delivered an able and inspiring discourse on "The Value and Power of Ideals," based on Ezekiel xx, 29.

The same speaker made the address at the evening service, which was conducted by the members of the College Epworth League, his subject being "The Immortality of Influence." Brother Carpenter was again pressed into service on Monday for the baccalaureate address, which charmed all who heard it. "The Primal Need of Heart Culture," was

the felicitous subject, in the elucidation of which the speaker was at his best. The medals were presented to the successful contestants by Rev. W. H. Saunders, of Vicksburg, who made a very powerful and appropriate speech.

Monday, May 16th, was the eventful day when seven bright and queenly young women received their long coveted diplomas. The following were graduated with the degree of Bachelor of Arts, namely: Misses May Florillo Levy, Marie Beulah Levy, Carleen Marie Strickland, Mary Ella Smith, Nona Belle Rush and Stella Mary White. The degree of Bachelor of Literature was conferred upon Miss Elizabeth Brown. Miss May Ella Johnston was the fortunate winner of a post-graduate certificate in Expression, and a diploma in bookkeeping was awarded to Miss Clara King. Other awards were as follows: College Scholarship medal, Miss Lola Rowland; Junior Essay medal, Miss Marnes Johnston; Freshman Reading medal, Miss Ruth Whitney; Preparatory Scholarship medal, Miss Nora Gray; W. C. T. U. gold medal, Miss May Ella Johnston; First Year Latin medal, Miss Lena Price. Miss Clara King, who kept the best account of expenses during the session, was awarded a beautiful souvenir spoon with the monogram of the college thereupon.

By unanimous vote, the Board of Trustees conferred the degree of D.D. upon two of our most worthy missionaries, namely: Rev. W. B. Nance, of our China Mission, and Rev. C. B. Moseley, of Kobe, Japan. The degree of M. A. was conferred upon Miss Ariminta M. Kennard, of Port Gibson, who for a number of years, has rendered splendid service as a member of the college faculty, and who is at present lady principal.

The class tree exercises, which were held on Saturday afternoon, have come to be one of the most popular and interesting events of commencement. An address by the president of the class of 1910, a class poem, a class prophecy, and a class history, concluding with an address by Superintendent T. V. Rush, were the most important features of these exercises. The closing concert on Monday night both edified and entertained the many who were present, and reflected additional credit upon the work of the students and faculty. The art exhibit elicited much favorable comment, and gave evidence that the students in the art department had been trained by a gifted and experienced specialist.

The announcement on commencement day by Rev. G. H. Galloway, president of the Board of Trustees, that the Board has arranged a new five-year contract with Rev. H. G. Hawkins as president of the institution was greeted with loud and prolonged applause. President Hawkins, aided by his accomplished wife, has achieved remarkable success in building up the patronage of the college in the face of grave difficulties, and it is confidently expected that during his next term of service it will enter upon an era of still greater prosperity. Three years ago the curriculum was raised one year higher, and Port Gibson Female College now ranks among the best in the southwest in the standard of scholarship and in the thorough quality of the work done. Brother Hawkins manages somehow to set an excellent table day after day—no wonder then that the students look well and happy.

The enrollment the past session was one hundred and twenty-one, seventy of these being boarding pupils, this average in the boarding department being maintained throughout the session. One of the greatest needs of the college is more dormitory room. The health of the student body has been excellent. Thanks to a kind Providence, no epidemic nor serious illness of any kind has occurred among the students. The college buildings are in splendid repair, the sum of \$417 having been expended during the session in improvements and furnishings. Twenty-five students paid their way in part, in service rendered the college in one way or another. Thus our college at Port Gibson is performing a noble mission in aiding worthy girls to obtain a college education who otherwise would be deprived of this advantage. I do not know of any denominational school where more attention is given to the matter of ethical and spiritual culture than is true of our school here; or that is pervaded by a more wholesome religious atmosphere. Port Gibson, the town after which our school is named, has many historic associations, is noted for its beautiful scenery, healthfulness, and atmosphere of refinement and culture. Parents who desire to place their daughters in a safe, thorough, homelike, Christian school cannot make any mistake in sending to Port Gibson Female College, the seventy-first session of which will open Sept. 14.

MCKENDREE M. BLACK, Pastor.

May 18, 1910.

MONROE REVIVAL MEETING.

A great union revival meeting was held here April 20 to May 4, under the leadership of Dr. J. Earnest Thacher, evangelist of the Southern Presbyterian Church. A splendid chorus choir was directed by Mr. and Mrs. G. A. Fisher.

The Protestant pastors here began to plan for this meeting last fall, and the business details were admirably executed by committees of laymen.

Services were held twice daily in a tent, the capac-

ity of which was fifteen hundred, and the location of which was in the heart of the business district.

Without a single undignified or sensational expedient, great crowds flocked to the meetings from the beginning to close. The gospel message was presented in a simple, persuasive manner, and made a profound impression upon all classes of people. The meeting was a splendid object lesson in denominational co-operation.

The card system of confessing Christ, or of pledging new consecration to him was used and hundreds of cards were signed and distributed to the various pastors. All of our churches have been refreshed and benefited, and the membership substantially increased.

The Presbyterian Church made a splendid choice of evangelist, in Dr. Thacher, and Monroe was fortunate to secure him. His voice has magnificent carrying-quality, and vibrates with genuine sympathy. His personality is magnetic—and impresses all with sincerity—and great earnestness. Christ and the cross are the center of every sermon that is preached, and the basis of every appeal.

R. H. WYNN.

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ROBERT A. MEEK, Editor.

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Editorial.

THE PROBLEM OF UNEMPLOYED HEADS.

Man is a working animal, and he is placed in a world that needs a great deal of work. Whatever may have been the case in other times, it is certainly true to-day that labor is the price of success. This is seen in every department of human activity. Now and then some cases appear where great results have followed apparently small effort, and where success has been preceded by apparently little attempt to win it. But usually such cases only seem so, and when careful investigation is made it will be found that the price has been paid in full.

This is true in the Church as it is everywhere else, and it is a truth that preachers and laymen alike need to learn. Now and then things just happen, but not often enough to make it safe to rely upon a merely fortuitous combination of circumstances to bring about the end desired. The man who does put his trust in such chance is guilty not only of indolence but of unfaithfulness as well.

The Church has always faced tremendous difficulties, and its progress has been marked by hard-fought battles. It is not different to-day; and it is altogether likely that it never will be different. The forces of evil will not easily give up the ground, or slacken their efforts. The fight the Church has on hand is hard, even though it is a winning one, and every man needs to do his part. That part is to work.

The hardest work in the world is thinking. That may be one reason why so little of it is done. A man may be wonderfully energetic physically, and utterly indolent intellectually. Great things may be accomplished through physical energy, but the greatest accomplishments are not those of the hands, but of the head. There are fifty hands to execute, where there is one head to plan. That is because more men are willing to use their hands than are willing to use their heads. Sometimes we hear much about unemployed hands; we need to begin to think about unemployed heads. The problem of unemployed heads is the greatest problem that confronts us.

The leaders of the world are the men who think. The originator of an idea has more followers than the commander of an army, and the influence of an idea is more pervasive than the circumambient ether. The world admires deeds, but it is ruled by thought. He who would make a lasting impression upon his time must do it with his head. Made in any other way, it will fade.

It takes a thinking ministry to make a leading Church. In the face of the many pressing problems of to-day, the world cannot bring itself to pay much attention to platitudes, from the pulpit or anywhere else. It needs, and demands freshness and vigor and power from those who assume to be its teachers. Never before have greater opportunities presented themselves to preachers. The world naturally turns to them for guidance, and if they have a message, it gladly hears them. A mission means a message, and without a message the preacher has no mission.

Let our young men give themselves to study. The man with the obscure appointment may feel discouraged because he has not sufficient opportunity to exercise his powers. But let him read great books and think great thoughts, and do with all his might the things that are appointed to him, and the whole wide world will become his opportunity. The Church is looking for the great preacher to-day. It will find him in the man who is thinking.

GIVING.

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Such was the message of Saint Paul to

the Church at Corinth. And it was a needed message. Liberality is the neglected grace. Where the other Christian virtues exist in full cluster, it is often missing, or imperfectly developed. Very few people give as much as they ought. Men worth their thousands frequently give a paltry sum of \$15 or \$20 to the support of the ministry, and flatter themselves that they have done their full duty. Professed Christians, who think nothing of spending scores of dollars upon some needless self-indulgence, contribute almost nothing to the benevolences of the Church. The tobacco bills of many are larger than the amounts they give for the spread of the gospel.

It is high time we were waking up on this subject. God is going to hold us responsible for the use we make of our means. We have never believed that the law of tithing is in force under the Christian dispensation. As we see it, a man might tithe his income, and yet fall far below what he ought to give to humanity and the cause of God. But certainly, if the Jew in the meager light of a preparatory dispensation gave a tenth, the Christian, living amid the rich splendors of this gospel age, should count it a shame to give less. The Church never needed money more urgently than now. Her widening fields are calling for increased activity. Hundreds of her necessary enterprises are languishing for the want of funds. So every disciple should contribute all he can. And he should count it a glorious privilege to do so. It was the Master himself who said: "It is more blessed to give than to receive."

A VAIN ATTEMPT.

The notion that religion and morals may be divorced is utterly foolish, but there are not a few in every age who attempt the task. In Isaiah's time there were those who were painstaking to offer sacrifices and worship, but whose "hands were bloody" and whose lives were impure. Through the Prophet the Lord informed them that their offerings and attempted praise were an "abomination," and that not until they had "ceased to do evil," and "learned to do well," would their worship be acceptable.

This lesson needs to be emphasized in our day. The idea is now widely prevalent that if one will attend services on the Sabbath, he may do pretty much as he pleases during the week-time. Having kept Lent for forty days, he is privileged to indulge in all the vices of modern society during the rest of the year. Having listened to the sermon on Sunday, it is allowable to drive a sharp bargain with a customer across the counter. Having appeased God by partaking of the Holy Sacrament, he is at liberty to gamble on the result of a pending election. Nothing could be further from the truth than such a view. God wants no worship from the lips while Satan is regnant in the heart. A religion that does not make one aspire to be upright at all times and in everything, is spurious and utterly impotent to save. No contribution of means, no affection of devotion, can take the place of a holy heart, a clean life, and an honest, high-minded purpose. These are what our Lord demands of every follower, and without them, every attempt at worship and service is a hollow mockery. The harp of the human soul must be cleansed and attuned by the divine touches of the Holy Ghost before it is fit to breathe out sweet cadences of praises to God.

HOW TO READ.

Slow reading is essential for the mastery of books. The skimmer gathers little of what is best as he rushes through the fair fields of literature. Rev. Fred W. Robertson, the scholar-preacher, the man whose massive thought has given him a grip upon the minds of men which increases rather than weakens with the passing years, said: "I never knew but one or two fast readers of many books whose knowledge was worth anything. I read hard or not at all, never skimming, never turning aside to merely inviting books; and the thought of Plato, Aristotle, Thucydides, Sterne, and Jonathan Edwards have passed like the iron atoms of the blood into my mental constitution."

Harriet Martineau said of herself: "I am the slowest of readers; sometimes a page an hour." But what she read she made her own. A story is told of a college professor who used to startle his class by saying: "Young gentlemen, do not waste your time over good books." Of course the boys would ask: "How can there be such waste?" But deeper thought would show them that if anyone gives time even to good books at the cost of neglecting the best, it is deplorable waste.

Particularly does a minister need to exercise a wise choice in the selection of reading matter. With so many things to do, the extent to which he can read is necessarily limited. And yet he must inform and furnish his mind if he is to become an efficient workman for the Master. Wesley exhorted his preachers to contract a taste for reading, or return to their trades. The precious hours at the disposal of a pastor for this should be husbanded and wisely directed. Only volumes that are strengthening and uplifting should be purchased, and the truth contained in them should be thoroughly grasped and assimilated. Thus only can one fit himself for lofty and substantial service.

THE LIST COMPLETED.

Since our last issue the corps of connectional officers for the present quadrennium has been completed by the General Conference at Asheville. Dr. W. W. Pinson was chosen as chief missionary secretary to succeed Dr. Lamhuth. He has been connected with the work for several years, and is admirably qualified for the place. Dr. J. E. Dickey, the accomplished president of Emory College, Ga., was elected secretary of the Board of Education, in place of Dr. J. D. Hammond. Those who know him predict that he will infuse new life and energy into the educational work of the Church. Dr. Du Bose refused to allow his name to be considered for Epworth League Secretary and Editor of the Epworth Era, and Dr. F. S. Parker was chosen for that responsible position. That he will fill it with efficiency and distinction, there is not the slightest doubt. He is superbly equipped for the leadership of our young people. Mr. D. M. Smith and Dr. A. J. Lamar were re-elected Publishing Agents. They have been faithful in service, and well deserved the magnificent vote of confidence and new tenure of office given them.

GENERAL CONFERENCE NOTES.

The discussions on the floor of the General Conference were distinctly disappointing. Notwithstanding the grave issues considered, only one remarkable exhibition of forensic ability took place; that was the address of Judge O'Rear in advocating the report of the Committee on Education, which requested the calling of the Vanderbilt Board of Trust. All of the other speeches made by members were quite commonplace. Apparently, none in the body had the gift of eloquent, extemporaneous utterance. Tigert, Hoss, Candler, and Paul Whitehead, who a few years ago made the sessions of the General Conference memorable with their brilliant disputations, seem to have no successors in the Church. It is said, however, that the average ability of the delegates was higher than at any former period. Possibly so, but a legislative assembly without a few orators to enliven the proceedings occasionally becomes painfully dull as the days drag along. We confess to a fondness for an outburst of verbal pyrotechnics now and then in such a gathering.

The seven newly-elected Bishops were ordained at the Central M. E. Church, South, in Asheville, on Thursday afternoon, May 19, at 3 p.m., in the presence of a congregation which taxed the spacious edifice to the utmost. The Bishops entered in the order of their seniority in office and took their seats upon the platform behind the pulpit. Then came the Bishops-elect, each accompanied by two of his closest friends, and were seated immediately in front of the chancel. Those attending them were as follows: With Dr. Collins Denny, Revs. F. J. Prettyman and E. J. Register; with Dr. John C. Kilgo, Revs. J. O. Willson and J. N. Cole; with Dr. W. B. Murrah, Revs. T. W. Lewis and R. A. Meek; with Dr. W. R. Lamhuth, Revs. W. E. Townsend and C. F. Reid; with Dr. R. G. Waterhouse, Revs. F. Richardson and W. S. Neighbors; with Dr. E. D. Mouzon, Revs. C. H. Briggs and A. E. Weeks; with Dr. J. H. McCoy, Revs. J. D. Simpson and B. F. Frazer. The ordination sermon was preached by Bishop Willson from Ephesians IV, 11-13. All the other Bishops took part in the services, which were most solemn and impressive.

The handling of the Vanderbilt question by the Committee on Education met with very general commendation. Having failed to secure the desired conference with the Board of Trust of the University, the committee endorsed strongly and unequivocally all of the findings of the Vanderbilt Commission appointed four years ago, and recommended that the Conference proceed to act in harmony therewith. Hon. N. E. Harris, of the South Georgia Conference; Hon. A. W. Bliggs, of the Memphis Conference, and Rev. V. A. Godby, of the West Texas Conference, were recommended to fill the three vacancies on the Board of Trust. It was suggested that hereafter, as a matter of expediency, the Trustees be allowed to elect the members of the Board, subject to confirmation by the General Board of Education. A change in the Discipline allowing one-fourth of the Trustees of educational institutions to be chosen from outside the Church was proposed. The report was adopted without amendment or discussion by a large majority. It is conservative, but compromises upon no essential point. The ownership of the Church and its right to elect the trustees at the General Conference, if it should choose to exercise it, is stoutly maintained. In exercising this right for a single time and naming three trustees, the issue as to whether the Board of Trust of the University is a self-perpetuating body is sharply joined. If those who maintain the independence of the Trustees mean ever to litigate, this doubtless will bring it on. The Bishops were instructed to take all necessary steps to maintain the rights of the Church in connection with the institution, and provision was made for the funds necessary to do so. It is earnestly hoped, however, that no recourse to law will be taken, and that all the parties interested will accept the action of the General Conference as authoritative and final.

The following boards were elected for the next four years:

Board of Church Extension—Thomas L. Jefferson, president; Dr. R. B. Gilbert, vice president; J. Edgar Stewart, treasurer; Pressley H. Tapp, Rev. G. S. Sexton, Rev. T. W. Lewis, Rev. M. J. Cofer, Rev. N. L. Linebaugh, Rev. Henry Trawick, Rev. Jas. Thomas, Hon. T. S. Garrison, Rev. S. R. Hay, Rev. E. H. Monroe, Rev. W. L. Sherrill, Hon. D. L. Coon, Rev. L. W. Moore, Rev. F. N. Parker, Rev. J. B. Cochran, Rev. Paul H. Linn, Rev. H. B. Johnston, Rev. N. B. Henry, Rev. W. L. Young, Rev. R. E. Stackhouse.

Book Committee—Rev. O. E. Brown, Prof. Thomas Carter, Rev. James Campbell, Rev. R. A. Child, Rev. J. G. Frazer, Rev. E. V. Register, J. B. Morgan, W. C. Bibbrell, J. Horton Eall, Sidney Bass, J. L. Nelson, E. C. Reeves and D. H. Linebaugh.

Board of Education—Bishop E. E. Hoss, Bishop W. B. Murrah, J. W. Blackard, James Cannon, Jr., T. W. Cooper, T. H. Ware, James Kilgo, T. F. Brewer, H. N. Snyder, C. E. Dowman, W. F. Tillett, R. J. Flowers, J. W. Vaughan, J. G. Trent, W. E. Vaughan, John W. Robbins, Percy D. Madden.

Epworth League—Bishop J. H. McCoy, president; Rev. R. W. Hood, Rev. Paul Kern, Rev. H. W. Featherston, E. P. Peabody, Gus W. Thomas, H. S. Lock.

Board of Missions—Bishop A. W. Wilson, president; Bishop W. R. Lambuth, vice president; Revs. J. W. Perry, R. P. Howell, F. S. Parker, A. F. Watkins, O. E. Brown, J. T. Daves, G. C. Rankin, G. B. Winton, H. K. Boyer, U. V. W. Darlington, Messrs. J. B. Greene, H. H. White (Florida), M. O. Hughes, J. B. Howell, W. R. Cole, A. B. Ransom, T. S. Weaver, J. T. Matlock, Thomas Southgate, F. M. Daniels, Miss Belle H. Bennett, Miss Maria L. Gibson, Mrs. L. P. Smith, Mrs. L. G. Johnson, Mrs. W. E. Barnum, Mrs. E. B. Chappell, Miss Daisy Davies, Mrs. Hume R. Steele, Miss Mary N. Moore, Mrs. Lee Britt.

The address of Dr. Thomas H. Lewis, the fraternal messenger from the Methodist Protestant Church, was from beginning to end a brilliant piece of oratory. Though he made an earnest plea for the union of the Methodist bodies in the United States, not once did he transgress the bounds of propriety. His eloquence was irresistible, and time and again the audience was wrought up to a high pitch of enthusiasm, sometimes standing up and waving their handkerchiefs in the air. Not since the voice of Charles B. Galloway was hushed have we listened to such a master of persuasive speech. The Conference ordered the Publishing Agents to print 10,000 copies of the address for sale. Bishop Hoss' response was worthy of the occasion, and voiced in happy phrase the sentiments of the Methodists of the South.

Already different cities are seeking to secure as residents some one of the new Bishops. Bishop J. C. Kilgo, who now resides at Durham, N. C., has been invited to make his home at Charlotte, with the promise of having a house furnished him if he shall consent to do so. The Memphis Conference delegation waited on Bishop Murrah at Asheville and invited him to settle in the metropolis of west Tennessee. This stirred up the Mississippians present, who presented Bishop Murrah with a written request, urging him to continue to reside at Jackson, where he has lived for many years, and which for a quarter of a century has been the home of a Methodist Bishop. We hardly think it probable that he will leave the State in which he has wrought all of his life and is so universally loved and honored.

PERSONAL.

Rev. Walter G. Harbin is helping Rev. H. L. Norton, of Collins, Miss., in a revival meeting.

Rev. H. N. Harrison, pastor of our church in Donaldsonville, La., was in the city one day last week.

After a session of sixteen working days the General Conference adjourned on Saturday night, the 21st inst.

Rev. A. R. Hoffpauir filled the pulpit at Lake Arthur, La., during the time spent by the pastor, Rev. L. N. Hoffpauir, at the General Conference.

Our church at Bogalusa is undergoing repairs. The pastor reports things in a flourishing condition. The prospects are much brighter than at this time last year.

Rev. H. T. Carley, pastor of Carrollton Avenue Church, New Orleans, will deliver the Commencement address at Jefferson Military College, at Washington, Miss., on May 26.

Dr. S. S. Keener, of Monroe, La., visited Asheville during the session of the General Conference. He had many acquaintances among the delegates, who gave him a cordial greeting.

We thank Mrs. J. S. Copeland, of Natchez, Miss., for a donation of \$4 to our "help fund." We will see that this money is used to place the Advocate in homes where it will prove a blessing.

In sending in a contribution of \$1 to our "helping fund," Brother Wm. A. Powell writes: "May God bless this fund, and like the widow's cruse of oil and morsel of meal, may it never grow less!"

Among the Mississippians in Asheville and Washington last week were Revs. J. H. Holder and W. V. Shearer, of Booneville. They were in fine health and

spirits, and appeared to be greatly enjoying their trip.

As a rule, we do not approve of anonymous letters, but we received one this week to which we take no exception. It was signed "A Subscriber," and enclosed money to send the Advocate one year to a widow.

Rev. H. B. Van Valkenburg, well-known in New Orleans, attended the World's Sunday-school Convention in Washington, D. C. He will go from there to Haverhill, Mass., where he will spend the summer with his son.

Bishop J. S. McCoy will preach the commencement sermon of Hendrix College, at Conway, Ark., on June 12th. He is a master in the pulpit, and doubtless will give his hearers a message which they will long remember.

Professor W. L. Weber has recently been tendered the presidency of Mansfield Female College, but declined the honor. His health is much improved, but he is yet far from being strong. As an educator, he easily ranks with the best.

We learn from Rev. R. H. Wynn that Dr. M. A. McHenry, for many years prominently connected with our church in Monroe, La., passed away on Sunday, May 15, after a lingering illness. May the comfort of the "God of consolation" abide with his loved ones.

The College of Bishops have named Dr. H. M. DuBose as fraternal messenger to the Canadian General Conference which will be held at Victoria in August of the present year. That he will worthily represent Southern Methodism, needs not to be said.

Rev. W. B. Jones, presiding elder of the Seashore District, Mississippi Conference, attended the World's Sunday-school Convention in Washington, D. C. We trust that he will be able to inspire all his preachers with the "world vision" of the Sunday-school work.

Rev. N. E. Alford, a local preacher of Magnolia, Miss., who is the father of three effective Methodist preachers, has been placed in charge of the St. Tammany Circuit by the presiding elder of the New Orleans District. Good congregations wait upon his ministry, and the outlook is encouraging.

In another column of this issue we print an admirable article on a discussion of Sunday-school methods by Mr. A. P. Holt, the genial Sunday-school superintendent at Crowley, La. The paper is well written and has some very valuable suggestions. We commend it to our readers as worthy of a careful study.

Rev. W. H. Coleman, of Homer, La., looked in on the General Conference for a day last week, and then hurried on to Washington to attend the great Sunday-school Convention in session in that city. He is wide awake to all that goes on in religious circles, and there are few men better posted on the general work of the Church.

Bishop Hoss recently changed Rev. J. T. Murrah from Sardis to Aberdeen, Miss., to take the place of Rev. J. R. Countiss, who has accepted the presidency of Grenada Female College. Dr. J. W. Boswell has been appointed to succeed Brother Murrah at Sardis. Who will fill the pastorate thus left vacant at Ruleville is unknown to us at this writing.

We learn that the wife of Rev. H. W. Ledbetter has been ill for the last fifteen months, confined to her bed most of the time. We extend our sympathies to this anxious husband and afflicted wife. May the hand of the Great Physician give his healing touch both to hearts and body. The trouble in his home has not prevented Brother Ledbetter from sending in a fine club of subscribers to the Advocate.

The Commencement sermon at Millsaps will be preached on June 5th by the Rev. W. F. McMurry, D. D., secretary of the General Board of Church Extension. Rev. George R. Stuart, the well-known evangelist, will preach for the Young Men's Christian Association at night. The closing exercises of this growing institution promise to be up to the usual high standard, and will, no doubt, be largely attended.

Mr. M. Green, a Methodist from Picayune, Miss., favored this office with a call a few days since. Picayune has seven Methodist families, but no Sunday school and no church organization. As the first Methodist organization grew out of the spiritual needs of a few earnest people, we trust that this little company of Methodists will press forward for a Methodist Church, and a large development of the Master's work.

A VETERAN CALLED HOME.

Rev. D. G. W. Ellis, one of the veterans of the Mississippi Conference, was translated from his home here at Meridian at 7:30 this morning. He was 84 years old, and rich in grace, and is now rejoicing in the glory land.

G. S. HARMON.
May 21, 1910.

THE PAST AND THE PRESENT.

By Rev. J. E. Godbey, D. D.

Doubtless the gospel of Christ is still the power of God unto salvation to everyone that believeth, and we should not be ashamed of the gospel. But we are often reminded that the gospel, as preached to-day, does not appeal to the conscience of men as the preaching did fifty years ago. The reason is not far to seek. In the preaching of fifty years ago the aim was almost exclusively to arouse the consciences of men in regard to sin and salvation. "Repent for the kingdom of heaven is at hand," was still a good epitome of the preacher's message. The sermon was effective and attained the end of preaching according as it led individuals to realize their true relation to God. The preacher probed the conscience, assailed the refuges of false security and peace, urged the personal experience of acceptance with God, and backed his reasoning of sin and righteousness with his warning of judgment to come. Salvation was witnessed by conscious spiritual relations to God. The evidences of experience were the criterion by which the true Christian was judged.

The preaching of to-day is not directed to individual relations to God as tested by spiritual experience. Social duties, Christian citizenship, the enterprises of the Church, education, missions, doctrines which pertain to the mission of the Church, the future of the Church, etc., or speculative and critical questions furnish the themes of the preacher. Why this change? It is a natural result of the growth of the Church.

In the beginning the Methodist movement was a revival. The Methodist Church was not. Methodist societies there were, whose one aim was to spread Scriptural holiness over the land. Every Methodist preacher was an evangelist. His business was not about Church societies or institutions. He knew only to press the one issue of repentance and regeneration. The success of this work built churches. Churches rapidly grew great and rich. It is generally held that a great Church must develop from within. Education takes the place of evangelization. A great Church is a militant host to be wielded. Many societies are needed to give its members spheres for work. The work comes to be social, rather than evangelical. Often a preacher looks upon a great congregation and knows there are not a score out of the hundreds before him that are not Church members. He preaches to edify, to educate. He preaches to the Church about the Church. The great congregation is part of a great denomination. The power of a great denomination ought to be felt in society, in government, in the settlement of national questions where humanity and philanthropy are involved. Thought is turned from the individual to the Church as an organized power, and to its various arms of service. There is much drilling, parading, arming, but less direct conflict with sin in the hearts of men.

In the beginning of the Methodist movement the conditions made all the preachers evangelists. Our circuit preachers are evangelists still. The existing conditions draw the pastors of our great churches into social work and often to themes in the pulpit which have no bearing upon the individual conscience.

Besides the influences which result naturally from the growth of the Church, the higher criticism has turned many into paths of speculation and they preach about the gospel, but do not preach the gospel. All sincere search for truth must be encouraged. There may be as much piety and as much vital faith in heterodoxy as in orthodoxy. But speculation and criticism and apology do not become the pulpit. The pulpit stands for the calling of men from sin to salvation by faith in Christ, and its tone must be positive. It can only be positive by keeping to fundamental truth. We have preachers in our great churches who still keep to the vital truths of the gospel, who know how to call sinners to repentance and who never need the help of an evangelist. They are examples worthy of imitation. The churches desire them and prosper under their care. There is need to resist the tide that bears so many away from the simple message of salvation through repentance and faith in Christ. If the Church can bring men to right personal relations to God, the love of God as a self-regulating principle will lead them into proper spheres of work. The Church can regulate society only by getting men right with God individually. The Church must appeal to all men upon the common ground of salvation by faith, not as capitalists or as laborers, not as rich or poor, not as belonging to any class or station or party, but simply as men fallen, sinful and needing to be born again. In Jesus Christ there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, male nor female. The pulpit attracts as long as it holds its grasp upon the consciences of men. To reach the conscience it is only needful to preach the gospel. The word which the Holy Ghost dictated the Holy Ghost will still own.

Obituaries.

LULA E. GARDNER, daughter of W. D. and Margie E. Gardner, born Feb. 25, 1891, died March 3, 1910. Lula was always a good and obedient daughter, always trying to make those about her happy. As her teacher several years ago, the writer never had occasion to correct her on the school ground or find fault with her about her lessons, for her deportment was perfect in every department. She was delighted to take part in Sabbath school and other kinds of church work. Lula was happily converted during a revival conducted by her pastor, Rev. H. C. Edmonson, in August, 1906, and at the close of the meeting, with twelve others, she joined the Methodist Church at Midway, on the Toccoola Circuit, where, on March 4, 1910, the writer conducted the funeral service, and amidst a host of weeping friends, we laid her body to rest beside her brother, Lewis, who preceded her to the "land of pure delight." We commend the broken-hearted father and mother and brothers and sisters to the grace of God and to the power of his love who is able to sustain them and bring comfort to the grief-stricken soul. You shall see Lula again, for on the last day she will rise from the tomb and there be a living witness to the power of Jesus Christ to save not only from sin, but to deliver from death and the grave. D. M. GEAN.

On Jan. 10, 1910, at the home of her son, J. F. Carlisle, near Pope, Miss., the spirit of Sister JANE CICLEY CARLISLE (nee Glenn) took its flight and returned to God who gave it. Sister Carlisle was born in South Carolina on Dec. 29, 1833. She moved in early life to Mississippi, and in 1852 was married to Coleman P. Carlisle in South Mississippi. Five children were born to this union, four of whom still survive her. J. F. Carlisle, of Pope, Miss.; Rev. W. C. Carlisle, of Calhoun City, Miss.; Mrs. J. G. Holloway, of Frederick, Miss.; and Rev. R. G. A. Carlisle, of Central Academy, Miss. Sister Carlisle was converted and joined the Methodist Episcopal Church, South, in childhood and lived a consistent Christian life. She had been a patient sufferer for a number of years and amid it all she continued steadfast in her implicit confidence in God. Sister Carlisle's husband died on Feb. 7, 1904, and since then she had lived with her children. A short while before her death she had the misfortune of breaking a limb. With this and a cancer, she suffered the severest pain, yet without a murmur. Having finished her course and reached the advanced age of 76 years, she fell on sleep and on Jan. 11, 1910, amid sorrowing relatives and friends she was laid to rest in Mt. Olivet Cemetery. C. W. BAILEY.

MR. JOS. A. SLOTT was born in East Baton Rouge Parish, Louisiana, March 28, 1853; was left an orphan boy at the age of 8. In early life he came to East Feliciana Parish, La., where he made his home near Olive Branch, La., until God saw fit to call him to his eternal home. His illness was of short duration. He took sick with pneumonia on the 11th of March, 1910, and died on the 20th at 4:30 a. m. Interment took place on the 21st at 2 p. m., at Pompea Cemetery. Brother Slott was received into the M. E. Church, South, in the year 1880, by Rev. Ira B. Robertson. He was elected to the stewardship Nov. 17, 1888, which office he held until his death. Later in his religious life he was elected a member of the Board of Trustees of his Church; also Sunday-school superintendent. The above offices he filled faithfully until the time came to give an account of his stewardship to Him who doeth all things well. Besides being a faithful member of the church, he was a member of the following orders: "Fraternal Mystic Circle" and "Fleet of the Sailors" for a number of years. Bro. Slott was a man generally liked by all whom he knew and knew him. The

Church and community could not afford to part with such a man as he; but we have got to be submissive to the workings of the mysterious hand of the all-wise Creator, Bro. Slott was twice married. First, to Miss Ariadne Jackson. To this union were born four children—three sons and one daughter. His first wife died Jan. 26, 1893. All the children survive him. Second marriage, to Miss Eulalia Peairs, Jan. 26, 1901. This marriage was blessed with five children—two daughters and three sons. The youngest of the latter is only one year of age. Therefore he leaves his last wife and nine children to survive him and meet him in the eternal beyond. May God, in His wise providence administer to the companion and children of the deceased in their sad hours of bereavement, and may the comforting balm of the Holy Ghost be poured into their wounded hearts. Weep not loved one, as one who has not any hope, but trust in him who gave and hath taken away. Blessed is his name. And joy, peace, happiness, and the comforting influence of the Holy Spirit shall be thine.—His Pastor, J. W. Harper.

Mrs. SALLIE WARREN was born in South Carolina, March 31, 1836; married to Wm. W. Warren, Oct. 25, 1860, and "fell on sleep" in Byhalia, Miss., April 16, 1910, just a few weeks past seventy-four years of age, and lacking a few months of fifty years of married life. Converted in early life, she joined the Methodist Church, in which she proved herself an ideal member. No one came in contact with her but felt the influence of her consecration. As teacher in the Sunday school, near which she lived, she has left a haloed memory in many hearts. Her vacant seat in the church, filled so regularly till the last few months, will be a silent reminder and admonition to those who loved her. No night too dark, no day too dreary for her to answer the call of distress. Only one little one blessed the lives of Brother and Sister Warren, and then for only eleven months did God permit them to keep it. A tiny baby-boy was adopted after the little one died. The loving care devoted to him was amply repaid by tender love and thoughtfulness when Roger Warren grew to young manhood. Some six years ago the grim reaper came and carried off this treasure of the home. The mother heart was crushed, but strove to comfort the husband and sister. Soon failing health indicated the depth of her grief, and for six years suffering has been her portion. From the home near Ingram's Mill the family came to Byhalia, that medical aid should be near. Till last fall Sister Warren was able to attend church and visit her friends, but a stroke of paralysis came affecting one side in such a manner that she was unable to get about. Weaker and weaker grew the frail body; the patient heart, yearning for those gone before, beat more and more slowly. Medical attention, tender nursing, devotion unceasing, was given freely, but to no avail: the gentle spirit left its human habitation for brighter scenes. Sunday, April 11th, we carried the loved body of our sister to Fountain Head Church where a crowd of loving friends waited. Old, young, white and black, met to do honor to their good friend, loved teacher and kind neighbor. She was laid to rest after service conducted by Revs. R. M. Davis and J. W. Raper. We "sorrow not as others which have no hope," for "we believe that Jesus died and rose again, even so they also which sleep in Jesus will God bring with him." J. W. RAPER, Pastor.

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NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Third Round.

Dist. Conf. at Pickens	July 6, 8
Viaden, at Columbia	July 2, 3
Pickens, at Richland	July 9, 10
Durant	July 10, 11
Elmore, at Bethany	July 10, 11
Lexington	July 17, 18
Sidon, at Sidon	July 17, 18
Rural Hill, at Macedonia	July 23, 24
Grester, at So. Union	July 25
Louisville, at Noxapater	July 26
West, at Hebron	July 30, 31
Kosciusko Sta., at E. Union	Aug. 1
Sallis	Aug. 6
Ackerman	Aug. 7, 8
Kosciusko Ct.	Aug. 13
McCool	Aug. 14, 15
Poplar Creek	Aug. 20, 21
Black Hawk	Aug. 27, 28

N. G. AUGUSTUS, P. E.

Corinth Dist.—Third Round.

Belmont Ct., at Dennis	June 2, 3
Iuka Ct., at Hebron	June 4, 5
Iuka Sta., at Iuka	June 5, 6
Boonville Ct., at Hodges	June 11, 12
Corinth, So. Side, at S. S.	June 12, 13
Booneville Sta., at B.	June 13
Corinth Ct., at Gaines Chap.	June 17
Kossuth Ct., at P's Mt. Hill	June 18, 19
Corinth, 1st Ch., at 1st Ch.	June 19, 20
Wheeler's Ct., at Asbury	June 24
E. Booneville Ct., at Shady	
Grove	June 25, 26
Rienzi Ct., at Bethel	July 2
Guntown Ct., at Pleasant	
Valley	July 3, 4
Myrtle Ct., at Friendship	July 9, 10
Hatchie Miss., at El Bethel	July 16
Rainey Miss., at Marvin	July 23
Ripley and B. M., at Falk-	
ner	July 24, 25
Beiden Ct., at Bethel	July 29
New Albany Ct., at Ecu.	July 30
New Albany Sta., at N. A.	July 30, 31
Jonesboro Ct., at Ebenezer	Aug. 6, 7
Dumas Ct., at Dumas	Aug. 13
Dry Run Miss., at Mt. Zion	Aug. 13, 14
Tishomingo Ct.	Aug. 20, 21
Mooreville Ct.	Aug. 25
Mantachie Ct.	Aug. 26
Marietta Ct.	Aug. 27, 28

Pastors will please see that answers are furnished to questions 17, 20 and 22.

BEN P. JACO, P. E.

MISSISSIPPI CONFERENCE.

Natchez Dist.—Second Round.

Centerville	May 28, 29
Nebo, at Oak Grove	June 4, 5
Barlow, at	June 11, 12
Bayou Pierre, at	June 13
Scotland, at	June 18, 19
Homochitto, at Rosetta	June 25, 26

H. WALTER FEATHERSTUN, P. E.

Jackson Dist.—Second Round.

Mendenhall, at Braxton	May 28, 29
Eden, at Thornton	June 1
Lintonia, at Crymes Ch.	June 4, 5
Yazoo City, at 8 p. m.	June 5
Flora, at Bentonia	June 11, 12
Deasonville, at Fletcher's Chapel	June 17
Benton, at Zeiglerville	June 18, 19
Fannin, at Goshen Spgs.	June 22
Harrisville, at Rexford	June 25, 26

J. R. JONES, P. E.

Seashore Dist.—Second Round.

Bihoi	May 25, 29
Gulfport, 25th Avenue	June 1
Lumberton	June 3, 5
Poplarville	June 6
Carriere and McNeill, at Mc-	
Neill	June 7
Americus, 11 a. m.	June 10
Escatawpa, 11 a. m.	June 11
Moss Point	June 11, 12
Pascagoula	June 12, 13
Vancleave	June 15

W. B. JONES, P. E.

Brookhaven Dist.—Second Round.

Hazlehurst	May 29, 30
Monticello, at Tikon	June 4, 5
Prentiss, at Santee	June 11
Boguechitto and Norfield, at	
Norfield	June 12, 13
Pearlhaven, Hawkin Chap.	June 18, 19
Buford, at Summers Chapel	June 26
District Conference	June 8, 10

J. T. LEGGETT, P. E.

Meridian Dist.—Second Round.

Enterprise and Stonewall,	
at Stonewall	May 28, 29
Porterville, at Union	June 4, 5
Meridian, Central	June 7
Meridian, 5th Street	June 8
DeKalb, at Pleasant Ridge	June 11, 12
Meridian, 7th Avenue	June 15
Vimville, at Why Not	June 18, 19

W. H. LEWIS, P. E.

District Conference, at Fifth Street, Meridian, May 30 to June 3.

W. H. LEWIS, P. E.

Newton Dist.—Second Round.

Shiloh, at Johns	May 28, 29
Chunky, at Meehan	June 1
Homewood, at High Hill	June 4, 5
Decatur, at Decatur	June 10
Neshoba, at Mars Hill	June 11, 12
Philadelphia, at P.	June 12, 13

T. J. O'NEIL, P. E.

Newton, Miss.

Vicksburg Dist.—Second Round.

Oak Ridge, at Red Bone	May 28, 29
Hermanville, at Pisgah	May 31
Edwards, at Clinton	June 3
Crawford St.	June 5

District Conference at Marysville June 7, 11. Opens on 7th, at 11 a. m.

G. H. GALLOWAY, P. E.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.

Hornbeck, at Prospect	May 28, 29
Leesville	May 29, 30
Ida	June 4, 5
Zwolle	June 10
Many	June 11, 12
Pelican	June 18, 19
Pleasant Hill	June 19, 20
De Ridder	June 25, 26
Bon Ami	June 27, 28
Mansfield	July 2, 3
Mooringport	July 3, 4
Shreveport, 1st Church	July 6
Bossier City	July 7

Shreveport District Conference will meet at Zwolle, La., June 14. The opening sermon will be preached Monday night.

T. J. WARLICK, P. E.

Baton Rouge Dist.—Second Round.

E. Feliciana, at Independ'ce	May 21, 22
Bogalusa—District Confer-	
ence	May 28, 30
New Roads, at New Roads	June 4, 5

C. C. MILLER, P. E.

Monroe Dist.—Second Round.

Delhi	May 21, 22
Collinston	May 28, 29
Downsville	June 1
Floyd	June 4, 5
Lake Providence	June 11, 12
St. Joseph	June 18, 19
Brookland	June 22
Calhoun	June 25, 26

S. S. KEENER, P. E.

Ruston Dist.—Second Round.

Vernon, at Wesley	May 21, 22
Gibbsland, at Mt. Moriah	May 28, 29
Ringgold, at Rocky Mt.	June 3
Lanesville, at Brashwood	June 4, 5
Bernice, at Bernice, 8 p. m.	June 8
Winnfield	June 11, 12
Jonesboro, at Hodge	June 12, 13
Cotton Valley	June 18, 19
Lisbon	June 22
Houghton, at Castor	June 25, 26
Minden	June 28, 29

The District Conference will convene at Arcadia July 1 to 3. The opening sermon will be preached by Rev. Robert Randle on June 30, at 8 p. m.

R. W. TUCKER, P. E.

Lafayette Dist.—Second Round.

Sulphur, at Vinton	May 21, 22
Jennings	May 22, 23
Bell City	May 28, 29
Lake Arthur	May 29, 30

J. E. DENSON, P. E.

New Orleans Dist.—Second Round.

Felicity	May 29
First Church	June 5
Second Church	June 5
Rayne Memorial	June 12

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Tidings from the Field

McHenry, Miss.

Dear Bro. Meek: I send you a small list of subscribers, will try and send a few more soon. Am well pleased with Advocate this year. It gets better and better. We have just closed one of the most revivals I ever attended, at Wiggins. Rev. P. D. Hardin assisted. There were about 50 conversions, 35 accessions to the Methodist Church and 4 to the Baptist. Provisions to meeting I received 28, making 64 since Conference. Several more are coming in next appointments. Our finances there are up to date. Our District Conference will be there, either the 15th or 17th of June, will let you know in a few days. Bro. W. G. Harbin will assist me at McHenry first Sabbath in June, to continue 10 days, work moves nicely here also. 15 accessions since Conference, finances up. God is blessing us. Rev. R. S. Gale.

Dry Run, Mission.

Dear Brother Meek: For the first time I will write a few lines from my work. This is my second year in the Dry Run, charge, also the second year in the mission. We had a good year last year. We had 14 conversions on the work, 122 additions to the Church. We met a cordial welcome. We are moving along fine this year and have raised up to date over half of our Conference assessments, and we feel sure of getting them in full before the close of the year. We think we have some as good people on our charge as there is in the world, and we are hoping and praying that we may have a few in revival at every one of our places. The fields are now white unto the harvest and the laborers are few. We are praying for more laborers. We think we have the best presiding elder in the North Mississippi Conference, and hope he will be ours next year. Best wishes to you and the paper. J. E. Fullert, D. C.

Oxford, Miss.

Early in April our pastor here at Oxford, Bro. J. C. Paddy, began preparations for a revival. He talked it and held a good prayer service for several weeks prior to its beginning. At the appointed time Bro. J. C. Paddy, the blind evangelist, came to us and on all the time preaching. Mrs. E. R. Smart also came and took charge of the singing, which added greatly to the meeting. For ten days the large audience, who treated to some of the boldest thought and sublimest words of truths that has ever been the privilege of any people to hear. Twice daily he stood before waiting and eager congregations and preached messages that burned their way into the hearts and minds, presiding and message that seemed indeed sharper than a two-edged sword, causing saint and sinner to think on their lives, as doubtless they had never thought before. One very marked feature of the meeting was the absence of pitchforks. In stead of all the gospel may being pitched by the heater into a neighbor's paw, the solemn countenances and snatches of pointed conversation, here and there, revealed the fact that each went away with an equal share taken into himself. We had a great meeting, much interest being manifested by the upstart at every service. Many times the altar and aisles were filled with penitents, weeping and pleading for mercy and peace. There were scores of bright conversions, over fifty coming with our Church. Quite a number of the University and Training School boys surrendered to Christ. This was very gratifying, as the Christian people of Oxford are deeply interested at all times in the students who come into the city. Many of the Christians of the three denominations, fell into line and joined the battle valiantly. Bro. Rutledge got a hold upon our hearts and consciences that we can

not explain and that eternity alone will reveal. One thing we know, Oxford has undergone a very great change. Our mid-week prayer services are well attended. Our Union Ladies' prayer meeting has been revived, family altars have been created and at every Christian gathering there creeps into one's being a sensation that causes the heart to exclaim with one of old, "Behold how good and how blessed it is for brethren to dwell together in unity." To God be all the praise. Bro. Ramsey daily stood before us, his eyes closed to the beauties of earth, but open wide to a sin-cursed world, a Savior's intercession, and a wonderful birth. He spoke often of the friendship of Jesus, who led him so tenderly each day. Of the many mansioned home in glory, waiting just over the way. He plead for recruits for the Master, with hand outstretched to receive all who would respond to his earnest "Come on, friends, and in God's mercy believe. We may sing of receptions in heaven, when the faithful ones here cease to roam; but we know Gabriel's host will shout, 'Welcome,' when 'Little Bro. Joe' gets home." Mrs. Fount Callaway, Oxford, Miss.

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CALENDAR.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.
Woman's Foreign Missionary Society of the North Mississippi Conference, Annual Meeting, Tupelo, Miss., June 11.
Seashore Divinity School, Seashore Campground, Biloxi, Miss., June 28-July 7.
Young People's Missionary Movement Conf., Asheville, N. C., July 1-10.
Seashore Assembly for Christian Workers, Seashore Campground, July 21-31.

Epworth League.

Shreveport Dist. League Conf., Grand Cane, La., June 12, 13.
North Mississippi League Conference, Kosciusko, Miss., June 14-16.

District Conferences.

Baton Rouge District, Bogalusa, La., May 28-30.
Meridian District, Fifth Street Church, Meridian, Miss., May 30-June 3.
Winona District, Moorhead, Miss., June 2-5.
Newton District, Newton, Miss., June 6-10.
Brookhaven District, Prentiss, Miss., June 7-10.
Lafayette District Conference, Eunice, La., June 8.
Alexandria District Conference, Melville, La., June 10-11.
Shreveport District, Zwolle, La., June 14.
Ruston District, Arcadia, La., July 1-3.
Greenville District, Tunica, Miss., June 15-17.
Aberdeen District, Pontotoc, Miss., June 20-24.
Durant District, Pickens, Miss., July 6-8.

College Commencements.

Grenada College, Grenada, Miss., May 29-30.
Millsaps College, Jackson, Miss., June 5-7.
Mansfield Female College, Mansfield, La., June 5-7.
Centenary College, Shreveport, La., June 5-7.

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Epworth League

By Rev. H. B. Watkins.

TOPIC FOR MAY 29.

THE CHARACTER AND MOTIVE OF WOMAN'S MISSIONARY WORK.

(Mark xiv, 3-9.)

No passage that could be selected for our study to-day could be better illustrative of the devotion of womanhood to the personal divine Christ.

There are many beautiful lessons that are to be drawn from it. The first of these is the charming lack of self-consciousness, as forgetful of the ordinary embarrassment the crowd might occasion, she ministers to her Lord in this public way. It was no lack of modesty. Her face doubtless flushed crimson when the propriety of her act was questioned. She had intended only good and her love had made her forget to be embarrassed. It must be with such self-forgetfulness that the devoted womanhood of Christianity comes into public work for their Lord. With no lack of modesty, surprised that any one should question its motive or propriety, she breaks through the natural hesitation that would be hers, and in her own beautiful, tender way, ministers to her Lord. We all shrink from women preaching. And yet, some of the sweetest public services we have ever attended were conducted by modest women, led into such work in spite of being embarrassed, by a self-forgetful love for Christ Jesus. Our women of our missionary societies have been none the less womanly because they have done these public things for Jesus Christ.

This was an act such as only a woman's hand could do, and such as only such a gentle, devoted mind would have thought to do. As we see our sisters at work among women at home and abroad we remember that they go in their kindly ministry where no man could enter and bind up wounds no man's hand could touch. Into Oriental homes, to the very bedside of sick womanhood, she goes and carries the consolations of the gospel of Christ, while she also ministers to her physical needs. All honor to the devoted sisters of ours who in all lands among their less fortunate sisters are doing a work no man, however well equipped, could do. It is this fact that gives confidence to the hearts of the women of our Church as they are organized somewhat independently to do what their brothers and fathers and husbands can not do. As the years go by and more and more our Methodist women get the confidence of the women of China and Korea and Japan, and they more and more place their daughters in their hands for mental and religious training, no man can predict what shall be the influence of Christianity and womanhood in these lands. Let us pray often for Jane Watkins, Hallie Buie, Nell Drake, Mrs. Eearn and a host of others, who work close to the hearts of the womanhood of those lands. The work they are doing no man could do. The Christ who approved the kindly ministrations of Mary of Bethany, looks with love and appreciation also on them.

Our teachers in our Methodist schools, our Bible women, our women who are medical missionaries under the Woman's Board, are a factor that shall count immensely in the evangelization of those nations beyond.

This act of Mary's was such a little thing, and yet Jesus said it should be told wherever the gospel was preached. A little thing? Ah, who can begin to measure the size and

consequence of any act done in Christ's name? To me it is marvelous that with their dimes, and mite boxes, and pledges, etc., the women of Southern Methodism give practically one-third of our total amount given to foreign missions. In many pastoral charges the Foreign Auxiliary gives as much as the total assessment to that charge. To-day they have nearly one hundred workers in foreign lands. They have their great Scafritt Bible and Training School at Kansas City; they have thousands of dollars worth of property in schools and hospitals in the foreign fields. But it all comes from such a little thing. It all comes from a little band of women in each pastoral charge, giving their dimes every month to Christ Jesus. It is an honor to any pastorate to have this little share in what emerges into a very great movement.

Love led Mary to do what she never thought of doing. She anointed his body for its burial—anointed him while its fragrance could delight him and in time for its memory to sweeten the very agony of his death. She never dreamed she would do that. She only followed her heart's desire to show her love. Women of Methodism, neither do you realize the significance of what you are doing for your Lord. Your eye can not see the future, but God is using your loving hearts and hands for preparing for things in that future of which you have not dreamed. But when the veil is removed you shall find that unwittingly "aforehand," you have made ready in Jesus' name.

Let love work on with her "little deeds" and "little gifts." Some day you shall find that Christ led you by a way you knew not and into fields of usefulness of which you did not dream.

This Mary who so loved her Lord would not neglect his poor. These women will not neglect Christ's "help the world over, because they love him. At the foundation of all service is a great throbbing self-forgetful love—a love that will not content itself with words, but will express itself in a hundred deeds, of which no one else had thought.

NORTH MISSISSIPPI CONFERENCE LEAGUES.

You will please notify Bro. Walter Boswell, Kosciusko, of your election of delegates, giving their names. It is important that you do this at once. Be sure that every league is well represented at the Conference in Kosciusko, June 14, 15 and 16. Meeting opens Wednesday evening.

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HUGH T. BUCKLEY.

Mr. Hugh T. Buckley, son of Mr. and Mrs. J. T. Buckley, was born in Vaiden, Miss., July 14, 1886, and departed this life Feb. 25, 1910. His remains were laid to rest in the family cemetery of the town of his nativity. At the early age of ten he accepted Christ and joined the Methodist Church, of which he was a member at the time of his death. He loved his Lord, and his faith in him, in his wisdom, his love, his goodness, was beautiful. It ripened as the years went by. After graduating from the Winona High School, Mr. Buckley entered the University at Oxford, where he spent four years. He made an enviable record both at the High School and as a student in the University. His studious habits, his earnest, faithful work, and his dutiful obedience to his teachers, made him a great favorite among them. His thoughtfulness of his fellow students, his deep interest in them, together with his genial and companionable disposition, won for him their highest esteem. They all loved him. He taught school a while. During the session of 1908-09 he was principal of the High School of Bolton, Miss. He was next elected professor of mathematics in the public school of Natchez. At the time of his death he was serving as book-keeper for the Blackston Mercantile Company, of Winona.

Hugh was a choice young man. He was ever courteous and polite, and it was that politeness which is the fruit of a cultured mind and a good heart; that politeness which satisfies by a behavior which weighs and discriminates aright. His bright, cheerful disposition and his gracious manners won for him many friends. His noble nature was so full "of the milk of human kindness" that to know him was to be his friend. In reading the many letters of condolence from persons all over the State and elsewhere, one is deeply impressed with the high esteem in which he was held by all who knew him. They show that he captured the hearts of all whom he met. They all speak of his nobility of purpose, his high sense of honor, his winning ways, his fidelity to duty, and his devout Christian spirit. He was ever actuated by right principles and governed by pure, unselfish motives. He loved the truth, was firm in his convictions and steadfast in his purpose. When he made up his mind that a course of action was right, he believed in resolutely abiding by his decision. He had that rare courage which is ever true to the right, and which is ever obedient to the inner voice, the voice of conscience, the voice of God. Uprightness, probity, integrity, marked his every act. He was always manly, because he possessed every moral excellence of a man.

His relations to the immediate family were ideal. He was a tender, thoughtful, dutiful and affectionate son; a gen-

tle, courteous, considerate brother. A sister, in referring to his many beautiful traits of character, spoke especially of his great patience. What can adorn and beautify character more than this noble grace? Nothing. It is, indeed, the Soul of Peace, of all the virtues, the nearest kin to heaven. We do not know why death should claim this young man, who was so well qualified for a service of usefulness, standing, as it were, on the very threshold of life, with a past so well spent in preparation for the duties of life behind him, and a future so bright with promises before him. But our God knows, he understands, and will some day reveal the meaning of this sad dispensation of his providence. We do know, however, that Hugh did not live in vain; for the gentle and sweet influence of his beautiful young life will never fade from the memory of those who loved him, and it will ever help to guide them up to the home to which he has gone.

Our hearts go out in deepest sympathy to the bereaved. We commend them to the God of infinite love and mercy, and pray that he may send into their hearts his Angel of Patience, and that they may hear that angel as he gently whispers: Be resigned. Bear up, bear up, the end shall tell. Our dear Lord ordereth all things well.

J. A. HAMIL.

Mrs. Y. ELIZABETH HOLLINS-WORTH NUGENT was born in Rapides Parish, La., Oct. 7, 1831, and died in Grant Parish, April 11, 1910. She was married to Wm. Nugent April 8, 1841. Ten children were born unto them, eight of whom survive her. Her husband and the other two children preceded her to the glory land. All of her children living are members of the Methodist Episcopal Church, South, and are trying to emulate the Christian virtues of their mother. Sister Nugent was converted and joined the Methodist Episcopal Church, South, in 1855. It was our privilege to be her pastor fifteen years ago, and when she died I visited her in her last illness, which was of several months duration, and found her cheerful and patiently resigned to the will of God, whatever it might be. Sister Nugent loved her church and was loyal to its doctrine and discipline. Her pastor, as well as Methodist preachers, and preachers of other denominations, were welcome in her home. Sister Nugent had the courage of her convictions, and stood up for Jesus under adverse circumstances. May the choicest blessings of heaven rest upon her children, and may her life be an inspiration to them, and may they all meet her in that home beyond the skies.

Her pastor, WILSON MOORE.

Little CLARENCE DELAINE GARRISON was born Nov. 4, 1901, and after intense suffering for about two weeks he departed this life on March 6, 1910. He was a bright boy, and he bid fair to make a strong and useful man in the future. His place is vacant in the home, and we shall never more hear his sweet voice on earth. It is sad, indeed, to part with those whom we love, but it is a great consolation to know that one day we shall meet him again in the bright beyond, where pain and death never enter. Our sympathies are with the father and mother. While they cannot call little Clarence back, they can go where he is. He is now shining in the presence of the King. The funeral services were conducted by the writer, after which the little form of Clarence

was laid to rest in the Society Hill Cemetery. The child's friend,
HILARY WESTBROOK,
Oakvale, Miss.

On the morning of March 31, 1910, at the home of his mother, Mrs. Florence Reed, in Yazoo City, Miss., WILLIAM BUCK REED departed this life. He was a young man, richly endowed by nature and training to fill the sphere of a happy and useful citizen. High and honorable in his ideals; straightforward in his business methods, he commanded the respect and friendship of his colleagues and competitors in the business world. Kind and courteous in his daily bearing, he won and held many friendships. He was a member of the Methodist Episcopal Church, South, and lived consistently with its teachings. Four years ago he was happily married to Miss Minnie McLeod. This marriage was the culmination of vows made in perfect love and trust. While their lives were so soon to fall within the shadow, they learned to feel that they stood under the shadow of the Almighty, and were not alone as they trod the vineyard and "through the valley," their Father, went all the way. Many of us wonder that a life so bright and promising should have been cut down at his age; but we know that our Father doeth all things in wisdom, and loves us, though he withholds not the cup.

Whereas, GEORGE W. GILLIS, who was an active member of Brooklyn Epworth League, Chapter 5380, has been called to his home in the great beyond; and whereas Brother Gillis was faithful to attend and to assist in making the League service interesting; therefore, be it resolved:

First—That we, as an Epworth League, lament the untimely death of this true member.

Second—That we submit to the will of our Father in heaven, who never makes mistakes.

Third—That we extend our heartfelt sympathy to the bereaved family, and that we point them for consolation to the Christ, who is able to wipe all tears away.

Fourth—That a copy of these resolutions be furnished the sorrowing family; that a copy be spread upon the Epworth League minutes; and that a copy be sent the New Orleans Christian Advocate for publication.

Mrs. BLANCHE FERGUSON,
Mrs. BEULAH CALHOUN,
Committee.
Brooklyn, Miss., April 20, 1910.

JOHN H. LEWIS departed this life on April 19, 1910, after three weeks of suffering, which he bore bravely, always calling on the Lord for help. He said he wanted to go and meet his father, mother, sisters and brothers, and two darling boys, who had gone before him, around that great white throne above. He was in his 65th year. He was a devoted companion and an affectionate father. Mr. Lewis was reared by Christian parents and joined the Methodist Church when quite a young man. He leaves seven children, two sisters, two brothers, a faithful wife, and a host of friends to mourn his death. He was born and reared in Kentucky, and came to Mississippi some twenty years ago. He is gone, but not forgotten. Written by his lonely companion, BEULAH, Charleston, Miss.

"What if some morning, when the stars were paling,
And the dawn whitened and the east was clear,
Strange peace and rest fell on me from the presence
Of a benignant spirit standing near?"

Thus it was with our friend, Miss ZOE HICKS, who was suddenly called to her home beyond the blue, but was conscious that the end was near. She felt ready to go, since her trust was not in her own merit, but in Him, the One who sticketh closer than a brother, and walks through the dark valley, with each believing child. She had for more than thirty years been a faithful member of the Methodist Church. She loved the house of God and the people of God, and was always true to her duty toward all departments of the church life; even the day before death placed its icy chains, she contributed to the Laymen's Missionary fund. Gladly did she give as her Lord prospered her. Farewell, dear friend, the same faith and zeal that sustained you in many hours of affliction here will stand as a glad heritage in the land beyond the stars.

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PLAN OF EPISCOPAL VISITATION.

- First District, Bishop A. W. Wilson.**
Virginia Conference, Centenary Church, Richmond, Va., Nov. 9th.
North Georgia Conference, Athens, Ga., Nov. 16th.
Alabama, Troy, Ala., Dec. 7th.
- Second District, Bishop E. E. Hendrix.**
Denver, Denver, Colo., Sept. 8th.
Western North Carolina, Winston-Salem, N. C., Nov. 16th.
North Carolina, Elizabeth City, N. C., Nov. 30th.
South Carolina, Charleston, S. C., Dec. 7th.
- Third Dist., Bishop Warren A. Canfield.**
Holston, Chattanooga, Tenn., Oct. 5th.
Tennessee, Clarksville, Tenn., Oct. 12th.
Memphis, Paducah, Ky., Nov. 9th.
Cuban Mission, Havana, Cuba, Jan. 19th, 1911.
- Fourth Dist., Bishop E. C. Morrison.**
Western Virginia, New Martinsville, W. Va., Sept. 7th.
Illinois, Patoka, Ill., Sept. 22d.
South Georgia, Columbus, Ga., Nov. 30th.
- Fifth Dist., Bishop E. E. Ross.**
Japan Mission, Arima, Japan, Sept. 1st.
Korean Mission, Songdo, Korea, Sept. 15th.
China Mission, Huchow, China, Oct. 12th.
Baltimore, Clifton Forge, Va., March 29th, 1911.
- Sixth Dist., Bishop James Atkins.**
New Mexico, Artesia, New Mex., Oct. 6th.
West Texas, Austin, Tex., Oct. 26th.
Central Texas, Waxahachie, Tex., Nov. 2d.
- Northwest, Texas, Clarendon, Tex., Nov. 9th.**
- Seventh Dist., Bishop Collins Denny.**
Missouri, Plattsburg, Mo., Aug. 31st.
Southwest Missouri, Webb City, Mo., Sept. 14th.
St. Louis, Cape Girardeau, Mo., Sept. 28th.
- Eighth Dist., Bishop John C. Elger.**
Kentucky, Harrodsburg, Ky., Sept. 21st.
Louisville, Russellville, Ky., Sept. 28th.
- North Alabama, Huntsville, Ala., Nov. 30th.**
- Florida, Springfield Church, Jacksonville, Fla., Dec. 14th.**
- Ninth Dist., Bishop W. E. Marshall.**
German Mission, East Bernard, Tex., Oct. 27th.
North Texas, Wichita Falls, Tex., Nov. 23d.
- Texas, Galveston, Tex., Nov. 30th.**
Louisiana, Homer, La., Dec. 7th.
- Tenth Dist., Bishop W. E. Lambuth.**
Brazil Mission, Sao Paulo, Brazil, July 28th.
South Brazil Mission, Santa Maria, Brazil, July 7th.
- Bishop Lambuth will go to Africa also in the interest of the Mission which the Board of Missions proposes to open in that field.
- Eleventh Dist., Bishop E. G. Waterhouse.**
Montana, Butte, Mont., Sept. 1st.
East Columbia, Walla Walla, Wash., Sept. 15th.
- Columbia, Medford, Oregon, Sept. 22d.**
Pacific, Stockton, Cal., Oct. 5th.
Los Angeles, Los Angeles, Cal., Oct. 12th.
- Twelfth Dist., Bishop E. D. Moulton.**
Mississippi, Hattiesburg, Miss., Dec. 7th.
- Mexican Border Mission, Monterey, Mex., Feb. 2d, 1911.**
Central Mexico Mission, Mexico City, Feb. 9th, 1911.
Northwest Mexican Mission, Mazatlan, Feb. 23rd, 1911.
- Thirteenth Dist., Bishop J. E. McCoy.**
Arkansas, Fayetteville, Ark., Nov. 2d.
Little Rock, Prescott, Ark., Nov. 16th.
White River, Forest City, Ark., Nov. 23rd.
- North Mississippi, Sardis, Miss., Nov. 30th.**
- The semi-annual meeting of the Bishops will be held in New Orleans, La., Oct. 20th.

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ROBERT A. MEEK, Editor.

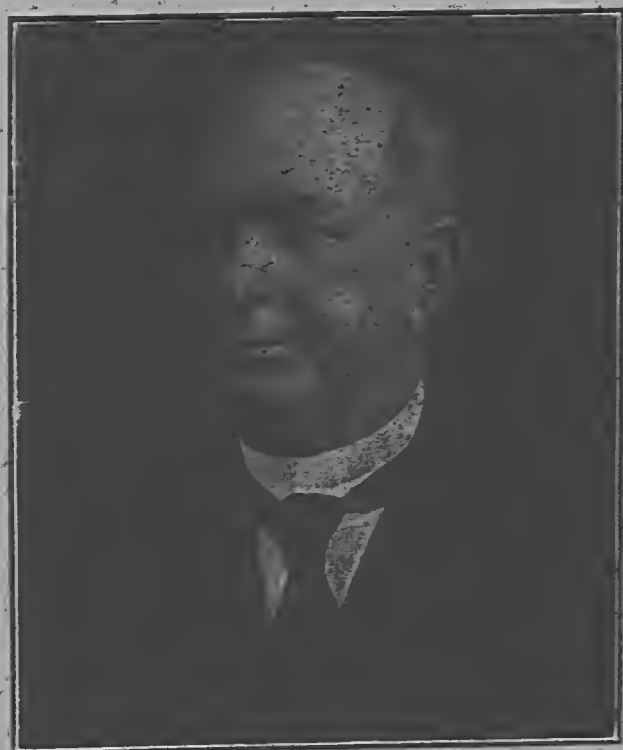
NEW ORLEANS, LA., THURSDAY, JUNE 2, 1910.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2824.



BISHOP Wm. B. MURRAH, D.D., LL.D.

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DIRECTIONS.

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THE NEW BISHOPS.

Bishop Collins Denny.

Dr. Denny was born in Winchester, Va., May 28, 1854, and is a son of William R. and Margaret Collins Denny. He was educated in the Shenandoah Valley Academy at Winchester. He completed his education at Princeton University, taking the degree of M. A. He then entered the University of Virginia, being graduated in the schools of English language, literature and moral philosophy, and also in law, receiving the degree of B. L.

He soon after began the practice of law in the city of Baltimore. He was married in that city to Miss Lucy C. Chapman. He has five children living; one the wife of our city missionary in Richmond, Va., another the wife of our city missionary in Rio, Brazil. In 1880 he joined the Baltimore Conference of the Methodist Episcopal Church, South, and has represented his Conference in five General Conferences. At the Dallas and Birmingham Conferences he was strongly supported by his Conference and a large number of delegates from other conferences for the office of Bishop, failing of an election each time by only a few votes.

In 1886-7 Dr. Denny visited the Asiatic missions of his Church by Episcopal appointment, in company with Bishop Wilson. On his return he was elected to the office of chairman of the University of Virginia, a position he held from 1889 to 1894 when he was called to a professorship in Vanderbilt University, which he has filled since with much ability. He was elected a member of the Book Committee of the Methodist Episcopal Church, South, in 1894 and has been its chairman since 1908. In 1908, by the appointment of our College of Bishops, he went as our fraternal delegate to the General Conference of the Methodist Episcopal Church assembled in Baltimore, Maryland, and addressed that great body. He has been a frequent contributor to the Church papers and periodicals.

Bishop John C. Kilgo.

Dr. John C. Kilgo was born July 22, 1861, in Laurens, S. C. His father, Rev. James T. Kilgo, was for many years a circuit rider.

He was educated in Wofford College and was licensed to preach May 27, 1882, and joined the South Carolina Conference in December, 1882. He was a circuit rider for six years, and was connected



Bishop Collins Denny.

with Wofford College, where he was president of the college in 1885. He then served as president of the college in 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 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3705, 3706, 3707, 3708, 3709, 3710, 3711, 3712, 3713, 371

BISHOP CANDLER ON THE NAME OF THE CHURCH.

Bishop W. A. Candler has returned home from Asheville, N. C., where he has been attending the General Conference during the last three weeks.

A representative of the Atlanta Journal called on him for an expression of his views concerning the change of name of the Methodist Episcopal Church, South, to that of the Methodist Episcopal Church in America, and to him the Bishop said:

"The Methodist people in the South and their thousands of friends need not be disturbed about this effort to change the name which is so dear to our people. The effort has been made twice before and failed."

"The action taken at Asheville was at first to change the name by a mere majority vote of the General Conference which was unconstitutional, and was, therefore, vetoed by the Bishops in a message framed by Bishop Wilson in these brief but cogent sentences: 'We, the Bishops of the Methodist Episcopal Church, South, reluctantly and very respectfully interpose our veto upon the action by which it was proposed to change the name of the Church, upon the ground that the name is a part of the organic law of the Church.' An effort was made to change the name of the Church in 1866 and again in 1886, and on both occasions the necessity for the constitutional process was recognized by the General Conference, and by that Conference was referred to the Annual Conferences for final determination. We do not, therefore, feel at liberty to allow a matter of such grave import, involving titles to property, opening the way for extended litigation, to take effect without the sanction of the Annual Conferences."

"It should not be overlooked," continued Bishop Candler, "that the action of the Conference which was thus vetoed was taken when fully one-third of the Conference had gone home, and it may well be doubted that it could have passed at all but for this fact. The small Conferences in the Northwest, which have votes in the General Conference out of proportion to their strength in membership, brought forward this proposition and championed it. Their delegates being far from home, remained to the last moment of the session, while many of the more conservative members from the great Conferences of the Central South, living near by, had gone home, thinking that the work of the Conference was about over. Had they remained to the end, the proposition would have failed doubtless. Moreover, not a few who voted for it will not vote in favor of the proposition when it is submitted to the Annual Conferences, where it must receive a three-fourths vote in order to carry. It is also noteworthy that no attempt was made to override the veto of the Bishops; the friends of the measure, perhaps, felt that such a motion would have failed. After the veto was transmitted to the Conference, a simple motion to submit the matter, or rather requesting the Bishops to submit it, to the Annual Conference was adopted. Let no one be alarmed; for there has been no change in the name of the Church, nor is it very probable there will be any change made."

"But what are your own views concerning the matter, Bishop? Do you favor the change?" said the representative of The Journal.

With an amused expression upon his face he replied: "Did you ever know a man to change his name without being laughed at by the community? Now, I like that, but not at the expense of my Church."



Bishop Walter R. Lambuth.

When men change their names, it generally means that they are trying to get away from their history for some reason or other. Our history is too good to be ashamed of; if pride were allowable, we would rather be proud of it. Our name holds our history, and we are likely to hold our name."

"But does not the name limit the Church geographically?" it was asked.

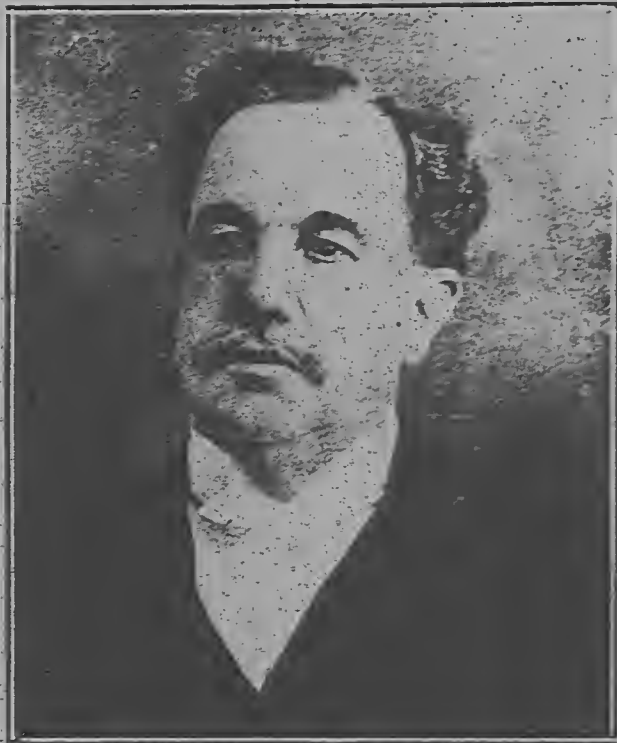
"By no means," replied the Bishop. "Geographic names do not hinder churches when those names hold history. The Roman Catholic Church rests on a city for a part of its name; the Greek Church on a small and decadent national name, and the Anglican Church upon the name of one of the British Isles. Yet these great churches carry their work successfully to the ends of the earth, and if they should undertake to change their names they would have more trouble explaining the change than they have carrying their names. Our Church during the past four years has had the greatest growth in its history, and has enjoyed marked prosperity in these Northwestern States, where some now claim that the name hinders. If the name should be changed, we would be laughed out of countenance in those States, as well as in the Central South. And how could we face the sister bodies of Methodism in the United States under the boastful name, 'The Methodist Episcopal Church in America?' There are others besides us."

"But," continued the Bishop, "my views are best expressed in a passage from the Episcopal address which was read to the Conference at the opening session by Bishop Hendrix, who had been appointed to prepare it. In that very able paper by Bishop Hendrix occurs this passage, which I dare say, will express the judgment of a large majority of the Annual Conferences when the matter is submitted to them and their sober second thought is recorded:

"Whatever our legal style, we will always be called Southern Methodists, as in our great Federal and fraternal gatherings our brethren are called Northern Methodists. In all the mission fields and great councils our fellow-Christians are given to recognizing each other by what they are doing for Christ rather than by what name they hear or what section they hail from. No greater calamity can come to a Church than to aspire to be the American or National Church, with its natural tendency to claim all that is in sight. We are too world-wide to seek to be simply national. Sympathizing with our Northwestern brethren, whose fathers welcomed us because of our name and because we preached Christ and him only, we see no sufficient reason for any change. Moreover, the sense of the whole Church was taken comparatively a few years ago on the change of our name to the Methodist Episcopal Church in America, the same to be reported to the General Conference of 1886. The Bishops reported that only 91 had voted for the change and 3,415 had voted against it. The Episcopal Address, reporting the result of the vote, added: 'It is to be hoped that a corporate name which was first introduced by Bishop Paine and adopted by the Committee of Nine into their report to the General Conference of 1844, which was further recognized at Louisville in 1845, and in the formation of our first General Conference in 1846, which is the title by which all our lawsuits for the recovery of property was known and in favor of which the Supreme Court made its decree, the title and name by which we were known through the ample and deep experiences of the Civil War, the name which was reaffirmed by a constitutional vote of the Church in 1866 and 1867, and by which the status of our Church was recognized by the Cape May Commission 1876, and about which our whole domestic and foreign missionary work has clustered, will be accepted fully and forever as the primal and final designation of our beloved Methodism.'"

"Now," said the Bishop, after reading the passage quoted, "those strong words written by Bishop Hendrix put the case about right. We are not a sectional Church, nor do we aspire to be a national Church; but we propose to do our part in carrying the gospel to all the world. If this mission is hindered by the name 'Methodist Episcopal Church, South,' it will be hindered not less by the more ambitious title, 'Methodist Episcopal Church in America.' If we changed our name forty times in a decade we would always be known as Southern Methodists, as Bishop Hendrix so clearly points out. We can neither get away from our old name nor our old history, and for one I have no desire to do so. We have nothing of which to be ashamed, and nothing for which to apologize; but I am not sure that would be the case if we started out to live henceforth under an alias. As a man, I would not dare such an experiment. If I were named 'Smith,' I would stand by that time-honored patronymic, and would never try to change it to 'Montmorency,' however distinguished the latter may sound to some. Any other course would set my neighbors laughing at me."

"I am the more free to express myself fully through the columns of The Journal," the Bishop declared, "because I desire to relieve the minds of any of the Methodists who may be disturbed on the subject. The name has not been changed and there is no more danger of a change in the near future than



Bishop R. G. Waterhouse.

there was in 1866 and again in 1886. Let all be easy, and go manfully to our work. It is not agitation we need now, but more consecration; it is not revolution, but a great revival at which we should aim. Our name is all right. Our history is all right. I trust we will live up to our name and make under it a future history as good as has been the past history which has been wrought by the devoted men and women who have gone before us." (From the Atlanta Journal of May 21.)

CHRISTIANS AND MISSIONS.

By C. H. Wetherbe.

It is fair to assume that the professor of religion who is not at all concerned about missions, either on home or foreign fields, is giving proof that he is not a real Christian. And this is particularly true of one who has had plenty of opportunities to know what missions have been doing for the evangelization of the world. The person who says that he loves Christ's cause should show that love by both praying for and giving money to the cause of missions. It is not at all consistent in one to pray for the extension of Christ's kingdom in this world, and yet not give anything to aid that extension.

A minister relates the following incident: "I called one afternoon on a member of my Church, one who was an officer, in fact, to ask for his subscription to the annual missionary fund, which I was raising by personal solicitation. I had not been long in that field, and innocently expected the brother to give at least five dollars. Out of my small salary I had given ten, and he was a man of means. To my utter astonishment he absolutely refused to give a cent to either home missions or foreign. I urged the moral obligations resting upon us, and pointed out the patriotic duty of supporting home missions, at least as a movement in the interests of our country against the threatening waves of greed, anarchy and unbelief. He became positively bitter, and practically insulted me for my pains. 'It's no use,' he finally exclaimed, 'to say a word to me when I make up my mind, and if the President himself was to talk to me all day, he couldn't influence me a particle.'"

And that man called himself a Christian! He was also officially a leader in his Church. His conception of Christianity was very narrow and mean. If all professing Christians, in all past ages, had been like this man, all heathen lands would have forever remained in dense darkness.

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Alvin Porter, Mgr.

Church News

The Baptists will hold a World Congress in Philadelphia in 1911. The next Southern Convention will be held in Jacksonville, Fla.

The cash collection for the Supernuminate Endowment for the quadriennial fund closed was \$26,805.25. The assets assumed for next year aggregate \$25,000. The total gross assets of this fund now amount to \$268,157.

The Commencement exercises of Birmingham College were held May 27 to June 1. The commencement sermon was preached by Dr. H. M. Hamill, of Nashville, Tenn., and the Hon. Richard Pearson Hobson delivered the annual address.

There are now said to be in the world more than 250,000 Sunday schools, with more than 2,000,000 teachers and more than 25,000,000 pupils. These figures were given out at the great convention recently held in Washington City.

The International Convention of Epworth Leaguers assembled in Boston on May 18. The growth of this organization, which came into existence in 1889, has been phenomenal. It now claims throughout the world, 25,000 chapters and 2,000,000 members.

A movement is under way to establish a Borden Parker Bowne Professorship of Philosophy at Boston University, which is to become operative when the sum of \$60,000 has been secured. Dr. Parkhurst, the editor of Zion's Herald, is leading in this commendable enterprise.

Mormonism is reported to be growing rapidly. It is said that 14,325 new converts were baptized last year. In 1890 there were 144,252 of them in the United States; now they are estimated to number 330,000. As propagandists, they are tireless and aggressive. This is the secret of their success.

The Baptists of the South are determined that their Theological Seminary at Louisville, Ky., shall be adequately endowed. Already nearly \$500,000 has been pledged for that purpose, and the work of enlarging the fund is still going on. \$34,000 was subscribed to this cause at the convention held a few days since in Baltimore.

The recent General Conference provided a Court of Appeals, so that a preacher who has been tried by a committee appointed at the Annual Conference may, if he desires, have his case reviewed by a higher tribunal without waiting five years to do so. The Court as now constituted is as follows: Rev. J. M. Barcus, Rev. T. D. Ellis, Rev. H. B. Reams, Rev. S. G. Thompson, Hon. J. A. McCullough, Judge E. C. O'Rear, and Hon. M. E. Lawson.

The General Conference which has just adjourned was composed of 310 delegates and was next to the largest in the history of the M. E. Church, South. The largest was that of 1894, which had 343 members and was so unwieldy that the ratio of representation was changed. Only 41 whose names were on the roll of membership of the Dallas Conference eight years ago and 66 of those who were delegates or alternates at Birmingham four years ago were members of this body. This means that the Asheville gathering had in it 244 new men.

The following are the delegates from the M. E. Church, South, to the World's Missionary Conference to be held at Edinburgh, Scotland, June 14-24: Bishop E. R. Hendrix, W. N. Ainsworth, W. B. Beauchamp, O. E. Brown, Jas. Cannon, Jr., W. G. Cram, S. L. Dobbs, R. C. Elliott, N. E. Joyner, J. R. Nelson, J. C. C. Newton, A. P. Parker, W. W. Pinson, E. H. Rawlings, O. F. Sensabaugh, J. W. Tarbox, F. B. Turner, W. W. Woodard, G. B. Winton. From the Woman's Board: Miss Belle Bennett, Miss Esther Case, Mrs. J. B. Cobb, Miss Daisy Davies, Miss M. L. Gibson, Mrs. A. L. Marshall, Mrs. J. C. Mimms, Mrs. John R. Nelson, Mrs. A. P. Parker, Miss Leila Roberts, Mrs. Arch Trawick, Miss Ella Tydings.

AUTOBIOGRAPHICAL SKETCHES.

By H. P. Lewis, Sr.

CHAPTER XIII.

When put in charge of Amite Circuit it embraced nearly all of Amite County, with a small portion of Lincoln and Franklin Counties. Brother John Richie, now of North Mississippi Conference, had been on the work four years. I soon learned he was held in high esteem by the people in general, and by Methodists in particular. One good sister said to me soon after I took charge of the work, "I hope we will not be so loath to give you up as we were to give up Brother Richie." Another one said to me, just after our great revival at Adams Camp Ground, in speaking of the great revival, "I cannot but believe

it is, in part, the result of Brother Richie's faithful preaching." "One sower and another reaper." I served the Amite charge under difficulties. At that time they had no parsonage on the work. It was twenty miles from where I lived, near Homerville, to the nearest appointment, and forty-five to the most remote appointment. I had six regular appointments, besides three or four places where I was expected to preach occasionally. I usually left home on Friday or Saturday and returned home the following Monday week. Occasionally I started away from home over three Sundays, or 18 or 20 days. I tried to see each of my members in his own home.

On one occasion, after spending a night with Bro. Allen Tarver, one of the best men I ever knew, he said to me as I was fixing to leave for home, "Bro. Lewis, I want you to call and see Sister Gerald; she is in trouble, and I fear our preachers do not visit her often." "Tell me what she likes and I will see her to-day," was my reply. He directed me to her home. In less than two hours I was at her front gate. She had a very bad dog. Ordinarily he would not let strangers in the yard. I knew nothing of the dog. On reaching the gate, I dismounted, hitched my horse and walked idly to the house. As I did so I saw a woman standing just inside the left hand room. The door was just a little ajar; I saw only a part of her face and one eye. I noticed a sad expression about her face. I advanced toward her and said, "Sister Gerald, I presume." She simply made a slight bow, but said nothing. I then said, "Sister Gerald, my name is Lewis; I am your pastor; I came to see you." She opened the door and extending her hand, bid me welcome, while tears of joy ran down her cheeks. She was a poor widow with several children. I prayed with mother and children—had a good time. When I bid her goodbye she said in an impressive way, "Brother Lewis, come again." I did so. She lived six months from



Bishop Edwin DuBose Mouzon.

her church, yet she seldom missed a preaching service while I was her pastor.

It pays to look after the poor. To me, some of the most profitable pastoral visits I have ever made have been made in the homes of the humble poor. The poor have the gospel preached to them. "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick, and ye visited me," etc. If some of our pastors would spend a little more time looking after the sick, the poor, maimed, halt, and the blind, they might preach better on Sunday, and to more people. It pays in many ways to visit the people, sing and pray with them and talk to them of Jesus and His love.

There were many good people on the work. Rev. J. E. Jagers, a local preacher on the work, was helpful in protracted meetings. Then there were Tarvers, Woods, Butlers, Flowers, McNulty, Raiford, Wilkins, Webbs, Roberts, and many others, most of whom passed away years ago. When I returned to the Liberty charge thirty years afterwards, I found, with few exceptions, a new set of people.

In August, 1879, we held a wonderful meeting at Adams Camp Ground, which resulted in a large number of conversions and 66 new members. J. V. Penn was one of the converts. He became a preacher, joined our Conference, did some good work, died in August, 1897. Rev. Milton Ferral, well-known to many of our preachers, came to us during that meeting from the Baptist Church. I asked him three years ago, when he was converted. He said, "During that wonderful meeting you held at Adams Camp Ground, in 1879." He was a useful local preacher, and went home to rest less than two years

ago. Dr. W. H. Featherston knew him well. He lived in high esteem as a local preacher. He lived so close to the blessed Savior it was good to be with him and hear him talk. Unlettered, yet full of the Holy Ghost. Then there were the Carvers, J. Throck, John P. Bob, and others—so helpful to the preachers in many ways. Sister J. P. Carver, who fell asleep in Jesus more than fifteen years ago, was one of the best friends I had on the work. It was my sad privilege to be by her bedside when she breathed her last. Her husband, who had watched faithfully by her bedside for days, exclaimed when her nursing spirit took its departure, "Thank God, the battle is fought, the victory won, and the weary is at rest." We then sang "Oh come and bid me come and around me stand. Oh, hear me now on your snowy wings to my immortal home." It is still true that our people die well. When J. P. Carver, of Salem Church, was nearing the end of his earthly career, he said to his faithful wife, "I want to go home." She replied, "You are at home." He then said, "I want to go to my Father's home." His only son, J. E. Carver, married my only daughter. He also was a local preacher. He died in 1889.

At last, 1889, after a grand good meeting at Woodland, one of my churches, Nash, Roberts, and others were wonderfully converted, and went to a protracted prayer meeting, exhorting those who came to hear, and in this way did a vast amount of good. Old Uncle Arthur Whittington, who lived in the "Ark" was in his glory when with the people in one of their services. Both these days became preachers. Rev. G. D. Anders is yet with us, doing good work. Brother W. W. Simmons did the preaching in the Woodland meeting. A better more successful meeting he seldom, if ever, held. The people of that community love him yet.

Win. B. Raiford, of precious memory, and W. Z. Webb were my leading members in Liberty. A. A. Brewer, precious man, had just moved there. Brother and Sister A. B. (Belle and Sookie), are now in Gloster. Two better friends I never had in that section. When our Conference met in Gloster a few years ago, just before Conference I received a note something like this: "You are to stay with us during Conference, bring two of your boys with you—the two most like you, Philie and Sookie." During my pastor, at Adams Camp Ground I received about 150 into the Church, and baptized about 150 babies, several of them named for me. I also performed many marriage ceremonies. On one occasion, after I had celebrated the rites of matrimony between a couple, a lady said to me, "Brother Lewis, that ceremony was short and sweet." "Yes," said the bride, "if I marry forty times I want Brother Lewis to perform the ceremony each time." She is now a grandmother.

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THE SIN AGAINST THE HOLY GHOST.

By Rev. J. M. Weems, D. D.

Has not the failure to satisfactorily define this sin been in the supposition that the offense was against the person of the Holy Ghost, as such, rather than as the representative of a dispensation? Is there any reason in correct thought, or assigned in revelation, for the conclusion that one person in the Trinity is in any sense superior to the other two in point of dignity, or in the importance of the work done for the salvation of man?

If not, then why should a sin against the Holy Ghost be of so much greater offense than the same act against the Father or the Son? It does not answer the question to say, because Christ said it was so. Christ never spoke an untruth, nor did he ever seek to make a false impression upon the mind of man. If such a result followed any teaching of his, the difficulty was in man's apprehension of his words, and not in the doctrines they taught.

It matters not how far into the depths of humility Christ went in his efforts to bring man back to God, he never thought it robbery to claim absolute equality in the oneness of the three in the one God. Then if his words were designed to teach that the sin against the one person, as such, was a greater offense than if it had been directed against the other two, where is the reason for the thought? And where in all the Word of God do we find its justification?

What are the facts to be considered? Plainly these: Christ had healed a man possessed of a devil, blind and dumb; and the Pharisees affirmed he did this by authority of the prince of the devils, meaning, of course, that he was not what he claimed to be, and that for the more complete deception the preponderance of all evil was so lodged in him as that he possessed authority over its every form, wherever met.

To this he replied: "You may repudiate me, and ascribe my work to authority given me by the prince of devils, and yet there is hope for forgiveness." And why? Because there is yet one more dispensation of mercy coming to you, and it will be represented in the person of the Holy Ghost, so that your attitude toward me does not destroy your last chance and hope for life in me.

But if you continue in your present attitude toward the truth, and repudiate the person of the Holy Ghost, and ascribe his office and work to the authority granted him by the prince of the devils, you have rejected the last approach and offer of mercy, and your sin is hopelessly fixed upon you.

We have the correlative thought in Heb. vi, 1-6. The address is to Hebrews who had repudiated Judaism and had destroyed it as a foundation of hope for life, and had accepted the person and the doctrines of Christ as the end of the law for righteousness. Now, if they should repudiate Christ, and emphasize their rejection by their approval of his crucifixion as one who deceived the people, they destroy the last foundation of hope, and there is nothing on which they can stand and be renewed.

This great sin must be in the last rejection of the plan of salvation, by the denial of the divinity of the Holy Ghost, and the ascribing of his authority over evil to a delegated power from evil itself. All rejection of the recognized authority of the Holy Ghost is a dangerous sin in the soul of man. And yet necessarily not more so than is the same sin against the Father and against the Son; for the three are one.

FOREIGN MISSIONS.

By E. F. Arnold, M. D.

This subject of late appears to be stirring up at least a tempest of words. I have read everything, including Mr. Watson's Jeffersonian and "Foreign Missions Exposed," and do not doubt that the Georgia politico-preacher is doing this question great harm, for the reason that so many are seeking some excuse, however lame, to combat the question and incidentally to save themselves a few pennies.

I believe as strongly as ever in the "Go ye into all the world," and don't object to hospitals, colleges and even a little gold put in a Chinaman's tooth occasionally, but I find one fault with our friends in their answers: there are too many "glittering generalities" and not enough facts and figures. Dr. Penson's article is masterful, full and complete, except it fails in that it does not give facts the people want.

Whether you are aware of it or not, there is an impression among the people (some people) that very little money they pay really gets into the foreign field. In other words, it has to pass through too many hands and too much salary must come out.

I understand this is an old charge, but one that must constantly be met. Now, why not give these figures to the people? And I suggest that Dr. Penson give all the salaries of every one, and what percentage really reaches the foreign field. And incidentally give what foreign missionaries, not generally, but several individually are paid, naming highest and lowest salaries.

Let's meet the question fairly and squarely, as

the issue is up, and always exhibit the Christian spirit.

The mistake was made in ever paying any attention to Watson. He has gotten just what he wanted—plenty of free advertisement.

Now, for facts and figures, as we have already enjoyed plenty of rhetoric.

AS SPEAK THE MINUTES.

By Rev. A. H. Williams.

The Greenville District of the North Mississippi Conference, with 2,631 Church members, paid in 1909, for all purposes, \$45,201—an average of \$17.00 per member.

The Winona District follows as next best, with \$8.00 per member, in round numbers.

The other districts go all the way from \$7.00 as best to \$3.50 as the lowest.

The Greenville District makes gain in membership of 7 per cent. The Corinth District 6 per cent, and after this is Columbus with 4 per cent. The same at the Winona District.

Among pastoral charges Ripley and Blue Mountain of the Corinth District reports largest gain in membership, being near 100 per cent. Unless we except Dry Run Mission, Rev. J. Gullett, supply, which began the year with 100 members and finished with 222.

Dumas and New Hope of the same district, has 254 additions to the Church, being the largest number added, any single pastoral charge of the Conference.

Macon Station paid, for all purposes, \$6,913—\$3 per member. A great showing; but Hillhouse and Deeson, of the Greenville District, with 22 members, paid \$1,364, being \$62 per member. Rev. J. W. Honnoll was the pastor.

Next to this is Coahoma, of the same district, with \$61 per member. D. L. Cogdell, pastor.

These are veteran ministers of the Conference and appear to have easily overtopped all others in the financial record. They evidently served a royal and well-fixed people.

Sardis Station expended for all purposes \$12,254, or \$40 per member. The largest sum of any single charge of the Conference.

Mayhew and Artesia was up to the good average of \$8.00 per member, and also showed 20 per cent gain in additions to the Church.

The largest sum for all purposes was raised by the Aberdeen District, and also for the layman's work.

The Corinth District is at the lead in largest numbers added to the Church, with the "Tent Evangelist" taking "first honors" in revival work in a few charges of that territory.

The total payments to pastors of the Conference is \$8,531 above the previous year, and the gain for all purposes was \$50,668. Altogether the record for the year is reported to have been among the best in the history of Methodist movements in North Mississippi.

Mayhew, Miss., March 22.

REV. W. L. C. HUNNICUTT.

"Friend after friend departs. Who has not lost a friend?

There is no union here of hearts, that finds not here an end."

There finds echo within my soul these pensive lines of James Montgomery as I write of him whose life has been from my earliest youth an inspiration and a benediction. When the telegram was read which announced his going from us, there came the echo of another parting, "My father! My father! the chariot of Israel and the horsemen thereof."

When the ravages of an invading army caused the schools in that section of the State where I was reared to be disorganized, by a happy providence I fell under the care of this patient educator, and thoughtful man of God. Having passed but a little within the second decade of my life, I may ascribe to Dr. Hunnicutt more than to anyone the shaping of my school and college course. His kindly advice, his patient instruction and his words of encouragement were always helpful and served to cheer the oft discouraged and desponding boy. Poor, indeed, would have been the preparation for the work to which this life has been devoted but for that which came from him as counsellor and teacher. He was eminently possessed of that first essential of the successful teacher, and which St. James enjoins, that we "May be perfect, and entire wanting nothing." His interest in his pupils was unabating, and his delight in their success was unalloyed. Many, who were his boys at old Madison College, will ever cherish for him the most pleasant memories.

His home life was of that tender, hallowed character which forbids an intrusion and might have been taken as a model for all the homes to which he ministered, either through the pupil, or in the pastorate.

A more interested and interesting student of nature was scarcely to be found. The works of God were,

indeed, marvelous to him and he never tired of their study. No more did the heavens tell him of the glories of God than did the smallest creature of His hands. He contemplated the tiniest flower, the smallest dew drop and the most unattractive insect to find in them the work of wisdom and of might. Of him it may be written, in letters large, "Blessed are the pure in heart; for they shall and do see God." His mind was ever active and one question answered only raised another, to which he gave diligent attention. Oft has the writer heard the statement from his hearers that his sermons gave food for many days of thought.

In later years it again came to the writer as a delightful association, when as presiding elder and pastor, our lines ran parallel for a season. The work of the district was his absorbing care and many, indeed, were his plans for its greater growth and better work.

No man counted of greater value the blessings and benefits of true friendship. His heart was ever open to them, and with them he took sweet counsel. Though possessed of the true evangelistic spirit, he deferred to their judgment when yet his delight was to do the will of his Master. So did this spirit possess him that when the summons came, "Come up higher," he was prosecuting a work by the appointment of his Conference, largely at his own expense, that he might help in giving the bread of life to a perishing world.

On the 24th of April he occupied the pulpit at Moss Point, to the delight and edification of our people. His plea at 11 o'clock was a masterful effort, telling of the value of the Word of God to a fallen race, and the needs of man for a revelation from heaven. At both hours, he spoke as one whose natural force was unabated—clear, convincing, inspiring.

These were, doubtless, his last public utterances. On Tuesday, the 26th, he left us for Mobile where, by appointment, he was to meet his younger brother at the reunion of those who wore the gray. Only a few days passed until the sad message came which told us that our preceptor, our brother and our much-loved friend had taken his departure.

The last days which he spent in our home, and the opportunities which were then given for recalling the past and talking of the future will last with us till our Father shall gather us into that same circle closer to his throne.

"It is not death to die; to leave this weary road,
And midst the brotherhood on high, to be at home
with God."

T. B. HOLLOMAN.

Moss Point, Miss., May 26, 1910.

REV. Q. A. OATS.

His Funeral Was Conducted In Verona, Sunday,
May 8, 1910.

Brother Oats had been afflicted with heart trouble some time, and came to Verona a little over two weeks before his death to rest, while with his son-in-law and daughter, Mr. and Mrs. M. O. Clark. Sister Oats accompanying him, but instead of getting better he grew worse day by day, and passed away the 6th day of May. This was the place selected for his funeral and burial, he having served here as pastor about ten years ago. His funeral took place in the Methodist Church at 2:30 p. m. The following ministerial brethren of our Conference were present and took part in the services: J. E. Thomas, L. M. Lipscomb, R. O. Brown, J. D. Newsom, W. L. Duren and the pastor, by request of Sister Oats, Bro. L. M. Lipscomb, who had been Brother Oats' presiding elder the last three years, took the lead in the services. The house was filled to overflowing with those who mourned for the departed, and affectionate tributes were paid by his ministerial brethren to the memory of the man of God. Many other of his preacher brethren would have been here, but as it was the Sabbath they had to meet at their appointments. It is proper to state that his present presiding elder, Rev. J. E. Thomas, came Thursday evening and witnessed his closing hours, and stayed over until after he was laid to rest in a substantial vault prepared in the beautiful cemetery at Verona. A number of his parishioners and devoted friends came to the funeral from Shuqualak, his last charge, which he had left less than three weeks before. Among them was the venerable J. D. Newsom, a superannuate of our Conference who joined the Conference 62 years ago. We weep for the departed, not as those who have no hope, but we expect to meet him again. He leaves a sorrow-stricken companion, a son and a daughter, also an adopted little boy, who have our sincere sympathy and prayers. May they be sustained by the grace of God!

D. W. BABB.

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Editorial.

STILL THE METHODIST EPISCOPAL CHURCH, SOUTH.

Elsewhere we publish an interview given out by Bishop Candler in Atlanta concerning the proposed change of the name of the Methodist Episcopal Church, South, which we think is a timely and admirable discussion of the subject. As he very properly observes, the alteration is by no means assured yet. The final action of the General Conference in regard to the matter was the adoption of a resolution requesting the Bishops to submit to the Annual Conferences during the year 1913 the following question: "Shall the name of the Church be changed to that of the Methodist Episcopal Church in America?"

To effect this change will require a three-fourths vote of the members of the Annual Conferences and a two-thirds vote of the next General Conference. That the proposal will be able to command such majorities is hardly probable. We lay no claim to the gift of prophecy, but we shall be very much surprised if by the year 1913 this measure is not sleeping in a few-made grave side by side with that in which is buried that unfortunate child of the General Conference of 1906 called "A New Statement of the Faith." We can not but believe that the day is far distant when the stone-cutter, with mallet and chisel, will be seen removing from the front of our temples of worship the word, "South." There is no more honorable and significant word than this in the vocabulary of human speech. It stands for a history, both in Church and in State, every page of which is highly creditable and resplendent with exhibitions of self-sacrifice and lofty devotion to principle.

And why are we asked to surrender the name which speaks to us of the sacred memories of the past and under which our Church has forged its way forward to its present commanding position among the religious denominations of the world? Because, forsooth, our brethren along the border in the West are having little success in their work and they imagine that their failure is attributable to the fact that our Church has a geographic word in its name. But in support of this position they do not adduce a scintilla of proof. They furnish no statistics to show that any other denomination, Southern in sentiment, but with a different name, is accomplishing more in the Far West than we are. They back their claim up with nothing except bald and empty assertions.

The General Minutes for 1909 show that all of the western coast Conferences sustained a loss in membership last year, except the Los Angeles. But it yet remains to be proven that the name of the Church is responsible for this. It looks to us very much as if our Western brethren in rushing to such a conclusion have fallen victims to that most common of fallacies known as Non Causa pro Causa; that they have mistaken as the cause of their lack of success that which has had little, if anything, to do with it. It is truly remarkable how thousands of people are sometimes swept off their feet by a delusion. Illustrations of this abound in human history. It has been little more than a decade since the "breachment" was heard throughout the South that the hard times then existing was due to the financial system in vogue and that without the adoption of a different fiscal policy our farm products must continue forever to be sold at starvation prices. But the cause which most of us felt to be essential to the public prosperity failed, and the ensuing years proved utterly false the prophecies of disaster which were made as to what would result. Instead of continuing to be low, the prices of our commodities have been higher than in almost any other period of our history. We have seen so much of this kind of thing, that we have reached a point where we want to be shown the nexus be-

ween an alleged cause and effect before we accept them as truth. We are a Missourian in this respect of no other.

There is no question but that the meager results attending the labors of our brethren in the West are not due to the name of the Church, but to the unfavorable and hostile atmosphere in which they labor. These are mostly Northern in sentiment and are prejudiced to regard with favor a denomination of whose history and antecedent alignments they disapprove. If this be true, a change of name would not in the least help the situation. We would be the same people still and they would know it. It is by no means improbable that we should continue to be called the Southern Church. Nor is it unlikely that an alteration of our name would be construed as an attempt to apologize for our past and that in addition to a feeling of unfriendliness, they would come to entertain for us a feeling of contempt.

The Methodist Episcopal Church has no geographic word in its name, and yet where the atmosphere is unfavorable it achieves no larger success than we do. As we have before observed in these columns in the State of Alabama it has gained in eleven years only 325 members, while our Church in that State during the same period has had an increase of more than 20,000.

But it is worthy of note that not all of the border Conferences desire to have the name of the Church changed. The representatives of the Baltimore Conference, on the contrary, were strongly opposed to such action. They vigorously affirmed that such a step would seriously injure the work in their territory. And this great body is larger than all of the little Conferences that fringe our extreme Western border put together.

Rev. J. J. N. Kenney, of the Pacific Conference, in pleading for the dropping of the suffix, "South," made the startling statement that "there are five thousand Southern Methodists in the city of Seattle who will not come into our Church because of its name." We should like to know how our good brother obtained information so specific. Did he obtain it as a result of a census taken? Did these five thousand persons tell him that the name is what is keeping them out of the Church of their fathers? That there are a multitude of Southern Methodists in Seattle, not connected with any Church, we do not for one moment doubt. The fact is there is a considerable class of such in Memphis, New Orleans, and every other large city. But what keeps their Church letters in their trunks is not the name of our denomination, but the worldly and irreligious atmosphere by which they are surrounded.

But even if we knew that a change of name would bring us larger results in the West, we yet should hesitate to favor it. There is such a thing as paying too dear a price for success. Ever since the Civil War Southern statesmen have had open to them conspicuous places in the national councils, if they would but abandon the tradition and teachings of their fathers. But in most cases, they have spurned the suggestion. There yet lives in memory the picture of the great Lamar standing in the United States Senate, and saying of the South, solid in its loyalty to the principles for which its people had sacrificed and suffered, in words that rang through the Republic: "Neither Federal bayonets, nor Federal honors, can break that solidity." Yet, as a Church, we are asked to take from our name the word "South," in the hope of gathering into our fold a membership to whom that word is offensive. For our part we are not willing to make the sacrifice. We want no conquests that have to be won by hiding out of sight the heroic history made by the noble men and women who have gone before us. Of not a single paragraph of that unsullied record are we ashamed.

We are aware that it is said that the adoption of a new name should carry with it no such significance. We reply that we fear it would at least seem so to the world, and we do not desire to be even apparently disloyal to the principles for which our ancestors stood. We hope to see our Church grow and its missions planted upon every continent and isle, but we want no accessions that do not come with a full recognition of what we are and what we have been in the days gone by. Our pedigree is too good to be repudiated or thrust into the background. If the Southern Methodists of the present and the future shall anything like measure up to the standard of those who lived and wrought in the past, we shall have cause for rejoicing when we stand before the Lord of the harvest in the last great day.

OUR ASSIGNMENT OF BISHOPS.

The three Conferences which comprise our patronizing territory have each this year been placed in a different episcopal district. The North Mississippi Conference has been put under the supervision of Alabama's honored son, Bishop James H. McCoy, and in this respect should count itself most fortunate. He is a minister of deep piety, of unwavering devotion to the work of the Master, and of commanding ability in the pulpit. His brilliant welcome address to the General Conference which met in Birmingham four years ago is yet talked of throughout the con-

nection, and not less eloquent and impressive was his welcome when he was sent to Canada as the bearer of fraternal greetings to our Church to the Methodists of that country. Another characteristic of Bishop McCoy is his genial brotherly spirit. He is a warm-hearted, approachable, and sympathetic—a Methodist preacher's friend. The North Mississippians will give him an enthusiastic reception when he shall choose to come among them, and we predict that they will learn to love him scarcely less than the people of his native State.

The Mississippi Conference is under the oversight of Bishop E. D. Moulton, who enjoys the unqualified endorsement of the Empire State of Texas and who has behind him a splendid record of service. Though young in years, he has filled with rare acceptability a number of important positions, and is universally conceded to be a preacher of uncommon force and effectiveness. That he will prove to be a capable and widely useful chief pastor, we entertain not the slightest doubt. He will find our hearts and homes and plenty of work to do in the Mississippi State, and we pray that his presidency may be a great blessing to the Methodist hosts of South Mississippi. Coming from the commonwealth of Bishop Ward, whose successor he may in a sense be said to be, much will be expected of him, but his friends have assured us that he will measure fully up to the high standard set by his distinguished and lamented predecessor from the West.

Bishop W. B. Murrah needs no introduction to the preachers and people of Louisiana. Either in person or by reputation, he is well known to most of them. They may feel fully assured that their interests are in safe hands, and that they will have an administration which will make for progress. We know of no qualification for the episcopacy which our new Mississippi Bishop does not possess. Dignified, courteous, perfectly poised, an able preacher, and a wise administrator, he enters upon his official career with every promise of far-reaching influence and distinguished success. And crowning all of his other splendid endowments, is his noble Christian character. A chosen spirit we like to have met in an intimate acquaintance, and with him, covering a period of twenty years, we have never known him to utter a rash or unkind word, or to do an unwise thing. Nor have we ever heard any one whisper aught against him. We are aware that this is high praise, but it is well merited, and to whom it is accorded.

The Episcopal Church has our hearty thanks for the worthy trio of chief pastors whom they have seen fit to send to us. And is the name of the thousands of Methodists for whom it is our privilege to speak, we extend to each of these fellow-laborers in the Master's kingdom brotherly greetings and a most cordial welcome.

THE WORK OF THE GENERAL CONFERENCE.

The General Conference of 1910 has come and gone. It has passed into history, where we doubt not it will be accorded a creditable place among the successive sessions of our Methodist general assembly. It was distinctly a conservative body. This is plainly seen in what it did not do. Before it came together there was widespread discussion of the removal of the time limit. And after the delegates gathered in Asheville, influential men proposed various schemes for its modification, one of which was even sanctioned by a majority of the Committee on Itinerancy, but by a decisive vote the Conference declared that the four-years law should remain in force. Another measure which attracted much attention was the women's memorial for the "full rights and privileges of the laity." From the Atlantic to the Pacific, our sisters waged their campaign with vigor and unwearying diligence, but by a majority of nearly three to one the issue which they had raised went down in defeat. Those desirous of more democracy urgently pleaded for the election of stewards by the Church instead of the Quarterly Conference, but this petition the body also refused to grant. And it, furthermore, turned a deaf ear to those who came talking of missionary Bishops, episcopal residences, and of four years of continuous episcopal service in each district. All of the reckless experimentations proposed were quickly and decisively disposed of in a manner which left no doubt as to the regency of a wholesome conservatism. It was a bad time for radicals and revolutionary measures.

But let it not be imagined that the session was wholly one of inaction. Far from it. Not a little important constructive legislation was passed. Among the things of consequence done was the unification of the missionary societies of the Church; the constitution of a court of appeals; an extensive revision of the ritual; the adoption of a requirement that the Bishops shall meet semi-annually; and that they shall read their appointments to their cabinets before publicly announcing them; an enactment allowing one-fourth of the trustees of our educational institutions to be non-Methodists; the formulation of a better plan for training our young ministers; the levying of a \$20,000 assessment for the Theological Department of Vanderbilt University; the changing of the law so that all of Children's Day money shall hereafter be used for Sunday school work; the development of a plan to promote the organization of adult Bible classes in our Sabbath schools; the es-

establishment under our Home Mission Department of a Bureau of Evangelism; provision for continuing with larger sanction the policy of federation; the appointment of a commission to consider the question of how properly to relate the Laymen's Movement to the various organizations of the Church and to open to them a larger field of service; and the incorporation into the Discipline of a paragraph urging young ministers to refrain from the use of tobacco. The session will also probably always be memorable because of the election of seven bishops, and its action with reference to the ownership and control of Vanderbilt University.

All in all, we think the Conference was fairly satisfactory and will compare favorably with most of those which preceded it. At any rate, the exhibition of loyalty to our doctrines and polity has caused us "to thank God and take courage." The great masses of our people have not ceased to be sound. Despite the transitional influences in operation about us, Methodism, unimpaired in purity and power, still exists among men, and fronts the future intent upon spreading scriptural holiness over the earth. The followers of Wesley are yet Wesleyan in experience and the passion for spiritual conquest.

THE TYPE OF MAN NEEDED.

A number of our leading educational institutions are searching for presidents. In view of this fact, it may not be amiss to quote the following from a writer in the Alabama Advocate, who had under discussion the kind of man needed to take Bishop McCoy's place at the head of Birmingham College:

"I have been asked to describe the kind of a man needed for the presidency. Now, that is no small task, and yet I have the temerity to proceed. It may be another case where 'fools rush in where angels fear to tread.' Of course, we will not spend any time discussing his personal life, for in the very nature of the case he must be a good man. A man with a broad, liberal Christian experience, but not so broad that he cannot run on a narrow-gauge track. He ought to be a man with the college spirit, one who can throw himself into the very life of the boy, whether in the college hall or on the athletic field. He ought by all means to be a leader in every sense of that term. He should possess that twentieth century enthusiasm which does things; he should have some 'Rooseveltism' (I coin that expression right now). He ought not to be a bookworm nor a literary crank. The successful school man of this day are by no means our greatest book men. He ought to be able and willing to present his cause before every community within the bounds of our Conference, winning the rank and file of our membership to his support."

PERSONAL.

A number of the Methodist Sunday schools of the city had their annual picnic at the City Park last Saturday.

We acknowledge our indebtedness to Brother H. C. Brown for a contribution of \$1 to our Advocate "Help Fund." This assistance is given to a most worthy cause.

Revs. R. W. Vaughan and F. N. Sweeney favored our office with a visit last Friday. They were en route to Bogalusa, the seat of the Baton Rouge District Conference.

One of the largest lists of subscribers we have lately received was from Rev. A. B. Barry, of Carthage, Miss. We are pleased to have our circulation enlarged in the good old county of Leake.

Rev. W. S. Neighbors, of Bristol, Tenn., has been chosen president of Sullins College to succeed Dr. W. E. Martin, who resigned to take charge of the new Woman's College at Montgomery, Ala.

Bishop McCoy has appointed Rev. O. L. Savage to the Ruleville charge to succeed Dr. Boswell. That he will bring things to pass in that growing field, is a foregone conclusion. He has a habit of doing that everywhere.

Both Bishop Murrah and Bishop McCoy are scheduled to be at the Aberdeen District Conference, which will meet at Pontotoc June 21-24. A more extended notice will appear next week. The occasion promises to be a memorable one.

Rev. J. J. Kelley, who has been critically ill at the New Orleans Sanitarium for several weeks is reported as not doing well at this writing, and his recovery is considered doubtful. Let the brethren remember him in their prayers.

The following New Orleans preachers attended the Baton Rouge District Conference at Bogalusa on Monday of this week: H. T. Carley, J. L. Sutton, L. A. Sims, A. I. Townsley, C. D. Atkinson, A. S. Lutz, J. L. Foster, and W. W. Holmes.

We are informed that Mrs. Q. A. Oats, whose honored husband was lately translated, will again devote herself to the work of teaching. She is gifted as an instructor, and any school securing her services may count itself fortunate.

Rev. T. B. Holloman passed through New Orleans last Monday on his way to Irtabena, Miss., to visit his children who reside there. From thence he will go to Jackson to attend the Commencement at Millsaps College, of which institution he is a trustee.

Rev. A. M. Broadfoot, of Forest, Miss., reports his congregations as most encouraging, and the prospects bright for a fine record this year. Along with other things, he is looking faithfully after the interests of the Conference organs for which service we are grateful.

Dr. Frank N. Parker, presiding elder of the New Orleans District, preached two able sermons at Fidelity Street Church last Sunday. His theme at the morning hour was "Reformation," which he handled in a most impressive manner, basing the discussion upon the Fifty-first Psalm.

Writing from Glenora, Ala., Rev. Gustavus A. Morgan says: "We are having good congregations, and are planning for revival meetings. We are expecting results in our work for the Master." Brother Morgan continues to show his friendship for the Advocate in a substantial way.

We acknowledge our indebtedness to Rev. Walter W. Jones, of Myrtle, Miss., for an additional list of six subscribers to the Advocate. This makes fifteen that he has sent this year, and he thinks that he will yet be able to secure more. He is pleased with his work in his present field.

We express our thanks to the Faculty and Senior Class of Mansfield Female College for an invitation to attend their Commencement, June 2-3. Rev. W. W. Holmes, of New Orleans, has been engaged to deliver the sermon. A full program of the exercises appears elsewhere in this issue.

The Commencement sermon of the Louisiana State University at Baton Rouge was preached on May 29 by Dr. J. I. Vance, of Newark, N. J. Dr. Vance was formerly pastor of the First Presbyterian Church of Nashville, Tenn., where he made a great reputation for scholarship and eloquence.

The Shreveport District Conference is scheduled to meet at Lake Providence June 23. All the echoes that reach our office indicate that the work in that section is doing well under the efficient leadership of Dr. S. S. Keener, though that territory has suffered greatly from the depredations of the boll weevil.

Rev. H. T. Carley's address at the close of Jackson Military College made a deep impression. The Nashville paper said the speech in full and commended it highly. There is no more promising minister in Louisiana than this man, and young Mississippians who both know how to think and express his thoughts.

We regret to learn that Rev. T. H. Lipscomb, of Indianapolis, has left his family in Columbus, Miss., for a change. This accounts for the absence of his exposition of the Sunday School lesson from our columns this week. His service in this respect is much appreciated by the readers of the Advocate.

The closing exercises of the Cleveland (Miss.) Public School will be held June 3-5. The sermon will be preached by Rev. W. S. Lagrone, of Greenville, and the presentation of diplomas will be by the Hon. T. S. Owen. The principal of this school is Mr. A. K. Eckles, who ranks with the best educators in Mississippi. His work at Cleveland has been of a most superior order.

Mr. and Mrs. Francis Edwin Bowman have announced the marriage of their daughter, Miss Daisy Guay, to Lieutenant William S. Fulton, of the Coast Artillery Corps, United States Army, at Tensas Chapel, Wilkwood, La., June 9, at 2 p.m. Mr. and Mrs. Fulton will be at home after June 20th at Fort Barrancas, La. The Advocate extends congratulations and best wishes.

Rev. John Ellery Lewis is having a series of addresses by laymen in his church at Clarksdale, Miss., on Sunday evenings. The first speaker selected was the Hon. Earl Brewer, who chose as his theme the conversation between Christ and Nicodemus, and whose remarks made a profound impression. The local press referred to Mr. Brewer's discussion in terms most complimentary.

We were honored with an appreciated visit from Mr. W. F. Lagrone of West Point, Miss., a few days since, who was here attending the meeting of the Southern Commercial Secretaries. He is a son of the Rev. W. S. Lagrone, of Greenville, Miss., and, like his honored father, abounds in usefulness, being a steward and active worker in his home church. He was in college with Bishop J. H. McCoy, and is much pleased by his election to the episcopacy.

We were pleased to have as callers a few days since Dr. J. A. Biggs, of Columbia, La., and Hon. A. W. Moore, of Winnsboro, La., members of the State Legislature, who were passing through the city en route to Washington, where they were going to aid in securing for New Orleans the Panama Exposition. They are both local preachers, and take an interest in all the affairs of Methodism. It is a delight to meet men who thus love the Church and believe in its future.

Through the kindness of Mr. George G. Hurst, we received a copy of the program of the Commencement exercises of the University Training School at Oxford, Miss., which were held on May 27th. Under his capable superintendence, along with that of his worthy coadjutors, Rev. and Mrs. J. M. Wyatt, this institution has earned an excellent reputation, and

deservedly popular. Missions will find it a most desirable place to send their students for a collegiate or university education.

The press dispatches report that when B. G. Humphreys, of the Third Mississippi District, as being seriously ill at Montgomery, Ala., his attack will be of brief duration. Mr. Humphreys is known as the working carpenter and he has perhaps done more for the cause of temperance than any other man in the public service at Washington. We have in hand an admirable address on missions, which he delivered at Greenwood, Miss., some time ago, that we hope to publish in the near future.

Dr. S. H. Work is planning to do institutional work on a considerable scale at the First Methodist Church in this city. He proposes soon to begin to give instruction in the domestic arts and all the elementary branches of the English and business education. Cooking, sewing, laundering, penmanship, typewriting, bookkeeping, and other practical subjects will be taught. Later in the year he also to open a clinic. He is receiving many offers of generous service, and is much pleased with the outlook for making his church a real force in the community.

Rev. W. G. Harbin has placed us under obligations for the following new items: "Rev. C. N. Guice has received the patronage of Summit and transformed it into a happy home. His congregations are good, and his sermons are well attended." Rev. J. E. McClure, of Clarksburg, Miss., has had a very sick child, but it is now better. "Timothy has bought handsome oak pews and will install them in July." Rev. M. B. Sherbrooke is doing a great work on the Hattiesburg District. He is popular with the preachers, and watchful of every interest of the Church."

The Woman's Foreign Missionary Auxiliary and the Young People's Missionary Society of the Carrollton Avenue Church this city held a joint anniversary service on Sunday evening last. The former was organized by Mrs. Jacob Cohen eleven and the latter four years ago. She has served as head of both organizations since their inception, and they are in fine condition and accomplishing much for the Master. The Woman's Society furnishes two capable leaders to the general missionary work in Louisiana: Mrs. S. A. Montgomery, the Conference Corresponding Secretary, and Mrs. D. C. Worrell, Secretary of the New Orleans District.

We acknowledge the reception of a copy of The Gibson, a quarterly magazine, edited by the young ladies of Port Gibson Female College. In form, matter, and every other respect, it is highly creditable.

The Commencement sermon of Centenary College will be preached on June 5 by Rev. J. M. Henry, of Baton Rouge. Rev. A. C. Shankle, of Ruston, will preach before the Y. M. C. A. at night, and the Alumni address will be delivered on Monday evening, the 6th, by Judge S. C. Fullilove, of Shreveport, when a reunion and banquet of the alumni and teachers will also be held. The catalogue of this excellent institution for 1909-10 has been issued, and shows that the work of the session just closing has been most satisfactory. The new term will open Wednesday, Sept. 14.

PLEASED WITH THE RESULT.

Methodists of New Orleans and Louisiana, especially the young people over whom he will have superintendence, are rejoicing over the honor which has come to a Louisiana man in his election to one of the general offices of the Church. Upon the resignation of the Rev. Dr. H. M. DuBose, for a number of years the general secretary of the Epworth League, the Rev. Dr. Fitzgerald Sale Parker was elected at the recent General Conference to that important office. Dr. F. S. Parker is a son of the late Bishop Linus Parker, and brother of Rev. Dr. Franklin N. Parker and John B. Parker. He was not born in New Orleans, though his father and mother lived here and he was educated in this city, but was born in the old "home" of his mother, near Shreveport. It was in the last year of the Civil War, and she had been sent there as safe retreat for the time. Dr. Parker was educated at Preot's School and Tulane University, and from Tulane he attended the Boston Conservatory of Music. He was recognized as such a master of this subject that when a commission was selected from the Southern Methodist preachers to serve with Northern Methodists on the joint hymn book commission Dr. Parker was one of the number.

Dr. Parker had not planned to enter the ministry, but his father's sudden death in 1885 turned his thoughts in that direction. His first charge was Carrollton and Parker Memorial churches, started as missions of Rayne Memorial Church, and that year taken under its charge by the Annual Conference. Dr. Parker has filled charges in California and in Texas, and has been pastor and presiding elder in several parts of the State. He was one of the pastors of the old Dryades Street Church, which was sold to a dry goods company and torn down. Dr. Parker married Miss Paxton, of Vicksburg.

Six years ago Dr. Parker was elected assistant secretary of the Epworth League and assistant editor of the Epworth Era. In that capacity he has attended the Epworth League gatherings on the Campgrounds, and as a member of the Louisiana Annual Conference, its sessions each December.—Times-Democrat.

Tidings from the Field

Senatobia, Miss.:

Just a line about our meeting here at Senatobia. The series of services were opened Sunday morning, May 1. Bro. Thos. H. Dorsey, of West Point, came to us Monday, and remained until Wednesday night of the following week. We are rejoicing here for the gracious work of grace our Lord has given us. Bro. Dorsey preached in power and great force during the entire meeting. He is most excellent help in a meeting, and our town will not soon forget his strong, fearless, practical and loving presentation of gospel truths. As a result of the meeting 42 have been received into the membership of our Church and about ten will go to other churches. I am sure there are others who will come into the churches here in the near future. We are happy and rejoicing up this way for the blessings of the Lord.—S. L. Pope.

Sarepta, Miss.:

By request of many dear friends to write a "word" through the Advocate, I ask permission to say that all is well with us on the Randolph charge. Our good people keep steadily about our Father's business. My health, as many of you know, has been poor for some time. I have been confined to my bed a good deal, but can sit up some now. I was able to preach thirty minutes Sunday to a packed house, with crowds around doors and windows eager to hear the Word. The great power of God was manifested in their anxious faces and tear-dimmed eyes. Thank God the old gospel has not lost its power to interest and to save. At the close of this service an offering was made, which just about covered the connectional claims upon this congregation. During my short pastorate here, a great number have been converted and reclaimed, a large per cent being of middle age and older. Quite a number of noble young men, as well as ladies, have consecrated their lives to God. One hundred and fifty-nine have joined the Church. We have more than three hundred in Sunday school the year round. Our congregations are well and comfortably housed. One very encouraging feature with us is the great moral reformation which has taken place. This, together with a revival of the spirit of education that is on the people, points to a good day for this part of the country. Owing to the sway that the whiskey and lawless element have held here, coupled with erroneous and damaging doctrines taught, these good people have had a hard pull and deserve much credit. However, there is much to be done yet which, if faithfully done, means this country for Christ and the Church. We crave your prayers. As I am sick and can't get around to see all, let all members of this charge please renew or subscribe for the Advocate at once. I will send your names for you at club rates.—D. H. Crowson, P. C.

South Side, Corinth, Miss.:

This is a new field, but one which promises much in the future. We have an appreciative, earnest, devoted people to serve. They are true to South Side and to Methodism. Since our last Annual Conference, we have thoroughly organized and systematized our work here. We have paid a portion of our Church debt and now have a monthly system of payment, which is working nicely and by means of which the entire debt of nearly one thousand dollars will be paid within twelve months' time. My Church has adopted

the weekly envelope plan of paying their pastor. We have increased the Senior Epworth League enrollment from some twenty-five or thirty members to the great number of two hundred and twenty-five. I think we easily have the "Banner League" in Mississippi, and I dare believe we have the "Banner League" in Southern Methodism. I think this speaks well for a new Church only three years old. My Sunday school is growing rapidly now. We have increased our Sunday school enrollment from 140 to over 200. I am very proud of my Young People's class. We at the convention at Meridian, applied for an International charter for this class. We had fifty charter members. We now have sixty-five members. This class has been organized only about two months. The pastor is teacher of this great class of young people, and, O what a responsibility to stand before this great band of young and impressive life and endeavor to instruct, to enable character, to create higher and nobler ideals, and to inspire worthier ambitions, and to point ever to that greatest of characters—Christ! We have held our protracted meeting. The pastor began the special revival services the fourth Sunday in March and preached eight days. Rev. J. H. Holder then came up and preached for us ten days. We had a good meeting, resulting in twenty-six additions to my Church. And even in Corinth, a town of its size, we had the "Old-time Methodist shouting" more than once, and the genuine conversion of hardened sinners. My Church is in fine shape. Bro. Holder is a strong, earnest, consecrated preacher and untiring worker. He did good work here, and we shall not soon forget him. With everything organized, with a "Banner League," and a growing Sunday school, with our Church debt now provided for, with a true, devoted people to serve, and with a faithful, untiring, consecrated, determined presiding elder to encourage us, South Side is coming to the front—and she is coming to stay. We have, on an average of one hundred at our mid-weekly prayer meetings. Can our "big churches" beat that? We are planning for Children's Day, the 12th day of June. Our League rendered a very fine Easter program on Easter evening. We have organized a Junior League, with some twenty-five members, which I think is going to do very fine work. Pray for us in our work.—K. P. Frost.

Effects of Opium and Cocaine.

When improperly used, opium and cocaine are two of the most powerful, life destroying drugs in the world. But even worse is the slavery these drugs produce on those who acquire the habit of using them, first in small and subsequently in gradually increased doses. It is practically impossible for anyone, even with an iron will, to break such bondage. There is a man over in Atlanta, Ga., however—Dr. B. M. Woolley—who for over thirty years has made a business of curing such drug habits. Unlike many specialists he treats these habits as diseases and claims that in most cases the sufferers are not directly responsible for their condition. His success in effecting cures is something phenomenal—so remarkable, in fact, as to call forth favorable editorial comment from the newspapers. Address him at No. 24 F. Victor Sanitarium, Atlanta, Ga.

A LARGER CUSTOMS LIMIT?

In writing of "Women and the Customs House" in the June "Century," Lillie Hamilton French makes the suggestion that, since the \$100 limit has not proved a full protection to the government, a larger limit might be allowed to those of us who have no intent to defraud the merchant. A limit of \$300 or even \$500, she argues, would in no way affect the rich, while it would be an enormous boon to women of limited means.

AGENTS WANTED.

WANTED—Good men and women agents at once for "Roosevelt's Famous Hunt for Big Game," also for "Traffic in Girls," Immense sellers. Price, \$1.50, 50 per cent commission. Outfit free. Send \$1.50 for mailing. Both outfits 25c. Also district managers for easy payment installment plan. Permanent work \$2,000 to \$5,000 per year profits. Particulars free. Address, A. B. Kuhlman Company, Chicago, Ill. 7616.

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Edison Phonograph

The cost of an Amberol attachment for an Edison Phonograph of the Standard type is \$5.00.

The cost of ten Amberol (four-minute) Records, at 50 cents each, is \$5.00. This makes a total of \$10.00.

For a limited time any Edison dealer is authorized to put an Amberol Attachment on a Standard Phonograph and furnish ten specially made Amberol Records, all for \$6.00—a clean saving of \$4.00. For all other types of Edison Phonographs the prices are proportionate.

This offer, which practically gives you ten Amberol Records free, is made to put these new, long-playing Edison Records within reach of all Phonograph owners, making their Phonographs available for playing both the Standard and the Amberol Records.

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or write us for all the details of this liberal offer. Hear these ten special Amberol Records, which cannot be had in any other way; see the attachment and how it operates, changing from two-minute to four-minute Records and back, at a touch.

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Edison Grand Opera Records.....75c to \$2.00

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614 GRAVIER STREET NEW ORLEANS.

LOUISIANA CONFERENCE.

Lafayette Dist.—Third Round.

Croft	June 4, 5
Yates	June 5, 6
Lafayette	June 11, 12
Franklin	June 12, 13
Verde	June 18, 19
Verde, at Perry	June 19, 20
Grayson, at Graydon	June 25, 26
Radnor, at Hebron	July 2, 3
Teague	July 9, 10
New Maria	July 10, 11
French Mission, at St. Mar	
Missville	July 16, 17
Houma, at Bourg	Aug. 6, 7
Patterson	Aug. 13, 14
Prichard, at C. P.	Aug. 20, 21
Rayne	Aug. 27, 28
Jennings	Sept. 3, 4
Base Charles	Sept. 10, 11
Sulphur, at Sulphur	Sept. 11, 12
Emire, at L. P.	Sept. 17, 18
Bell City, at B. C.	Sept. 24, 25
Lake Arthur	Sept. 25, 26

J. E. DENSON, P. E.

MISSISSIPPI CONFERENCE.

Natchez Dist.—Third Round.

Woodville, at Bethel	July 9
Woodville Station	July 10
Liberty, at Salem	July 16, 17
Natchez, Pearl St.	July 22, 24
Natchez, Jefferson St.	July 24, 25
Fayette	July 25
Washington	July 25
Meatville, at Eddison	July 30, 31
Hamburg, at Knoxville	Aug. 6, 7
Homochitto, at Mt. Vernon	Aug. 13, 14
Adams, at Ebenezer	Aug. 20, 21
Centerville	Aug. 24, 25
Gloster, at Woodland	Aug. 27, 28
Nebo, at	Sept. 3, 4
Bayou Pierre, at	Sept. 10, 11
Barlow, at	Sept. 12
Wilkinson, at Friendship	Sept. 17, 18
Scotland, at	Sept. 24, 25

H. WALTER FEATHERSTUN, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round.

Starkville	June 4, 5
West Point	June 12, 13
Crawford, at Trinity	June 19, 20
Macon	June 26, 27
Columbus, First Church	July 2, 3
Columbus, Second Church	July 3, 4
Shuqualak, at Salem	July 10, 11
Brooksville, at Prairie	July 17, 18
Sturgis	July 22
Starkville, at Lebanon	July 23, 24
Winstonville	July 30, 31
Mathiston	Aug. 4
Cedar Bluff, at Bills	Aug. 5
Mayhew, at Kilgore	Aug. 13, 14
Hebron, at Prairie Chapel	Aug. 20, 21
Columbus, at	Aug. 27, 28

J. E. THOMAS, P. E.

Durant Dist.—Third Round.

Dist. Conf. at Pickens	July 6, 8
Vaden, at Columbiana	July 2, 3
Pickens, at Richland	July 9, 10
Durant	July 10, 11
Ebenezer, at Bethany	July 16
Lexington	July 17, 18
Sidon, at Sidon	July 17, 18
Rural Hill, at Macedonia	July 23, 24
Chester, at So. Union	July 25
Louisville, at Nexapater	July 26
West, at Hebron	July 30, 31
Kosciusko Sta., at E. Union	Aug. 1
Sallis	Aug. 6
Ackerman	Aug. 7, 8
Kosciusko Ct.	Aug. 13
McCool	Aug. 14, 15
Poplar Creek	Aug. 20, 21
Black Hawk	Aug. 27, 28

N. G. AUGUSTUS, P. E.

Corinth Dist.—Third Round.

Belmont Ct., at Dennis	June 3
Iuka Ct., at Hebron	June 4, 5
Iuka Sta., at Iuka	June 5, 6
Boonville Ct., at Hodges	June 11, 12
Corinth, So. Side, at S. S.	June 12, 13
Booneville Sta., at B.	June 13
Corinth Ct., at Gaines Chap.	June 17
Kosciusko Ct., at P'snt Hill	June 18, 19
Corinth, 1st Ch., at 1st Ch.	June 19, 20
Wheeler Ct., at Asbury	June 24
E. Booneville Ct., at Shady	
Grove	June 25, 26
Rienzi Ct., at Bethel	July 2
Guntown Ct., at Pleasant	
Valley	July 3, 4
Myrtle Ct., at Friendship	July 9, 10

Hatchie Miss., at El Bethel July 16,
 Rainey Miss., at Marvin July 23,
 Ripley and B. M., at Falkner July 24, 25
 Belden Ct., at Bethel July 29,
 New Albany Ct., at Fern July 30,
 New Albany Sta., at N. A. July 30, 31
 Jonesboro Ct., at Ebenezer Aug. 6, 7
 Dumas Ct., at Dumas Aug. 12,
 Dry Run Miss., at Mt. Zion Aug. 13, 14
 Tishomingo Ct., Aug. 20, 21
 Mooreville Ct., Aug. 25,
 Marietta Ct., Aug. 26,
 Marietta Ct., Aug. 27, 28
 Pastors will please see that answers
 are furnished to questions 17, 20 and
 22. BEN P. JACO, P. E.

PLAN OF EPISCOPAL VISITATION.

First District, Bishop A. W. Wilson.
 Virginia Conference, Centenary Church,
 Richmond, Va., Nov. 30th.
 North Georgia Conference, Athens,
 Ga., Nov. 10th.
 Alabama, Troy, Ala., Dec. 7th.
 Second District, Bishop E. B. Hendrix.
 Denver, Denver, Colo., Sept. 25th.
 Western North Carolina, Winston-Salem,
 N. C., Nov. 15th.
 North Carolina, Elizabeth City, N. C.,
 Nov. 30th.
 South Carolina, Charleston, S. C., Dec.
 5th.

Third Dist., Bishop Warren A. Candler.
 Holston, Chattanooga, Tenn., Oct. 5th.
 Tennessee, Clarksville, Tenn., Oct. 11th.
 Memphis, Memphis, Ky., Nov. 1st.
 Cuban Mission, Havana, Cuba, Jan.
 1st, 1911.

Fourth Dist., Bishop H. C. Morrison.
 Western Virginia, New Martinsville,
 W. Va., Sept. 25th.
 Illinois, Peoria, Ill., Sept. 25th.
 South Georgia, Columbus, Ga., Nov.
 20th.

Fifth Dist., Bishop E. E. Hoss.
 Japan Mission, Yokohama, Japan, Sept.
 1st.
 Korean Mission, Songdo, Korea, Sept.
 1st.
 China Mission, Hanchow, China, Oct.
 12th.

Sixth Dist., Bishop James Atkins.
 New Mexico, Artesia, New Mex., Oct.
 5th.
 West Texas, Austin, Texas, Oct. 20th.
 Central Texas, Waco, Tex., Nov.
 2d.
 Northwest Texas, Cleburne, Tex.,
 Nov. 9th.

Seventh Dist., Bishop Collins Denny.
 Missouri, Plattsburg, Mo., Aug. 31st.
 Southwest Missouri, Webb City, Mo.,
 Sept. 14.
 St. Louis, Cape Girardeau, Mo., Sept.
 25th.

Eighth Dist., Bishop John C. Kilgo.
 Kentucky, Harrodsburg, Ky., Sept.
 21st.
 Louisville, Russellville, Ky., Sept.
 28th.
 North Alabama, Huntsville, Ala., Nov.
 30th.

Ninth Dist., Bishop W. B. Murrah.
 German Mission, East Bernard, Tex.,
 Oct. 27th.
 North Texas, Wichita Falls, Tex., Nov.
 22d.
 Texas, Galveston, Tex., Nov. 30th.
 Louisiana, Houma, La., Dec. 7th.

Tenth Dist., Bishop W. B. Lambuth.
 Brazil Mission, Sao Paulo, Brazil,
 July 28th.
 South Brazil Mission, Santa Maria,
 Brazil, July 7th.

Bishop Lambuth will go to Africa
 also in the interest of the Mission which
 the Board of Missions proposes to open
 in that field.

Eleventh Dist., Bishop R. G. Waterhouse.
 Montana, Butte, Mont., Sept. 8.
 East Columbia, Walla Walla, Wash.,
 Sept. 15th.
 Columbia, Medford, Oregon, Sept. 22d.
 Pacific, Stockton, Cal., Oct. 5th.
 Los Angeles, Los Angeles, Cal., Oct.
 12th.

Twelfth Dist., Bishop E. D. Monzon.
 Mississippi, Hattiesburg, Miss., Dec.
 7th.
 Mexican Border Mission, Monterey,
 Mex., Feb. 2d, 1911.
 Central Mexico Mission, Mexico City,
 Feb. 9th, 1911.
 Northwest Mexican Mission, Mazatlan,
 Feb. 30d, 1911.

Thirteenth Dist., Bishop J. H. McCoy.
 Arkansas, Fayetteville, Ark., Nov. 2d.
 Little Rock, Little Rock, Ark., Nov. 15th.
 White River, Forest City, Ark., Nov.
 22d.
 North Mississippi, Sardis, Miss., Nov.
 30th.

The semi-annual meeting of the Bish-
 ops will be held in New Orleans, La.,
 Oct. 20th.

TO DRIVE OUT MALARIA

AND BUILD UP THE SYSTEM.

Take the OLD STANDARD GROVES
 TASTELESS CHILL TONIC. You know
 what you are taking. The formula is
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 it is simply Quinine and Iron in a taste-
 less form, and the most effectual form.
 For grown people and children, 50c.

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Angell's Cough and Whooping
Cough Syrup

For Whooping Cough, Bronchitis, Coughs,
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WILL INSURE A GOOD COTTON CROP

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 Fully demonstrated at Natchez, Miss., last
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THIRTY YEARS' EXPERIENCE in the SEED BUSINESS is sufficient
 guarantee. In order to prove my seeds, I will mail, free of postage,
 twelve packets assorted vegetable seeds for 25 cents, twenty-five packets for
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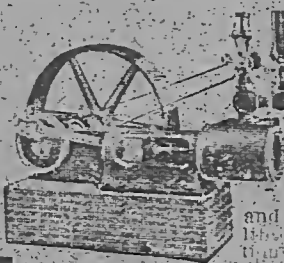
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 "Buckley Valve" which
 makes, under side the cat-
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 and tear thereby prolonging the
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Grenada College.

Centenary College, Shreveport, La.
June 5-7

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FITS CURED NO CURE NO PAY-IN
Other words, you do not
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Rheumatic Pains

and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or grippe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

Minard's Liniment.

It does not stain, it is neither sticky nor oily—it is just a delightfully smooth, aromatic cream that feels good on the skin and rubs right in and stops inflammation like magic. Minard's Liniment ought to be on every family medicine shelf, because it is so useful in emergencies and so prompt in giving relief.

We guarantee it to be just as we represent—should you find it otherwise, we will refund your money on request. Sold by all druggists in three sizes, price 25c., 50c. and \$1.00.

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ROYALINE OIL

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And a good pain medicine combined

KEEP it on hand for Headache, Neuralgia, Burns, Swellings, Flesh Wounds, Bruises, Bites, Diarrhoea, Rheumatism, Sprains, Colic, etc. For man or beast; inside or outside. **Stronger than any**

other antiseptic on the market.

If you want it weak like others, add water to suit and save money. 25c. and 50c. Druggists.

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B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

NOTICE.

To the Preachers of Seashore District.
Will you please send me at once the names of delegates and local preachers from your charge who expect to attend our District Conference.

Schedule of trains are as follows:
Northbound arrives at Wiggins 9 a. m., 4 p. m. and 6 p. m. Southbound, 11 a. m., 12:30 p. m. and 8:40 p. m.
Come in the Spirit of the Lord.

Fraternally,

R. S. GALE, P. C.

NOTICE.

The Monroe District Conference will convene at Lake Providence June 22, 3 p. m.

Committee on License to Preach—W. H. Henderson, P. A. Humphrey, W. L. Hunter.

Admission on Trial—T. S. Randle, A. S. J. Neal, T. J. Holladay.

Orders—C. B. Carter, A. J. Coburn, R. H. Wynn.

Quarterly Conference Records—P. H. Fountain, Wm. Schullie, S. S. Bogart.

S. S. KEENER, P. E.

SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference will meet June 13-17, 1910. The opening sermon will be preached Monday, June 13, at 8 p. m., by Rev. A. W. Turner. The Conference will open in business session Tuesday at 8:30 a. m. The following committees have been appointed:

License to Preach—Rev. R. J. Harp, B. T. Crews and R. H. Sheppard.

Recommendation for Admissions—A. W. Turner, Will Howell and H. M. Whaling.

For Orders—J. W. Booth, J. G. Snelling and H. J. Boltz.

Let the pastors call the attention of their delegates to the time of meeting and urge them to attend.

T. J. WARLICK, P. E.

PASTORS' AND LAYMEN'S CONFERENCE—DURANT DIST.

Rev. N. G. Augustus, presiding elder, and Bro. Parham Williams, lay leader for Durant District, called the pastors and laymen to meet in a conference May 18, at Durant, to discuss some of the vital questions relating to the "Laymen's Movement" and the kingdom of God throughout the Durant District. Thirteen pastors and forty-four laymen were enrolled—a better attendance than was expected. The discussions were earnest and enthusiastic, the laymen taking a prominent part.

We seem, indeed, to be waking up to our responsibility and privileges. By the painstaking and earnest efforts of the presiding elder and lay leader, a splendid program was provided, which was followed, but not finished for lack of time.

Some ringing resolutions were adopted in reference to the work in the Durant District.

A resolution expressing our gratification at the election of Dr. W. B. Murrah to the office of Bishop, was unanimously adopted, and asking him to make his home in Mississippi.

Yours in word and work for souls,
J. H. SMITH.

"COLLEGE DEMOCRACY."

Dr. Arthur T. Hadley, Yale University's president, will speak a timely and helpful word to readers of the June Century on "College Democracy," the spirit—a spirit which in Dr. Hadley's opinion represents the ideals and standards of our American colleges in general—which lays stress on work for the commonwealth and on the inherent interests of the commonwealth. "Whether a man regards it as democratic or not," he says, "will depend upon his definition of democracy."

Superior to Lemonade
Horsford's Acid Phosphate

A teaspoonful added to a glass of cold water with sugar, makes a refreshing drink.



Hot Sun—Dusty Roads

By the time you reach town and light you'll be hot and tired and your throat dry with dust and dirt. Hunt up a soda fountain and treat yourself to A Glass or a Bottle of

Coca-Cola

Just as cooling as the bottom step in the spring house. You'll find it relieves fatigue too, and washes away all the dust and thirst is nothing else will. It touches the spot.

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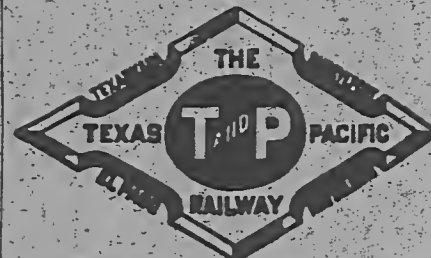
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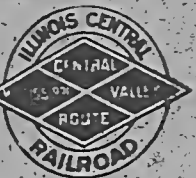
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Rev. Wm. H. Coleman

TOPIC FOR JUNE 5.

THE CHRISTIAN'S FRIENDSHIP WITH HIS LORD

John xv, 12-15; James ii, 23

I. **Friendship Defined.** There are several shades of meanings attached to the word "friend," but perhaps the most concise definition would be, one who is in reconciliation with another, one who is in perfect harmony with another. And "friendship" is the relationship existing between friends. It signifies a likeness of character that creates an affinity between them, and hence one of the definitions of friendship is "similarity." Friendship also signifies close acquaintance.

II. **Significance of Christ's Friendship to Us.**

1. It means that he became like us, not like us in imperfection and sinfulness, but like us in that he became human, a man of sorrow and acquainted with grief; that he thus became closely acquainted with us, by experiencing the human life, there was an affinity that bound him to human beings; that he did this to bestow on ours unmerited favor, the favor of his saving grace; he became like us in our humanity, that we might become like him in his divinity.

2. Christ's friendship to us involved the giving of himself to us, the laying down of his life for us (John xv, 13).

How did he thus lay down his life for us?

1. By sacrificing, giving up, for our sake. He sacrificed, he gave up, he laid aside the eternal majesty and creative glory that he had with the Father from the beginning (John i, 1-3), and though he was rich, yet for our sake he became poor, that we through his poverty might become rich (2 Cor. viii, 9).

Not only did he give up the omnipotence and glory that he had with the Father in creating all things, and come to earth to redeem poor, lost humanity, but when he reached this poor little earth, it was not as one of its greatest ones, according to the flesh and material things, but as a little babe in an humble home of poverty.

So completely did he sacrifice everything for us, to the end purpose of being our friend, that he did not take time to claim even a resting place in the world that he had created (Mark viii, 20).

2. By devoting himself to us. He not only thus so completely gave up everything for our sake, but he devoted himself to us for a human lifetime, giving that much of his time that might have been occupied in creating worlds more glorious than this, that he might be our friend in establishing his kingdom upon earth for us, in teaching the doctrines of the Father for our instruction in righteousness. In setting us an example that we should follow his steps.

Not only did he thus live for us, but he even died for us on the rough Roman cross on Calvary; that he might be our friend in atoning for our sins, and conquering death and the grave for us. Shall we not humbly pause here in the shadow of the cross and contemplate the benign effects for us of this suffering and death of our Lord?

No other such demonstration of perfect friendship has ever been known to the world; for it was perfect not only in its complete devotion, but also in its condescension and in its great benefits.

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And poor contempt in all my pride.

III. **What Should Our Friendship to Christ Involve?** Just as much unselfish devotion as is involved in his friendship for us. Therefore, the laying down of our lives for him who laid down his life for us. This does not

mean that we are to give up our lives in a foolish way, but that we are to give up our lives in a wise way, in a way that will bring us to the Father. It is a life of self-denial, a life of sacrifice, a life of devotion. It is a life that will bring us to the Father, and it is a life that will bring us to the Father.

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NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA. THURSDAY, JUNE 9, 1910.

C. O. CHAMBERS, Publisher.

VOL. 57—No. 23.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2835.

Editorial

I like that every chair should be a throne and hold a king.—Emerson.

Every human being is born into the world a debtor both to God and his fellowmen. To ignore this debt and make no effort to discharge it, is the basest and blackest form of repudiation.

Mrs. Eddy is reported to be worth more than fifteen million dollars. Some people seem to think she is Christ-like, but it certainly cannot be said that she hath not where to lay her head. Wesley was so philanthropic that he died poor, but Mrs. Eddy's philanthropy does not appear to extend beyond Mrs. Eddy.

Those who live for themselves live little lives, but those who give themselves for the advancement of things greater than themselves find a larger life than the one surrendered. Wendell Phillips gave expression to the same idea when he said: "How prudently most men sink into nameless graves, while now and then a few forget themselves in the immortality."—W. J. Bryan.

To be moral and antagonize nothing may make one popular, but such a Christianity is the lowest type. The early disciples were spoken of as "those who turn the world upside down." Paul did not move around through Athens, Corinth, and Rome as if he had the lockjaw. Jesus called the Pharisees "a generation of vipers," and scourged the money-changers from the temple. True Christianity has ever been aggressive. A moral invertebrate who dares not speak for his Lord, is not fit for the kingdom.

The aspiration of every preacher should be for a fruitful ministry. No matter in what other respects he may excel, if he does not win men to Christ and build them up in him, he falls short of his high calling. The world may applaud, and even the Church may crown him with its honors, but what are these worth if the Holy Spirit does not attest the Master's approval by giving efficiency to his words and work. The important question is not whether our record will pass muster at the Annual Conference, but how it will be regarded by the Master when he shall come again to reckon with his servants. Happy the man who, like Paul, can point to his converts as his "joy and crown!"

Growth in grace is normal. It is the divine will concerning every Christian. Infancy, manhood, maturity, beautiful with the ripening tints of autumn, and then harvest home, is God's plan for each and all who live to old age. One who is not consciously making progress in the spiritual life needs to be alarmed. Arrested development means that something is wrong, and the trouble ought to be speedily discovered and remedied. Heart-searching and earnest prayer will disclose the hindering cause. Too much introspection tends to make one morbid and is unwise, but some of it is essential. Meditation is an important factor in the making of saints, and no one can neglect it without sustaining tremendous loss. Christianity owes much to the secret closet, and it will be a sad day when men cease to draw apart to turn the eye of consciousness within and listen for the gentle whisperings of the divine voice. Solitude has ever been the birthplace of vision and of power.

THE APOSTOLIC AGE.

There is a disposition on the part of some to sneer at any recurrence to the apostolic age for precedents as to methods of religious work or church government. And occasionally a voice is heard proclaiming that even as to matters of doctrine and practical religious instruction the scholars of the present time are more to be trusted than the men who nineteen hundred years ago gave us the canonical books of Scripture. Thus, if Paul, or Peter, or John is cited as an authority on any religious question at issue, the reply is quickly made that they belonged to a comparatively unenlightened age of the world and that their views are antiquated and need modification in this advanced period of human history. "They were authorities in their time, and we in this," is the bold contention of not a few among us.

We have not the slightest disposition to strip this boasted modern age of the glories which it really possesses. Its vast superiority in many respects we readily concede. The human mind has made new conquests in many fields before unexplored, and the diffusion of knowledge is vastly more widespread among the masses of mankind. The reign of law throughout the universe has been recognized, and the secrets of nature in earth and sky have disclosed themselves to the importunate questionings of the philosopher and astronomer. Mighty forces, long idle, have been discovered, harnessed, and made the obedient servants of conquering man. Steam, electricity, and ether are performing their wonders on every side, and Tennyson's dream of "the heavens filled with commerce" and "the nations' airy navies grappling in the central blue" seems about to be realized.

Nor is it only in things material that the supremacy of the twentieth century is seen. But Christianity is also much more widely extended than at any former period. The Cross has been planted upon practically every continent and isle. The Bible has been translated into hundreds of tongues, and the influence of the gospel has touched human civilization at substantially every point. It has made its impress upon the art, the literature, the manners, the customs, the industries, the commerce, the governments, and even the wars of the nations of the world.

But notwithstanding these proud distinctions of this latter day, there are other respects in which superiority must be accorded to the apostolic period. That was the age of the incarnation—that supreme wonder of earth and heaven. God came in visible form and dwelt among men. He, whose knowledge knew no limit, spoke in the accents of human speech and became the religious teacher of mankind. He gathered about him a chosen band, whom he taught and trained to become his representatives and convey his message to the world. He died upon the heights of Calvary, rose from the dead, and ascended from the slopes of Olivet. Upon his disciples on the day of Pentecost the Holy Ghost descended, and they were supernaturally endowed. In cradling the Christian Church, they were inspired and divinely directed. They had gifts such as have never since belonged to men. Moved and guided by the Spirit, they wrote the gospels and their epistles to their fellow-Christians. They gave directions concerning the government and practices of the Church, and sent laborers out into the whitening fields. With their passing, inspiration ceased. There has been no new revelation of God from that day to this. The Holy Ghost still moves upon the minds and hearts of men, but only to impress and vitalize the truth already given. He brings to remembrance the things already taught, and opens our eyes to behold their wondrous beauty. For any one to contend that he has had an additional message from God, is the very quintessence of presumption. It lays the predicate

for the wildest fanaticism and the upspringing of false religions.

In view of the foregoing, it is not strange that Christian men, when perplexed, should turn back to the apostolic period for light and guidance. Only in the literature of that age may they hear the divine voice speaking through men under the conscious influence of inspiration. And only in the lives and labors of the apostles and some of their associates, have they the examples of workmen supernaturally directed by the Holy Spirit. Compared to such religious instruction as may here be obtained, how pitifully poor is that which may be had sitting at the feet of modern scholastics!

There is a fundamental difference between religious and scientific or philosophic truth which should never be forgotten. The latter is a discovery; the former is a revelation. The latter is the acquisition of the unaided human intellect, and hence it is progressive and gradual in growth. The former is undiscoverable by the finite mind, and can be known only as God reveals it. True, his unfolding of it through the patriarchal and prophetic ages from Adam to Christ was gradual; but with the close of the apostolic age it was completed. One of the most pernicious errors of our time is the notion that religious truth must continue to develop and be improved upon like the purely human system of thought blighted by the mind of man. Such is not the case. Christianity was complete in the beginning. Nothing new has been added to it in nineteen hundred years; nor will be until the end of time. The hope of mankind must ever be in Calvary. There will never be any new terms of salvation. The last man, like the first man, must be saved through faith in Christ. Our mission is not to improve on the religion of Pentecost, but to extend it around the world. When Wesley desired to show the backslidden people of Oxford, England, what genuine Christianity is, what did he do? He described to them in graphic speech the life and conduct of the first disciples. And to them men will never cease to turn for a vision of "pure and undefiled religion." And this day is better than that only in that the kingdom then started is now more widely extended. And only its further expansion will make more glorious the future yet to be. And in this connection, it may not be amiss to ask, what has produced the great forward religious movements of the world? Has it been the speculations of progressive theology—the discovery of some new truth before unknown? No, it has been the reversion to first principles; the reassertion of the old truths of the gospel. It was the rediscovery of the neglected doctrine of justification by faith that made Luther a flame of fire and set in motion the mighty reformation. It was with the old, old truth of a conscious salvation that the founder of Methodism beat back the waves of skepticism and made himself the foremost evangelist of the centuries. There was nothing new or novel in the message with which Evans Roberts so profoundly stirred the people of Wales a few years ago. The only Christianity that can triumph now is that which "turned the world upside down" in the beginning.

The present world is rich in opportunities. It is a great school where valuable lessons may be learned. It is a mighty theater where immortal man may play a noble part. It is a wide-reaching battlefield where may be won laurels that will never fade. Living here, we may lay up treasures in heaven; upon deathless souls, we may make an impress that will last forever; in lowly service, we may do that which will command "an abundant entrance" into the eternal kingdom. What more need we want? We have the privilege of performing here worthy ministries that will bring a sure reward, and when we must go hence, an open door to the Father's spacious house. To him who "redeems the time," earth is but a stairway to the sky, and the present is but the dim dawn of a glorious day to come.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

BISHOP MURRAH IN HIS HOME PULPIT.

The first sermon of the Rev. William Belton Murrah, D. D., since his ordination as a member of the College of Bishops, was delivered at the First Methodist Church, of Jackson, Sunday morning at 11 o'clock.

One of the largest congregations that ever assembled at the historic edifice was present to hear the new Bishop, and to extend their greetings and personal congratulations. There was not a vacant pew in the church, and the congregation had the pleasure of hearing a discourse that revealed the mind of a philosopher, and the diction of a scholar.

Calm, yet sympathetic; self-possessed, yet endowed with the fire and ardor of a consecrated leader in the cause of Christ; slow and deliberate of speech, yet often carrying his hearers to lofty heights with sublime eloquence, it was the universal verdict of the congregation that Dr. Murrah is an ideal Bishop, and that the mantle of the beloved Charles B. Galloway has fallen on worthy shoulders.

Bishop Murrah prefaced his sermon with a few words personal concerning his new relations with the Church.

"I feel no elation over my new relations with Methodism," said the speaker. "The responsibilities of the office I have assumed force into the background any feeling of that character a person might entertain. But I would be negligent in revealing my true feelings if I failed to express a deep sense of gratitude for the kindly interest in my behalf that has been manifested by the citizens of Jackson, among whom I have lived so many years, and these expressions of friendship and personal regard bind me to them with great affection and abiding love.

"I am glad to assume these new duties, chiefly because they bring me back into the pastoral relation once more. I feel that I can now devote my entire work to preaching the gospel; the work that I have always loved. In the future, as in the past, I shall always be glad to serve the people of Jackson in any way, privately or publicly, within my power. There is no order of succession in Methodism, but the office to which I have been ordained is indissolubly associated with the name of Mississippi's best beloved divine, Bishop Charles B. Galloway. I can not hope to fill his place in your affections, but it is my earnest hope and prayer that his illustrious example will ever be an inspiration to me."

Bishop Murrah's text was taken from Luke xix, 10th verse, "For the Son of man is come to seek and to save that which is lost."

This text, said the speaker, sets forth the real mission of the Church. "Every system has a unifying principle, a focus from which all truth radiates, and to which all things can be traced back unerringly. This is true in all things. It was proven true in astronomy when the fallacy that the earth was the center of the universe was conclusively shown, and all astronomical calculations had to be revised, and the sun adopted as the center of our planetary system. Unless we get hold of the controlling thought in a system we can never understand it.

So long as the center in thought was not the center in fact, the Church, with all the terrors of the inquisition, and the numerous religious wars in behalf of Christ's kingdom was not right. Spencer, with all his depth of learning, was wrong, because he persistently held that all scientific truth must center about the doctrine of evolution.

The text explains the incarnation, the crucifixion, and the resurrection. Leave out the thought that Christ came into the world to seek and to save, and we cannot understand his mission. If this text had been borne in mind in the early dawn of Christian civilization all the profitless wrangles and theological wars that disgrace the pages of history would never have happened, and men would never have lashed themselves into a fury of passion over questions that Jesus regarded as incidental, or of secondary consideration.

When a man has the proper conception of Jesus he breaks over the limitations that circumscribe other men and sees him as a man with a world-wide mission, universal and omnipotent.

Christ came into the world to save the people in the present, not to save them in the by and by. He came to rescue them from the lost state in which they then were, and he illustrated to them their condition in the parables of the lost sheep, the lost coin, and the lost son. The lost sheep was not in reality destroyed. Its value remained, although it had strayed from the fold, and its fleece had been torn by the briars and the brambles. Similarly, Jesus came to save those who had fallen into false ideas of God, who had wandered from paths of purity and righteousness, and were lost in a maze of meaningless ceremonials, and could not find their way back to the fold. He came to teach a simple and abiding faith in God.

The lost coin, told of by Jesus in the parable, was still in existence. It still had its value, but was lost to its usefulness. Many people are lost in the same way. Neither God or the world can make anything of them. They will roll away into some narrow social crevice, and live for no useful purpose whatever, devoid of all ambition or inspiration, practically dead to the world, and playing no part in its destiny. They need the stimulus of God's purpose to bring them back into useful purposes.

The prodigal son who fritters away his time on low and sensual things is not only lost to his personal father, but is lost to his heavenly Father. His life has no value to himself, to the world, or to God's kingdom.

God seeking man is one of the characteristic principles of Christianity. Ours is a man-seeking religion. Jesus Christ introduced a world-transforming thought when he taught us that God seeks man instead of man seeking God. Christ tore away the selfish veil that had shrouded the true scheme of his Father when he showed us God, impelled by an all-pervading love, seeking out the lost sinners of the world. This two-fold idea is embodied only in our Christian religion. Christ came into the world to seek for the purpose of saving. He did not come to abuse, to quarrel, to berate. No man was ever saved by abuse. Jesus came to seek men out and lift them from the low plane on which they had lived and give them loftier visions and nobler ambitions.

All of the forces of the Church are organized to save that which is lost in the present, not merely in the hereafter. The Church seeks to save, not in the narrow sense, but to rescue all things on this earth from wrongful uses and bring them back to God, and to redeem all of the earth, not merely a part of it.

The great purpose of the coming of the Son of God, the all-glorious consummation of his visit, will be the bringing back of this world from wrong purposes to right uses, and the accomplishment of God's will. The great purpose of God, as expressed through Jesus Christ, is to lift the world to loftier heights, and give us a higher conception of his wonderful universe.

Why should there be hungry people in this world? It is because of sin. The fertile soil of our earth yields harvests ample to abundantly feed every living creature. But people are dying of hunger in India, while they are burning corn for fuel in Nebraska. This is the sin of thriftlessness. There would be no deaths from starvation were it not for the sin of greed and selfishness.

Bishop Murrah discussed at some length the plan and scope of work being carried on by the modern Church, its hospitals, colleges, orphanages and other institutions for the uplift of humanity and the propagation of God's doctrine. He declared that we need not despair for the forces of Christianity are equal to any test that may be put to them. The power of the Cross is invincible. It manifests itself in countless ways. God is the all-pervading force behind our advancing civilization, and our world-wide expansion as a Christianizing and civilizing force. Every waste place of this planet will eventually be rescued from wrongful use and restored to right use. Why should we despair of man when God is seeking to save him?

Bishop Murrah declared that the Church should have nothing to do with factional politics, but the Church should have a great deal to do with the things that affect the fundamental principles of our government and national affairs. The Church must maintain an uncompromising front against evil, for only by this policy can its destiny be fulfilled and the purpose of Christ accomplished. Take the Cross out of the world and you will throw the civilized nations back into savagery. The most sublime thought in the universe, the all-pervading force in human affairs to-day, is the knowledge that Christ has come to seek and to save that which is lost. (From the Jackson (Miss.) Evening News of May 30.)

HEART DISEASE DESTROYING THE COMMUNION OF SAINTS.

By Bishop Warren A. Candler.

John Wesley, who knew the Church of his day as scarcely any man of his age knew it, said concerning one of the most conspicuous defects, "Look east, west, north or south, name what parish you please, is Christian fellowship there? Rather are not the bulk of the parishioners a mere rope of sand? What Christian connection is there between them? What

intercourse in spiritual things? What watching over each others' souls?"

To supply the grievous want which he thus laments, he organized the Methodist people into classes and established class meetings and band meetings. He also restored the apostolic "agapae," or "love feasts." If he were returned to the earth to-day, he would have to lament again the absence of Christian fellowship in all the churches, the Methodist bodies included.

The apostolic conception of the Church is that of a family, sprung from the same father, gathered about him, and called by his name. St. Paul speaks of the "whole family in heaven and in earth" called by the name of Christ.

But we seem to have a conception quite different. Our idea seems to be that the Church is a trolley car in which there is a crowd of people, accidentally thrown together, sitting side by side and going in the same direction, carried forward by the same agency and cared for by the same conductor, but entire strangers to each other, having no common interests or common sympathies. They are not knit together by kinship, but are brought together for a season by the chance convenience of a mechanical device for transportation which carries them towards a destination which they all desire to reach. Neither reason nor revelation justifies any such view of the Church of God.

It is contradicted by the Creed of Christendom, and condemned by the whole tenor of the Scriptures. In the Creed we declare that we "believe in the Church of God and the communion of saints." But does this trolley car theory of the Church meet the demands of the creed which we profess to believe? Does it measure up to the words of St. John, when, writing to the humble believers of his time, he said, "That which we have heard and seen declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ?"

Men want fellowship, and will have it. They can not live alone in isolated individualism. This explains their disposition to unite with all sorts of societies and secret orders. The multiplication of such orders in our country points to the failure of the Church to meet the demands for fellowship. How can this failure be corrected?

By return to the principles and practice of Apostolic Christianity. The fellowship of the Holy Spirit breaks down all barriers and binds men together in the holiest and most intimate and most tender relation possible to human nature. It is said that "one touch of nature makes the whole world kin," but far more truly may it be said that one touch of the supernatural makes the whole universe akin. In the days of St. Paul it broke down the middle wall of partition between Jews and Gentiles, and made them sit together "in heavenly places in Christ Jesus." Writing to the Ephesian Gentiles of this mighty power of Christ to bind together in one all things in heaven and on earth, the great Apostle says, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made of both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." (Ephesians ii, 13-22.)

These great words of St. Paul will appear almost incomprehensible to the professors and exponents of our modern over-mundane Christianity. It will be noted that the apostle magnifies Christ above all earthly personalities and powers; and that he puts spiritual relations above all other relationships whatsoever. Herein his teachings differ from much that passes current for Christianity in our time.

We can never have the unity and fellowship which Paul sets forth until Christ and his salvation mean to us what they meant to the Apostle. As long as we imagine that Christianity is mainly concerned with the rectification of worldly relations and the amelioration of earthly conditions, leaving out of the account its work of setting men right in their eternal relations to God through the atoning work of Christ, we shall never have an adequate center around which to rally the fellowship which St. Paul and his fellow apostles had in mind when they wrote their epistles to the churches. We shall never know and love man as our brother until we have found God as our Father. When we minimize Christ we minimize his Church and the fellowship which it alone supplies. When we regard him as something less than a Savior we throw off his power to bind us to others by the ties of a common salvation.

This truth is strongly put by Stanley Leathes in his most excellent work entitled, "The Christian

Creed. This able Probandary of St. Paul's and Professor in King's College says, "As all true patriots, whatever their political creed, are equally loyal to the Constitution and the Crown, and are necessarily drawn together when the safety or honor of either is threatened, so all true Christians, whatever their individual sentiments, or their denominational creed, are mutually drawn together, and sympathetically united in love and allegiance to their common Lord. There is a magic, talismanic power in the name of Christ, and in the name of Jesus, who is the Christ, which, like the touch of nature that makes the whole world kin, convinces every Christian of a community of origin between all who love the Lord Jesus Christ in sincerity, of an origin that can not be broken by the accidental severance of the churches, any more than those who are united in a common friendship, or bound to a common friend, can be severed by the flight of time, or by the billows that wash divided continents. The communion of saints, then, is a communion which they have with one another through their union with a common center and common object of love. Just as any point on the circumference is united by an invisible line to the center, and may be united with any other point by a line passing through the center, or by two lines meeting in the center, so also is the union of saints in Christ. He is their invisible Head, to whom they one and all are joined by invisible bonds of faith and love; and as nothing can separate between Christ and those whom he calls his own, so nothing can separate between those who belong to Christ, because they are united one with another, by being one and all united in him."

Herein is our difficulty. We are not making enough of being really and vitally united with Christ. We make much of the mechanical organization and little of the interior spiritual life. We bring young people into the Church by the registration of "decision days" and the ceremonies of ritual "confirmation," rather than by the transforming power of converting grace. They fail to appreciate the sinfulness of sin, and by consequence they do not rightly value Christ's great salvation. They have no common experiences of penitence and pardon, and hence they can have no real spiritual fellowship one with another. We make Church members, rather than saints, and for the communion of saints we substitute congregating in a house to hear a man, more or less competent to discuss the subjects he elects to treat, talk about matters more or less related to morals and religion. The hours which we thus spend in the building which we call the church are seasons of entertainment and "ethical culture," rather than seasons of worship and the communion of saints. Hence social distinctions, financial standing, political prominence, and personal peculiarities stand out as prominently in the Church as in the world, and exclude the possibility of that fellowship in which every earthly feature and characteristic of life is eclipsed by the glory of the supernatural experience of redemption in Christ Jesus in which all alike participate. Therefore, we talk of "fashionable churches" and "people's churches"—monstrous descriptives when applied to the Church which do not shock us because we not more consciously the facts of fashion and demeracy than we experience profoundly the unearthly life which proceeds from personal knowledge of our risen Lord. Such terms can have no place in the vocabulary of an apostolic Christianity. They belong to the dialect of a Christianity which has denied its Lord, and whose speech betrayeth it to an accusing world what time it seeks to warm itself by the fires of a discredited ecclesiasticism.

Wesley and his contemporaries restored Christian fellowship by restoring Christian experience. There is no other way to accomplish that great result. We can not have the communion of saints unless we have the saints; and when we have the saints we can not fail to have their communion one with another. The aspirations, struggles, and triumphs of spiritual life bind human souls together as nothing else can. Does the natural birth bind men together in the tender bonds of brotherly love? Much more does the new birth bind them together. Do bonds of comradeship spring up between soldiers who have engaged together in the same campaigns, sharing the hardships of the camp, the weariness of the march, and the perils of the battle? Much more does the Christian warfare unite the soldiers of Christ in indissoluble fellowship.

The decay of Christian fellowship in our day is more a symptom than a disease. It points to a deadly malady at the very center of the Church's life. It shows heart disease. The circulation is bad, because of fatty degeneration of the affections. The members are chilled because there are concretions formed about the cardiac valves.—(From the Atlanta Journal.)

CONFIRMATORY EVIDENCE.

By C. H. Wetherbe.

Inasmuch as skepticism abounds among many of the professed friends of Christianity, in relation to the Bible, and also concerning Christ's person and ministry, it is well to present anew certain facts

which afford confirmatory evidence of the truthfulness of all that the Bible affirms of Christ. I may render valuable service to some of my readers by quoting sentences from an article by that sound Bible expositor, Dr. A. T. Plerson, as follows:

"Let us remember that Malachi lived, say in the fourth century before Christ, and that with him the Old Testament canon was complete; that the entire Old Testament Scriptures were compiled, and in the hands of the Jews at least one hundred years before Jesus Christ was born in Bethlehem of Judea, both in the Hebrew Scriptures and in the Septuagint Greek version. That gap of four hundred years between Malachi and Matthew was a providential disconnection of Old Testament and New Testament writers, in order to make collusion or conspiracy impossible, and the charge of a combination, in order to fraud, equally impossible. Here is a fact that stands like a huge mountain in a landscape, a colossal fact of tremendous weight in the estimate of the claims of the Bible upon our belief, and of Christ upon our faith and obedience. At least one hundred years before Matthew took up his stylus to write the first of the gospels, the Jews had all these Old Testament prophecies in their possession, and were familiar with their contents."

These great facts give evidence of the truth that God's guiding hand was upon the writers of the Old Testament, that he so ordered the closing of its composition and compilation as to prevent any fraud in connection with it. That part of the Bible was designed by God to remain four hundred years before the New Testament should be made, and yet the two parts fit into each other perfectly.

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

CHAPTER XIV.

In November, 1882, my presiding elder, J. A. B. Jones, late of our Conference, asked me where I wanted to go. I said, "To Providence Circuit."

Conference met in Crystal Springs, December 13. I was put in charge of Providence Circuit. I sold my place and stock, tore up the bridges behind me and left Holmesville late in December. By the first of January we were comfortably fixed in a nice new parsonage, the first we had ever lived in. I had been in the Conference twenty-five years before we lived in a home provided by the Church. Why? Because we had been in charge of works too poor, or too indifferent, to provide homes for preachers. Most of the charges I served those years have nice homes for preachers now. Columbia, Tylertown, Magnolia, Adams and Liberty have homes for the preacher. I found Providence Circuit to be a pleasant work. Better people I have seldom, if ever, served. I served the work three years.

It was in April, 1883, I was bruised and mangled in one of the worst tornadoes that ever passed over that country. It was on Sunday, the 22d day of April, just one year before, to a day, Monticello, of Lawrence County, was blown away. Our second quarterly meeting was on hand. My presiding elder, J. A. B. Jones, was with us. The wind had been blowing hard from the southwest forty-eight hours or more. We spent Saturday night in the home of Hon. J. H. Catchings, near Georgetown. Sunday morning was dark and gloomy. Clouds were running low and fast. I said to Brother Jones, "We are going to have a storm." At 11 o'clock we were at the church. The congregation was small, owing to the threatening weather. Sermon over; two joined the Church, last prayer, then benediction. I looked at Brother Jones and said, "We are going to have a storm." "Maybe not," he said. I walked out of the church; saw the clouds were running low and fast, heard the storm approaching. Brother J. H. Catchings cried out, "Tell everybody to stay in the house, there is a storm coming." I walked back into the house, repeated what Brother Catchings had said, then walked to the west end of the house, where stood my presiding elder and wife looking at a man running, with his eye seemingly fixed on some object. We saw him fall down, and throw his arms around a stump. Just then the storm struck the church. A large tree fell and struck the east end of the church, another struck the south side. Of all the loud screaming on the part of the women and children I ever heard, I heard it then. We men, some of us at least, were doing some earnest praying. I saw the house was going to pieces and fall. No chance to dodge; no place to hide. The idea struck me that the safest plan would be to get down flat on the floor. I remember getting on my knees and hands, but knew no more for quite a while. How long I lay in an unconscious state I do not know—perhaps not over five or ten minutes. When I came to myself I was lying flat on the floor with a heavy weight on top of me. A very heavy weight was on my head. Fortunately while I was lying on my stomach, my face was turned to one side—the right side resting on a bench that had been mashed to the floor; the left side had, it seemed to me, a thousand-pound weight on it. Everything was still. I just could breathe a little.

After awhile I heard voices, like people talking

in an excited tone. I tried to call for help, but could only say, "Help." After the third call, Whitt Steel said, "We will get to you as quick as we can." I said no more, but did some loud "groaning" to let them know I was still alive. After twenty or thirty minutes I was relieved, the weight being lifted off my head. I at once discovered that my right arm was broken and doubled. It was a bad break. Only one, a Mr. Savage, was killed. Ten or twelve were hurt. Sister Steel of Crystal Springs and myself were the only ones seriously hurt; but not the only ones frightened nearly to death. In fact, I think we two were less frightened than any others. I was taken to the home of Hon. J. H. Catchings, where I was well cared for till I was able, three weeks later, to be taken to my home at Tryon, fifteen miles away. For months afterwards I never saw a deep ditch, or washout, without thinking what a good place to get into in time of storm. Storms and stormpits, or "tornado holes," were about all you could hear talked about for weeks afterwards. I often found myself singing a song I frequently heard mother sing when I was a boy, viz., "To the land I am bound where no more stormy clouds arise."

I served Providence Circuit three years, got on well with the people; made good reports at Conference. The work paid my predecessor \$425. It paid me \$600 each year I was there. We had nine in our family, and it required close economy to live on, \$600.

Late in the year, 1885, we had measles in our home, a severe type. Conference met in Meridian that year; Bishop McTyre presided. Brother T. B. Holloman was my roommate during Conference. To my certain knowledge each one of my stewards had requested my presiding elder to let me remain on the work; yet I felt just like we were going to be moved. If you want to see a poor fellow in great suspense, just watch a preacher who expects to be moved, but has no idea where he is going to land. Well, I felt a little that way. I said to my good wife when I started to Conference, "You need not be surprised if we are sent to Lauderdale." Why I said it I do not know. For some weeks I had been thinking of, and preaching from the text, "Let every man be swift to hear, slow to speak, slow to wrath" (James 1, 19).

Well, just as I expected, we were moved. My name was read out in connection with Lauderdale Circuit, nearly two hundred miles from Tryon, where we lived. After the benediction, I went to the Bishop and said, "Bishop, I don't see how I can move to Lauderdale." He looked at me with an eye of pity, and said, "Brother, do the very best you can." I knew that meant go. And I did. Will tell you about it in my next.

SHE GAVE HERSELF.

One of the missionaries at the Nashville Students' Volunteer Convention related the following pathetic incident of devotion to the Lord:

"Over on the west coast of Africa somebody carried the gospel to a young savage girl sixteen years of age, and she came into the house of God on Christmas day to bring her offering, for they have a very beautiful custom of giving their best gifts to Christ on Christmas. They are poor, with a poverty which you and I know nothing about. Most of them could not bring anything save a handful of vegetables, but this girl, just saved out of heathenism, brought a silver coin worth eighty-five cents, and handed that to the missionary as her gift to Christ. He was so astonished at the magnitude of it, that he thought that surely the girl must have stolen this money, and for a moment he was about to refuse to accept it, but thought he had better take it, to save confusion.

"At the conclusion of the service, he called her aside, and asked her where she got that money, for it was really a fortune for one in her condition. She explained to him very simply, that in order to give to Christ an offering which satisfied her own heart, she had gone to a neighboring planter, and bound herself out to him as a slave for the rest of her life for this eighty-five cents, and had brought the whole financial equivalent of her life of pledged service, and laid it down in a single gift at the feet of her Lord."—Pittsburg Christian Advocate.

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Church News

A handsome marble bust of Chancellor Garland has been received by Vanderbilt University to take the place of the one destroyed by fire five years ago.

The cost of living has so advanced in Brazil that the salaries of missionaries has been increased from \$750 to \$900 by the Women's Board of Foreign Missions of the M. E. Church, South.

The Woman's Foreign Missionary Society now has a membership of 64,423, and raised last year \$264,562. The figures show a gain in numbers of 13,793, and in the amount of money contributed of \$28,562.

Dr. J. D. Simpson, of the North Alabama Conference, has been chosen president of Birmingham College in place of Bishop James H. McCoy. He is said to be admirably qualified for the responsible position.

Bishop A. W. Wilson has been appointed fraternal delegate from the M. E. Church, South, to the British and Irish Wesleyan Conference. That the brethren across the seas will hear a vigorous message, needs not to be said.

Dr. John R. Nelson, of Texas, who for the past four years has been secretary of the Home Department of the General Board of Missions, will return to the pastorate. Resolutions were adopted by the Board of Missions highly commendatory of his work.

The commencement exercises of Emory College, at Oxford, Ga., have been in full blast this week. The sermons were preached by Bishop W. A. Candler and Dr. J. E. Wray, and the annual address was delivered by Dr. H. M. Snyder, president of Wofford College.

A press report from Oxford, Ga., June 4th, says that Dr. James E. Dickey, president of Emory College, to-day announced his decision to remain at the head of the college. At the Asheville Conference he was elected secretary of the General Education Board of the Church.

The commencement sermon of the Southern University, at Greensboro, Ala., was preached last Sunday by Bishop Collins Denny, and the address before the Literary Societies was delivered on Tuesday by the Hon. J. N. Powers, the Mississippi State Superintendent of Education.

The following negro schools are aided by our General Board of Education: Lane College, Jackson, Tenn.; Miles Memorial College, Birmingham, Ala.; Mississippi Theological and Industrial College, Holly Springs, Miss.; Paine College, Augusta, Ga., and Phillips University, Tyler, Tex.

Dr. Noah K. Davis, who died recently at his home at Charlottesville, Va., was for thirty-three years professor of moral philosophy in the University of Virginia. He was a great teacher and an author of distinction. He was the author of two books in the course of study of the M. E. Church, South.

Dr. Alexander Sutherland, the great Canadian Missionary Secretary who is so well and favorably known to the Methodists of the South, has for some time been seriously ill. The Christian Guardian, of Toronto, of the 25th ult., reported his condition as slightly improved, but still such as to give great anxiety to his friends.

Dr. R. S. McArthur recently celebrated the fortieth anniversary of his pastorate of a downtown church in New York City. The sermon which he preached on that occasion, recorded the building of a church edifice costing \$525,000, the reception of 5,000 members into the congregation, and the raising for church and mission work of over \$2,000,000. The church now has, free from encumbrance, a property worth \$1,000,000, and an endowment at interest of \$50,000. Dr. McArthur has long been regarded as one of the ablest and most versatile of American preachers.

GRENADA COLLEGE.

With a brilliant commencement Grenada College has just closed the most successful session in all its history.

The commencement sermon by the Rev. Geo. B. Winton, D. D., was scholarly, profound, simple, spiritual, sound. The evening sermon by our own Bro. Countiss was a worthy companion piece for the great discourse of the morning hour.

In keeping with these two sermons was the literary address by Rev. W. L. Duren. That address marks Bro. Duren as one of the scholarly, progressive and forceful young men of Methodism.

All the work of the entire session was very satisfactory. The trustees are proud of our student body and grateful to our excellent faculty. The greatest

single new feature of last session was the department of Domestic Science, which more than demonstrated the wisdom of its establishment.

The financial condition was never so satisfactory. By a unanimous vote and with great enthusiasm, the trustees adopted this paper:

"Mr. W. L. Clifton took charge of Grenada College eight years ago. The school was housed in one building, scantily furnished, and was poorly equipped. He leaves two buildings comfortably furnished and the school well equipped. When he took charge the school was thoroughly demoralized and completely disorganized and was rapidly disintegrating. Out of that chaotic condition he made a school of high and thorough scholastic standing, organized for aggressive and progressive work.

"These facts are more eloquent, and are more convincing of his ability and capacity than any words we could employ.

"An intimate acquaintanceship and close companionship for eight years have enabled us to know Mr. Clifton, and without hesitation or reservation we commend him in all respects.

"He is an accurate scholar, a gifted instructor, a superior business man, and a Christian of unblemished character.

"Mrs. Clifton is entitled to the same high commendation that we give to Mr. Clifton, and it is a pleasure so to commend her. Together they have our profound admiration, sincere esteem and affectionate regard. We part from them with profound regret."

The Rev. J. R. Countiss takes charge under the most favoring conditions, and no doubt exists that he will carry forward Grenada College to still greater success. Every token indicates that every room will be engaged before the first of September.

Thrice Mr. Clifton was offered the presidency of a fine school, and thrice he declined it, because to have accepted would have made it a competitor for the patronage of Grenada College. He worked with greater zeal and larger success to retain pupils for Brother Countiss than he ever did for himself.

The enthusiastic approval which the election of Brother Countiss continues to call forth, cheers the trustees and guarantees the future success of Grenada College.

J. R. BINGHAM,
Chairman Board Trustees.

MERIDIAN COLLEGE COMMENCEMENT.

Former students who attended commencement tell us this was the best Meridian College ever had.

Rev. C. F. Wimberly, formerly office editor of Pentecostal Herald, now pastor of a large church in Louisville, Ky., preached the commencement sermon for us, which was one of great power and helpfulness. It was a great sermon indited by the Holy Ghost.

The annual college praise service Sunday morning and Pentecostal services each afternoon were in charge of the college pastor, Rev. Joseph H. Smith, and it goes without saying that each service was a feast of good things for the soul, and helped to prepare the young people for their summer's work for the Master. The Pentecostal services are an important part of commencement. Visitors and patrons from a distance, as well as students and teachers, are greatly refreshed and benefited by these services each afternoon of commencement.

Brother Wimberly gave a fine address at the Missionary Anniversary on Sunday night.

On Saturday, Monday and Tuesday nights the elocution, piano, voice and violin departments gave a fine program, thus exemplifying the high grade of work done in these departments of both colleges.

The two military drills by the young men and young ladies were inspiring spectacles, a wonderful sight, with flying flags, and cadets' military band, displaying what is being done to develop the body, make it healthful, and graceful, and encouraging out of door life, teaching punctuality and strict discipline.

The oratorical contest by the young men of the male college for the ready speaker's medal, was interesting and exciting.

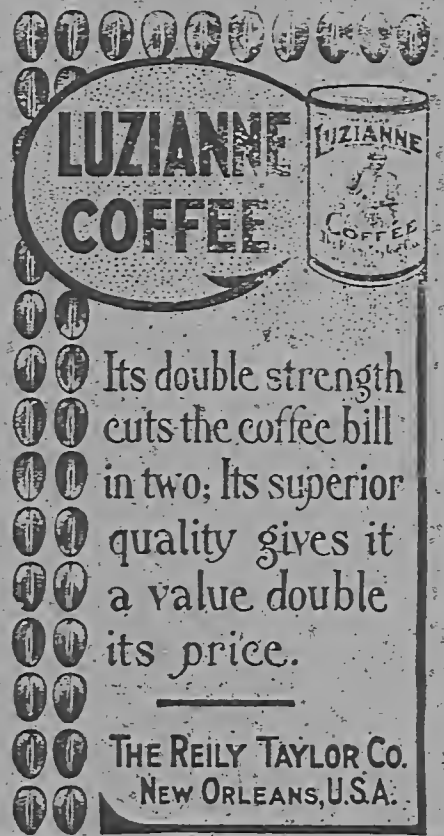
One of the new features of commencement was an organ recital on the large, new pipe organ, which the college has recently installed. The recital was given by Prof. J. E. W. Lord, of London, England, a great musician, composer, performer and teacher, who is to teach pipe organ in the college next year. This is quite an addition to the already great Conservatory of Music connected with these colleges.

Arrangements are being made to put in thirty or more new pianos in exchange for old ones. This, with the new director of piano, who is a famous musician, together with twelve or fifteen music teachers, will put this conservatory in the front ranks of Southern conservatories of music.

The new art teacher bids fair to be the best the college has ever had, and will doubtless put this department on the high plane of the Conservatory of Music.

The expression department, with three teachers in the two colleges, is already at high-water mark and is furnishing fine teachers in different sections, North and South.

The department of household economics came to the front this year with three graduates, who are



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NEW ORLEANS, U.S.A.

well up in scientific cooking and home keeping. There were about sixty or seventy-five graduates in all branches, including bookkeeping, stenography, shorthand, dressmaking, music, expression and several literary degrees.

But of all is, that most of them go out as devout Christians, and will, we trust, be instrumental in spreading a full gospel wherever they may be in their various walks of life.

Rev. Joseph H. Smith delivered a masterful address to the graduating class, setting forth the standard which these colleges are holding up to their students.

The year has been a blessed one. Not a death and not a serious case of sickness in their large number of students this session. This is the finest student body the colleges have ever had. Forty-four young preachers and a large band studying for the mission work is encouraging for the Master's cause. Many others are to be Christian teachers, lawyers, merchants and homekeepers.

The colleges have done more to develop out-of-door life on the sixty-acre campus than ever before. A beautiful lake with boats has been made, which the students enjoy. They also enjoy fishing on the campus from another lake stocked with fish from Washington three years ago. The innocent games, such as tennis, basket ball and a long row of swings erected this year add greatly to the charms of a student's life. Occasional receptions under the supervision and guidance of godly teachers, has a wholesome effect. Thus, we get enough of social life and at the same time avoid the evils of the too close contact of co-education.

A dormitory for small children with a matron in charge, is being arranged for next session, where children of means who happen to be without a mother or with an invalid mother, can be cared for in a home-like way in our primary department under the best Christian influence.

J. W. BEESON

President Meridian Woman's College.

EPWORTH LEAGUE CONFERENCE.

To the Methodist Young People of the Shreveport District, Louisiana Conference:

We are planning for the greatest meeting of young people ever held in the Shreveport District on Sunday and Monday, June 12 and 13, 1910, at Grand Cane. We extend a cordial invitation to the pastors, Christian workers and others to come.

An excellent program has been arranged. We ask your prayers and co-operation in making this Annual District Epworth League Conference a great blessing to the young life of our Church.

Whether you have a League or not we urge all young people to come that they may be better equipped for the work of the Master.

Kindly give this as much publicity as possible in your community and send the names of any who may come to Mrs. W. S. Phillips, Grand Cane.

Fraternally,
W. F. HENDERSON,
President District League.

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Secular News and Comment

It is estimated that it will take \$100,000,000 a year to pay the old-age pensions in the republic of France. Every laborer over 65 years old will receive \$80 annually.

China is having a world's fair. It opened in the city of Nanking on June 1, and will continue six months. It is said that the exhibitions are quite creditable.

As a memorial of his "lasting affection" for his Alma Mater, the graduate school of Princeton University will receive \$10,000,000 by the will of the late Isaac C. Wiman, of Salem, Mass.

Mrs. Julia Ward Howe, authoress of "The Battle Hymn of the Republic," recently celebrated her 91st birthday. She is said to be remarkably preserved for one of her years, both in body and mind.

The boll weevil is reported in large numbers in the country surrounding Baton Rouge. Dr. W. D. Hunter, of the United States Entomological Bureau, predicts that within fifteen years the entire cotton belt will be infested by these pests.

A vote to determine whether the importation of intoxicants to the Hawaiian Islands shall be stopped, will be taken July 26th. This election has been ordered by Congress to ascertain the will of the people, and a citizens' committee has been appointed to supervise the referendum campaign.

Mississippi will hold a State immigration meeting at Jackson on June 21 and 22. The various towns and counties are appointing delegates, and it is predicted that the attendance will not be less than 1,500. It is expected that much good will result to the Commonwealth from this great gathering.

The value of the diamonds, pearls and other precious stones imported to the United States during the year ending June 1, is estimated at \$14,000,000, the largest in the history of the nation. 1906 came next with importations aggregating \$11,100,000. This is construed as an indication of unusual prosperity.

Considerable solicitude is felt for the health of the German Kaiser, who is reported to be suffering from a cancerous affection. He has lately imposed upon his son, the Crown Prince, the duty of signing the State documents of the Empire. The condition of the Emperor's right hand is said to have led to this action.

An International Ornithological Congress assembled in Berlin on May 30th. The object of the meeting was to devise ways and means to stop the wholesale slaughter of innocent and useful birds; or as a writer has expressed it in the language of the day, "bird conservation." This is a most laudable and timely undertaking.

The measure to submit a constitutional amendment to the States making April 30th the day for inaugurating the President and Vice President of the United States, instead of March the 4th, was defeated in Congress by one vote. There seems to be a widespread sentiment in favor of changing the present date.

Mr. Andrew Carnegie thinks that of all the nations of the world, the United States is the best prepared for war and would prove the most invincible in a military struggle. He estimated our available citizen soldiery at 16,000,000. War in these modern times is largely a matter of finance, and the United States is far and away the richest nation on the globe.

The present session of Congress has established a Bureau of Mines and Mining, and appropriated \$488,000 for its maintenance. Of this sum, \$310,000 is for investigation as to the causes of mine explosions and the discovery of methods of preventing them. The other \$100,000 is for analyzing coal, lignites and other minerals. This impresses us as timely and wholesome legislation.

Owing to unusual but necessary expenditures and a failure to rent valuable properties, Tulane University finds itself somewhat pressed financially. In a brilliant article published in the city papers, Prof. William Benjamin Smith has appealed to the people of New Orleans to rally to the support of the institution. This they should be swift to do. The schools of a municipality are among its best assets.

Columbia University has recently awarded the A. B. degree with honors to a blind student, Benjamin Berenstein. He is the second blind man to take a degree at that great institution. He supported himself while taking his course by reading proof with his fingers for a magazine for the blind. He

will now take up the study of law at the same university and equip himself for the practice of his chosen profession.

The death of Mr. Page M. Baker, the managing editor of The Times-Democrat, has caused expressions of regret in all parts of the country, particularly in the South. Though born in Pensacola, Fla., he had been a citizen of New Orleans for over a half century and had been connected with The Times-Democrat for twenty-one years. He was a gallant Confederate soldier and a man of large public spirit. His age was seventy.

The Hon. Charles Scott has issued from Rosedale for a committee, of which he is a member, a ringing and eloquent appeal for funds to erect in Mississippi a memorial to the women of the Confederacy. It is the purpose of those who have this work in charge to erect such a monument in every Southern State. The design accepted for the memorials was conceived by Miss Belle Kinney, a brilliant young artist of Nashville, Tenn. The beautifully worded address of Mr. Scott in behalf of a cause so meritorious should meet with a prompt and generous response.

The little, old-fashioned house near Hunting, Long Island, where Walt Whitman was born and spent most of his life, was recently sold at auction, and was bought by a fellowship composed of admirers of the poet, who will take steps to preserve it. Near this house there has stood for several years a marble monument erected by the Colonial Dames and Daughters of the Revolution, which bears the following inscription: "To mark the birthplace of Walt Whitman, the good gray poet; born May 31, 1819." Many European critics give Whitman the first place among America's sons of song.

The Income Tax Amendment to the Federal Constitution is meeting with vigorous opposition in some quarters. It has been ratified by the Legislatures of Alabama, Illinois, Kentucky, Maryland, Mississippi, South Carolina and Oklahoma. It has been rejected by those of Georgia, Virginia, Massachusetts and New York. The Outlook expresses the hope that it will fail to carry in the requisite number of States and makes a spirited argument against it. Our view is that the rich should be made to bear a more proportionate share of the burdens of government, and we are inclined to view the pending measure with favor. Objections may be urged against any conceivable form of taxation, which is a necessary evil. We do not think an income tax is more open to criticism than many other methods of levying tribute to obtain public revenue.

WILLIAM LITTLETON CLARKE HUNNICUTT.

An Appreciation.

The tidings of the death of Dr. W. L. C. Hunnicutt brought sincere sadness to our home.

Among the first preachers in my memory as a child is this man of God, who was a frequent visitor to my father's home in Jefferson County during times when he was presiding elder on the Vicksburg and Natchez Districts. Perhaps I was the more impressed with him, in that he took such pains to teach the children, both in the home and in the congregation. We need no better illustration of what the pastor can be to the children and what lasting impressions he can make than that furnished by the life of this man whose profound scholarship never unfitted him for an efficient ministry to the childhood of the Church.

On the occasion of the death of the Rev. John A. B. Jones during the month of January, this year, we had the pleasure of having this delightful friend of other years in our Magnolia home for several days, and tender memories came surging back to my heart as he taught my little children out of the Word of God. I don't think they will ever forget him. They speak regretfully now every few days of his death.

Summoned here to the funeral of his old comrade and friend, Brother Jones, he delivered a most tender tribute to his memory, and here in my library, aided by the biographical sketches of our preachers, he wrote the obituary of Brother Jones that appeared some weeks later in the New Orleans Advocate. He little thought that so soon his brethren would be performing for him like service; for he seemed well for one of his age, and yet no one I know of required a shorter warning of his end. He was ready for the Master's final call, just as he had been ready to do his bidding all these years.

At our last Conference Brother Hunnicutt manifested a large interest in the affairs of the American Bible Society, and, besides a handsome gift to that cause, he agreed, without compensation, to represent that cause to the extent of his strength in our Conference. He was anxious that the Bible Society should be able to meet the munificent offer of Mrs. Russell Sage.

Brother Hunnicutt remained over Sunday and preached, to the delight of our congregation, on that subject and took a collection. The same day he occupied the pulpit at Centenary, McComb, at the evening hour representing the same cause.

While here Dr. Hunnicutt gave me for the biog-

raphical records of the Mississippi Conference a complete outline of his life, which may be of use to the one who prepares his obituary.

It seemed to me he dwelt with peculiar pride on his early life as a teacher at Sharon, where, as president of Madison College, he had as one of his assistants Charles B. Galloway, who had just graduated from the University of Mississippi. I quote one paragraph from his sketch:

"The degree of D. D. was conferred on me by Hwassee College in 1870, or later. I was one of the first trustees of Vanderbilt University. I was a member of the General Conference more than once and of the committee to revise the Hymn Book, the one previous to the joint hymnal. I have had all of this world's goods I needed or desired, and honors more, I fear, than I have merited. I have tried to do my duty, and am grateful to God and my brethren for the good I have received."

Lacking a few weeks of being seventy-six years of age, he had given all of his life to God and had been a benediction to many.

I am grateful to have known him, and his very memory shall be a blessing.

H. B. WATKINS.

Magnolia, Miss., May 26, 1910.

NEW ORLEANS NOTES.

(Reported for the Advocate.)

Rev. John A. Rice, D.D., LL.D., pastor of Rayne Memorial Church, is "on the wing" making college addresses and preaching baccalaureate sermons. His schedule for the next ten days is as follows: Sunday, June 5, baccalaureate sermon at Wofford College, Spartanburg, S. C.; Tuesday, June 7, literary address at Emory and Henry College, Emory, Va.; Wednesday, June 8, literary address to graduating class at Methodist Training School for Christian Workers, at Nashville, Tenn.; Sunday, June 12, baccalaureate sermon at the University of Texas, at Austin, Tex.; June 14-17, he delivers six lectures before the Missouri Summer School of Theology at Fayette, Mo.; and, finally, he finishes his whirlwind campaign at Seabrook, Tex., with a course of lectures before the Southwestern Students' Conference.

Rev. W. W. Holmes, B. D., preached the baccalaureate and Y. W. C. A. sermons for Mansfield College on Sunday, June 5. We hear good reports of his work while there. Brother Holmes is one of our most popular and useful young men.

Rev. Franklin N. Parker, D. D., presiding elder of New Orleans District, will preach at the Rayne Memorial Church on Sunday, June 12. Dr. Parker is one of our most profound and spiritual preachers.

The New Orleans Union Epworth League meets at First Church on Monday night, June 14. Brother T. L. McNight, the new president, is putting more life and enthusiasm into the league chapters. He suggests the Union appoint a young man or woman to visit the various league chapters at their devotional and other meetings and report to the Union once a month. Another feature will be the counting of "roses" at each meeting of the Union. This encourages larger attendance.

Rev. A. Innian Townsley preaches the memorial sermon at the annual meeting of the Crescent City Division of Railway Conductors No. 106 on Sunday, June 12. He also makes the address at the dedication of the Children's Playground at the St. Roch Park, on June 16.

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MISSION WORK IN HAWAII.

(An address delivered at a missionary banquet in Greenwood, Miss., by Congressman B. G. Humphries, of the Third Mississippi District.)

Kipling says:

"East is east and west is west
And never the twain shall meet."

but in the Territory of Hawaii the course of human events has refused to follow the poet's prophecy. There east has met west, and together they are working out the problems of a twentieth-century civilization, twentieth century in all its elements, political, social, religious. A Territory of the United States, and whether or not it be destined some day to place its star upon the flag, it is to-day the brightest jewel in Columbia's diadem. No American I believe can ever visit those islands without feeling an intense satisfaction that his flag floats over them. Honolulu is the beauty-spot of this earth and the gentle hospitality of its people is in keeping and full fellowship with its genial climate and its rainbow skies. It is as thoroughly American in sentiment as Greenwood, but there is nevertheless a faint though unmistakable touch of the east, an odor of the Orient which permeates their whole social atmosphere. Not that east which lies

"—some 'eres east of Suez where the best is like the worst.

And there aren't no ten commandments, and a man can raise a thirst."

By no means that. I believe the standards of life are as high there as elsewhere, but the flavor of the cherry blossom has nevertheless followed the kimono and the songs of the kanaka will tempt color to cheeks which might otherwise be sicklied o'er with the pale cast of thought.

"This is Hawaii to-day: a land where every prospect pleases and not even man is vile, but I am not to talk of that. I understand that I was invited here to tell of the work of the missionaries as it impressed me in the very short while which I spent in that Territory during the past summer.

"These islands were peopled by the Polynesian race which inhabits all the islands of the Pacific. They were naked savages, though not perhaps cannibals. Each island was a separate kingdom, and on the large island of Hawaii, from which the Territory takes its name, there were several kings. In 1775 Captain Cook discovered the islands and a few years later Vancouver landed there. There was a young chief on the island of Hawaii who had the wisdom to see that these strangers were of a civilization far beyond his own and he determined to make use of it. He first made the conquest of his own island and brought all the petty kings there beneath his rule. He then enlisted the services of a few white men who had been sailors on some of the wandering vessels; purchased some cannon and built ships to carry them and then equipped an army of invasion, and set out upon the ambitious enterprise of subduing the Archipelago. With his superior equipment, and with his superior genius also, for though a savage he was a man of intellectual force as well as physical prowess, he soon brought all the islands under his dominion and founded the monarchy, which existed down to the overthrow of Queen Liliuokalani in 1892. This king who is to the kanaka what Washington is to us, is known in their history as Kamehameha the Great, and his name and his statues can be found in every part of every island.

"He founded a strong government and administered it with an iron hand for a quarter of a century and his dynasty held undisputed sway for nearly a hundred years. Kamehameha was a savage and an idol worshiper, but Vancouver had not only brought cattle and horses, he had told the people of the true religion and had counseled the king against the pernicious tahu. This was the means whereby the most cruel tyrannies were practiced. Acting by authority of his wooden gods a tabu would be pronounced to suit the fancy of the king. If fish were tahu then no one save the king could eat fish for fear of the wrath to come. Women and men could never eat together because of a perpetual tabu. The family circle would be invaded and rights the most sacred would be violated all under the authority of tahu.

"In the course of time a number of young natives were brought to Boston and educated and returned to the islands to tell the story of the Cross. This was the first work of the American Missionary Society in the islands, and it bore fruit rapidly. So rapidly, in fact, that when Kamehameha died faith in his idols and idolatrous priests had been so undermined that the whole system of tabu crumbled and disappeared within a year.

"In 1820 the missionaries came. They sailed from Boston and were seven in number—two ministers and five laymen. They at once began teaching, and in 1824, four years after their arrival, there were two thousand natives who could read and write. Before this army of light the mists and the myths of darkness disappeared and the faith of Calvary spread with almost incredible speed.

"How much more difficult would have been the task of the missionaries had these islands remained each under the rule of its own petty prince can scarcely

be reckoned. Kamehameha was endowed as no other savage chief had been endowed with that foreknowledge which recognized the good to come with the white man's civilization. Coming upon the stage of human interests at the very hour when the consolidation of the empire would most simplify the work of the missionary, he was almost another voice crying out in the wilderness, and he surely made the paths both easier and straight. Yet on his deathbed he called his successor to him and counseled him to hold fast to the faith of their pagan fathers. Once more it was manifest that

"There's a divinity that shapes our ends,
Rough hew them how we may."

In all ages of the world, men, when put to the test, have proved that they are indeed made in the image of God. Fear of death and dread of death are born in the heart of man when he is born, and yet, in all the years, men have sacrificed life, faced death, and even courted death, rather than surrender their convictions of right. And so it came to pass in Hawaii, Kapiolani, a daughter of a chief, reared in the faith of her pagan fathers, was taught to read by the missionaries and through them also she learned of Israel and the prophets of Israel. She renounced her pagan faith and denounced the false gods under whose sanction and in whose names the people were so sorely persecuted. One of the most popular legends in their mythology was the story of Pele, the patron goddess of the Volcano Kilauea. This volcano is one of the scenic wonders of the world. The trade winds blow steadily from the north-east so that you may stand on the very edge of its active crater upon its windward side and watch the boiling cauldron at close range. The molten lake is perhaps a thousand feet across and its fiery surface arises from eight hundred feet to within two hundred feet of the top of its lava banks. It boils and sputters and lashes its sides in waves of red and melted rock, dashing into a thousand drops and even into spray, just as the breakers do upon the sea shore. It is the most magnificent, the most awe-inspiring, as it is the most frightful spectacle I have ever witnessed here, and I hope most earnestly never to witness its like hereafter. This young princess, Kapiolani, over the protest of her father and in violation of the tabu of the gods, descended five hundred feet to the black ledge inside the crater and there she defied the terrible Pele, ate the sacred berries and hurled rocks into the crater calling upon the God of Israel the while as did the prophets of old.

"Jehovah is my God. He kindled these fires. I fear not Pele. If I perish by her anger then you may fear Pele but if I trust in Jehovah and he preserves me when breaking her tahu then you must fear and serve him alone."

"These were her words to the astonished and terrified natives who stood transfixed throughout the ordeal. Her name is enshrined in the literature of her people and I believe they are justified in their claim that this is one of the greatest acts of moral courage ever performed."

"With such an impetus to their cause the missionaries succeeded beyond their hopes and within a few years the temples of the pagan gods had been converted into churches for Christian worship, and Pele and the kindred deities took their places in the folklore of the people as did Woden and Athene who had gone that way before them on the other side of the world.

"What they spoke was nothing more than an unorderd dialect of Polynesia and the missionaries began at once to reduce it to a written language. Having accomplished this they induced the king to require the chiefs and principal personages throughout the kingdom to learn to read and write and then to teach their tenants. In a few years schools were established in every part of the kingdom and within twenty years from this good beginning education was made compulsory. How many of you may be surprised by that statement I can only conjecture, but it was to me almost unbelievable. I could not associate the South Sea savage and the idea of compulsory education. So well did these plous emissaries do their work, so firm did they lay their foundations that in 1841 the legislature passed a law forbidding any person, male or female, to marry who could not read and write. I cannot say which fact surprised me most, that the law was passed, or that there was a legislature to pass any law.

"Inspired by their successes they continued efforts to elevate and Christianize these people, and with the active co-operation of the various kings and queens of the Kamehameha dynasty they at last founded the Lahainaluna College on the island of Maui and later, the Punahou School or Oahu College at Honolulu. Incredible as it may seem, it is none the less true that in the early days of California, before it became a State and before the great transcontinental railroads brought it in touch with our eastern seminaries, our own people out there used to send their children to these Hawaiian colleges to be educated.

"I am not familiar with the work of our missionaries in other lands. This is the only visit I ever made to a field of their activities, but surely here their work was crowned with success. Under the providence of God these islands have at last come under the Stars and Stripes.

The missionary no longer has to risk his life, endure privation and suffer the hardships which his fathers knew; but the field is still ripe for the reaper. Out of a population of 170,000 souls, 95,000 are Orientals: Buddhists, Mohammedans and followers of Confucius. Missions are maintained throughout the islands, and the school teacher is bearing the torch and leading the feet of the children into the ways of light. I witnessed many ceremonies in their schools, all having one common object. One in particular impressed me. Every morning at nine o'clock all the children in every school in the Territory—Japs, Chinese, Koreans and the rest—are marched into the yard for the flag-raising. As the flag goes up they repeat in unison:

"I give my head and my heart to God and my country. One God, one language, one flag—each child pointing to the flag as the sentence is completed.

"What shall the harvest be is the question in every Hawaiian's heart as he contemplates this little army of Orientals growing into American citizens, for all who are born there are now citizens of the republic. I am neither a prophet nor the son of a prophet, but I believe in the years to come, if some sad fate should call them to it, that these boys, of whatever race their fathers come, will rally to the flag as American citizens have always done.

"I have of course been able to merely hint at the great work done by the missionaries. That they have done and are still doing even greater work in those lands which open broader fields, I am prepared to believe. We sometimes hear men deride this branch of Christian service and withhold their contributions because they believe it a fruitless undertaking. The divine command was to go into all lands and only in obedience is there wisdom. For those who protest I have no criticism, because I was one of them before I had the sensible and true avowal of mine own eyes, but with the lights now before me I am inclined to believe that it was for those at home and not the benighted heathen that it was written 'The times of their ignorance God winked at'.

DISAPPOINTING.

By Rev. A. H. Williams.

A few days since I was almost prepared to say, "The greatest General Conference ever," but now since the Church name has been "tampered with," and the great Southern section of our country has been almost "slapped in the face" by this proposed change—to please a few Western people and Northern critics who love us not—I am prepared to agree that "great men are not always wise," and that when the best is said it still remains true that "we are all poor mortals." The hope is in the safe and sane conferences to make correction.

"The Methodist Episcopal Church in America" sounds good; but, after all, it is only "the Church, South," renamed.

Some several other Methodist churches do also exist in America, for which most people are thankful, and how can the "M. E., South," insist to be "the only" among so many?

It is suggested that "the Christian Church has made good" by monopolizing the name which is the patrimony of all the churches alike, but it may be said that they do not represent conversion as do the Methodists, and are called "Christians" principally by courtesy, with the private understanding that they are "Campbellites." But had they made good in fact, it is not important to imitate them.

To pose as the "American Methodist Church" demands an explanation, and when the facts are mentioned the question naturally will arise, "Why should a Church profess to be what in reality it is not?"

God has wondrously sustained the simple "M. E. Church, South." No greater people exist—and none more Christian.

When victory already is at hand, and when defeat is an unknown word in the Southern Methodist vocabulary, why should a few leaders show a disposition to retreat and to awaken again the sentiment, "Come in among us, and we will rule over you as we strove to do previous to 1844?"

God himself can not support a craft with misleading colors.

Surely the Methodist people of the Southern section do not care to be mis-named.

Mayhew, Miss.

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SOAR ALOFT.

By Mrs. Mildred Tate Wells.

Soar aloft. Why linger here—
Where the morning mists hang low?
Up and out from thoughts of night,
Swiftly to the plains of Light,
On the wings of Fancy go.

Soar aloft. The days are long
When the mountain top is gained—
As the lark soars toward the skies,
Starting song-waves as she flies—
Why not human souls unchained?

Soar aloft. 'Tis better far
All alone to rise and go—
Past environments that hurt,
Cares that hinder, doubts that alert,
Than to grovel here below.

Soar aloft. Bright Hope is there
Painting pictures on the skies.
What if they should fade away
Ere we reach them—as they may—
To have seen them helps us rise.

Soar aloft. A Destiny
Truly holds the threads of woof,
That must be thrown in our life,
Back and forth thro' warp of strife,
While the soul stands by aloof.

Still—yes ever—soar aloft,
Destiny will weave, 'tis true;
But the fabric grows still fairer,
As 'tis woven in the rarer
Airs of Heaven, that sweep the blue.

New Albany, Miss.

BERTIE AND QUEEN ALEXANDRA.

One warm, late summer day Bertie and Tom and Elinor were playing down in the orchard at grandma's. It was the loveliest place to play, with its low-branching trees and a feast always ready for the plucking. But things to do will somehow give out, and in one of these pauses Bertie saw Elinor's beloved Queen Alexandra sitting in quiet dignity under a tree.

Now, Elinor's mother had bought this dolly for her in London when they were abroad the year before, and of course she was named for England's queen.

When Bertie and Tom, sauntering along, spied the queen alone, Bertie was seized with an idea, as often happened.

"Let's hang her," he said. "Queens are always beheaded or hung or something."

The little mother not being in sight Tom said, "Let's! that'll be fine."

Bertie produced a good stout string from a pocket which never lacked the usual boy's assortment of things, and without even a pretense of trial Queen Alexandra was strung up on an apple-tree limb.

The deed was barely done, when the queen's mother was seen trudging down the orchard path, and the conspirators disappeared with speed.

"It's a rusty old doll, anyway," said Bertie, to quiet his conscience, as they hurried on out of hearing of the wall which was soon sure to go up. Then he added scornfully: "Girls are so silly about dolls—act like they were real people. But we'll go and take her down after Elinor's gone to the house," which she was also sure to do.

The wall certainly went up when Elinor reached the scene of the execution, for her little heart was completely outraged. Her dolly, and a queen, too, swinging from the limb of a tree! The wail reached Auntie Lou, who happened to be driving along the road by the orchard fence, and it was so woeladen that she stopped and called the little girl to the fence, and heard all about it. Auntie Lou persuaded her to slip through a conveniently loose paling and get into the carriage, so they could hunt up those boys, and have all the wrong righted.

But they didn't see the boys anywhere, for a bounding rabbit had carried them far away, and the ride she had with Auntie Lou was so nice that Elinor and she both forgot all about the poor, swinging queen. Everybody was snugly in bed before she was even thought of again, and then it was Bertie who remembered.

Somehow he had not fallen asleep at once, and soon there came swift gusts of wind and the roll of thunder, and then he thought of Queen Alexandra!

He started up in bed. Oh, oh, he must get her! But he didn't like storms, and it was so dark and so far in the orchard—it seemed then. How could he ever do it? But how Elinor did love that doll!

A little later the wind came sweeping through the house and grandma said to herself, "My! that front door must be open," so leaving her bed she went out to see, and got there just in time to take into her arms a little wet figure in pink pajamas

hugging Queen Alexandra tightly to his breast.

When his teeth stopped chattering he said: "I hung Alexandra in an apple-tree this afternoon, and I had to go and get her for I couldn't let her get wet and all spoiled," and grandma folded him closer.—Lis May Mullins in S. S. Times.

THE SNAIL'S LESSON.

Freddy sat on the wall in the garden with a book in his hand, at which he was looking with a very sad face. "I'm sure I shall never learn it!" he cried, in tones of despair.

The master had given all the boys a holiday task, and Freddy Scott had let the time slip past without touching a book, until a week was left and he had his long poem to learn by heart.

Like most boys, he wished to get the prize, but did not like the labor of working for it. Rather an idle boy was master Freddy; in fact, he had got into his head that he was not as clever as other boys, and that it was not much use to try.

He was thinking that very thing now, when his eye fell upon a snail crawling up the bottom of the wall on which he sat. "Surely," thought he, "that silly thing is not going to try to get to the top at that pace." Yet slowly, as he watched it, very slowly, the snail came nearer and nearer, until at length the summit was reached; and, as if in triumph the old snail reared itself up, and waved its horns, until Freddy laughed outright.

Then the thought flashed upon him: Suppose the snail had said, what he had, "It is no use trying!" he would never have reached the top of the wall, that was certain.

"I won't be beaten by a snail!" cried he; and he set to work in downright earnest, and by the time the holidays came to an end he knew his poem by heart, and could recite it without a mistake.

Prize-day came, and the boys listened eagerly for the prize-boy's name. Freddy's surprise can hardly be imagined when he heard his own name called out, but there was no mistake about it, he had won the prize.

When Mr. Frazer, the master, handed him the handsome volume, he patted him on the head, saying kindly—

"Well done, Scott! I am very glad you have gained a prize; but how did you do it so well? Did you expect it?"

"Sir," said Freddy, looking up with beaming eyes, "it was all through the snail on the wall."

And to this day Freddy thinks the snails are very clever things indeed.—Child's Hour.

MAKING A TOILET IN BIRDDOM.

Birds think a great deal about their dress, and are careful to keep themselves tidy and in good order.

Of course, their fashions differ, because birds themselves differ, but they do not change. A robin to day dresses just as her grandmother did, and none of her neighbors would dream of calling her old-fashioned.

Neither do birds have many suits. Two a year are quite sufficient for most of them, and many are content with only one.

As a rule, the gentlemen dress more gaily than their mates, though they spend less time upon their toilets.

Just watch your canary after he has had his daily bath. See how each separate feather is cleaned, pulled and looked over; and how all the loose ones are taken out and dropped.

All this is done by the bill, for a bird's neck is so flexible that it can be turned in all directions, but the bill cannot reach the head, and so Mr. Canary uses his foot.

With it he combs his hair, first on one side, then on the other, scratching very fast as if to get all tangles out. Then he uses his hair oil, for although complexion powders are not known in the bird world, hair oil certainly is. Ladies and gentlemen alike carry it about with them. They have a little pouch or sack on the back, near the tail, for the purpose. When Madame Bird wishes to use it, she

squeezes it with her beak, just as you would press a rubber bulb; then she lays the oil on her back, just above her wings, and rubs her head against it, turning her neck in all directions, until every feather in her head is straight and shining.—Selected.

SEASHORE CAMP-MEETING.

39th ANNUAL CAMP MEETING JULY 13-20.

Special Rates on the Railroads.

NO ADMISSION FEE AT THE GATES OF THE GROUNDS DURING THE CAMP MEETING.

The Seashore Camp Meeting is known over a large part of Methodism to day. Men have attended it from all parts of the Union. The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during Camp Meeting.

A DELIGHTFUL SUMMER HOME.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the camp grounds. There is a distinctively Christian atmosphere, and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

ATTRACTIONS FOR THE SUMMER OF 1910.

The Seashore Divinity School, June 28, to July 7. The Seashore Divinity School is under the control of curators for the Louisiana, Mississippi, North Mississippi and Alabama Conference. Some of the brightest minds in these four Conferences will be among the instructors, and several brilliant men will be brought from a distance.

Annual Camp Meeting July 13-20. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God. We hope for a revival this year.

Seashore Assembly for Christian Workers, July 21 to 31. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

For full particulars, address as follows:

In regard to accommodations: R. G. Price, Biloxi, Miss.; or S. G. Meyer, 116 St. Charles St., New Orleans, La.

Christian Workers' Assembly: Rev. F. S. Parker, D.D., Nashville, Tenn.

Seashore Divinity School: Rev. H. M. Ellis, Brookhaven, Miss.

DR. TICHENOR'S ANTISEPTIC

And the life or usefulness of a valuable animal is ruined, unless Dr. Tichenor's Antiseptic is applied promptly—if this is done, the wounds will not inflame and will heal promptly leaving but little scar.

Always keep a bottle in the stable.

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Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

THE VALUABLE DIFFICULT OF ACQUISITION.

Anything worth while is obtainable only at the cost of sacrifice and struggle. On the other hand, things of little value may be had almost without effort. It necessitates no cultivation to grow a crop of noxious weeds and grasses, but it takes the patient plodding of the plowman to produce snowy harvests of cotton and the pendant ears of golden grain. One needs only to walk through the fields and the beggar's lice and cockle-hurs will fasten themselves upon him; but roses have to be plucked, and often in plucking, the hand is pierced with cruel thorns. Poverty is easy of acquirement; but it takes arduous toil and the practice of economy to amass a fortune. A man needs to do nothing to be an Ignoramus, but he must burn the midnight oil to become a scholar. It requires no striving to let life run riot in wickedness and make one's self a profligate; but to attain Christian character and sainthood is a task most difficult of accomplishment. The downward way is an easy way, but the ascent of the shining path of the just is like mountain climbing. Only he who musters his strength and steadily perseveres may hope to scale the glory-crowned summit.

How beautifully J. G. Holland has expressed this truth in his "Bitter-Sweet:"

"Thus is it over all the earth!
That which we call the fairest,
And prize for its surpassing worth,
Is always rarest.

"Iron is heaped in mountain piles,
And gluts the laggard forges;
But gold-flakes hide in dim defiles
And lonely gorges.

"The snowy marble flecks the land
With beaped and rounded ledges,
But diamonds bide within the sand
Their starry edges.

"The finny armies clog the twine
That sweeps the lazy river,
But pearls come singly from the brine,
With the pale diver.

"Wide is the gate and broad the way
That open to perdition,
And countless multitudes are they
Who seek admission.

"But strait the gate, the path unkind,
That lead to life immortal,
And few the careful feet that find
The hidden portal.

"All common good has common price;
Exceeding good, exceeding;
Christ hought the keys of Paradise
By cruel bleeding;

"And every soul that wins a place
Upon its hills of pleasure,
Must give its all, and beg for grace
To fill the measure."

ENCOURAGING INFORMATION.

Of late years there has been loud lamentation over the alleged failure of the churches in our larger cities. Much has been written on the subject, and many have been disposed to take a despairing view of the situation. But information just given out by the Census Bureau at Washington, which is still engaged in compiling the religious statistics gathered in 1906, warrants a more hopeful view of religious work in our large municipalities. The figures tabulated show that between 1900 and 1906 church communicants in the leading cities of the United States increased at a rate considerably more

rapid than their growth in population. And the largest gain was in those having a population of 300,000 or over.

In 1906, out of every 1,000 people in the nation 391 were church members; at the same time out of every 1,000 of our city population, the church communicants numbered 469; and out of every 1,000 in the rural sections, 363. In the six years under consideration, the cities showed a gain of 90 communicants in each 1,000 of population, and the country a gain of 51.

It may be true that the better showing made by the cities is in some measure due to immigration—to the fact that the drift of population is unmistakably toward them; but no matter how it is done, it is a cause for congratulation that the moral and religious forces are being strengthened in the great marts of commerce, where evil agencies are so active and aggressive. But we are far from thinking that the religious growth in our cities is wholly, or chiefly, due to influences operating from without. The truth is, city Christianity is the most militant type in existence. There the Salvation Army operates, the voice of the street preacher is heard, and the battle with the forces of darkness flames all along the line. With saloons, theaters, open-air concerts, and so many other things to attract the people and draw them away, the churches have to be up and doing, or shut their doors and surrender the field. Only a minister who is tremendously in earnest can hope for success under such conditions.

The great churches of early Christianity were in the centers of population: in Jerusalem, Rome, Corinth, Ephesus, Philippi, and Colosse. So, to-day the population of the world is becoming more and more urban, and it is probable that in the coming years the Church will have her largest opportunities and fiercest battles in the cities. In them she must win her proudest triumphs, or suffer her most inglorious defeats. Hence, anything which indicates that she is succeeding in these congested centers is good news and the occasion for hopefulness.

THE EDUCATION NEEDED.

Any system of education which does not have respect to the three-fold nature of man is seriously defective. If only the head is developed, the result is the making of a man who is lacking in true ideals and a proper conception of his duty to God and his fellow-beings. The cultivation of only the heart produces a fanatic—one in whom the sentimental or emotional is dominant. The training of the physical powers alone makes the athlete, the brutal sport. Only he is truly educated in whom have been harmoniously drawn out all of the potentialities of his being—who has physical strength, mental vigor, and high moral purpose in right relation.

If this be a correct conception of education, the agency which can best promote it is the Church. It has a proper appreciation of the physical and intellectual in man, and it can bring to bear upon his moral development powerful influences which belong to it alone. The great failures of life are chiefly due to moral weakness. The remedy for this is wholesome Christian instruction in the time of youth.

We have not a particle of patience with the view that denominational institutions are lacking in breadth and need to be less under Church control. On the contrary, we think the churches ought to make their influence more vigorously felt in the colleges which they maintain—ought to make the atmosphere by which they are surrounded more pronouncedly religious. And furthermore, we believe that Methodist institutions ought to exalt Methodism and aid in its upbuilding. We would not have them operated along strictly sectarian lines, but we think they should be so conducted that those attending them would at least be led to respect and have a higher regard for the Church which maintains them. We have been impressed for some years that we are too lax at this point and need to make our educational institutions a more direct and potent force in the strengthening of our denomination.

WHAT NEXT?

With a great flourish of trumpets, the advocates of a new name for the Church passed their measure at Asheville requesting the Bishops to submit the question to the Annual Conference. The new title proposed to be fastened upon us is "The Methodist Episcopal Church in America." But even sooner than we expected, difficulties are beginning to appear in the way of this progressive (?) movement. In a communication to the New York Christian Advocate of June 2, Bishop Neeley contends that "The Methodist Episcopal Church," "The Methodist Episcopal Church in the United States," "The Methodist Episcopal Church in America," and "The Methodist Episcopal Church in the United States of America," are all titles belonging to the Northern branch of Methodism, and may be found in their legal documents. He strongly insists that they are but slight verbal variations of but one and the same name, and that a bequest containing any one of them would safely convey property to them. If Bishop Neeley is correct, it is pertinent to enquire what those among

us who are so insistent upon having a new title are going to do. Surely, they will not attempt to appropriate a name which legally belongs to another denomination. They might turn the matter over to the Commission on Federation and let them treat with the Northern brethren and see if they can not persuade them to surrender one of their titles for our use; or they may select again the name which they took up and so quickly discarded at Asheville, the all-embracing name of "The Methodist Church." We presume that "it is yet lying around loose." Manifestly these "title-hunters" need to put on their thinking caps and get busy. They yet have work to do.

HE WAS RIGHT.

The situation in some of the States which rushed into an adoption of statutory prohibition is a complete vindication of the wisdom of the views of the South's great temperance leader, Bishop Charles B. Galloway. Believing the liquor traffic to be the greatest evil of all the ages, he yet held that it was not a safe policy to enact legislation too far in advance of public sentiment. Hence, he believed it ill-advised to adopt hastily and without an antecedent campaign of education extreme measures, easily subject to repeal. His position was violently assailed, and in some instances he was misrepresented. But in this, as in nearly everything else, he was right. Mississippi owes much to the safe and sane methods of dealing with this vexed question which he influenced her legislators to adopt. There is no likelihood of a repeal of the statute outlawing the saloon in that commonwealth, because what had gone before had prepared the people for its enactment. But even there we think constitutional prohibition would be safer, and we regret that it has not been possible to secure it. The remedy for the condition existing in Tennessee, Alabama and some of the other States is wholesome education. "Making haste slowly" is often the most certain way of progress.

A GOOD SUGGESTION.

For a long time our Church has sustained a large "leakage" as a result of our method of transferring members from one pastoral charge to another. A brother is given a certificate and marked off the roll, but he fails to place it elsewhere and thus ceases to be a member of the Church and is lost sight of. Mr. G. R. Good, in the Raleigh Christian Advocate, proposes a remedy for this which impresses us as being a good one. He suggests a dual form of certificate which would appear as follows:

The bearer hereof, A. B., is an acceptable member of the M. E. Church, South, in C. Station (Circuit or Mission), D. Conference.

And appended to this he would have the following return certificate:

This is to certify that I have this day received A. B. into membership upon the certificate granted him from Station (Circuit or Mission).

. P. C.,
. Station (Circuit or Mission).

Under this plan, the name of no person would be removed from the register of a Church until his membership had actually been placed in another congregation. Mr. Good suggests that reply postal cards might be used to print these forms on. It strikes us that some such arrangement might be adopted to great advantage. Certainly, we Methodists need to devise a better system of keeping up with our people.

A method quite similar to the one explained above was proposed at the General Conference and recommended by the Committee on Itinerary, but in the great rush of work at the close of the session was left unvoted upon on the calendar.

DR. DICKEY RESIGNS.

Dr. James E. Dickey has resigned the secretaryship of the General Board of Education, and will remain at the head of Emory College, with which he has been connected for several years. This will necessitate the election of a new secretary by the Board of Education. To whom this honor will go is at this time a mere matter of conjecture. Those most prominently mentioned are Dr. H. M. DuBose, of Nashville; Dr. W. E. Thompson, of Memphis, and Dr. James Cannon, Jr., of Virginia.

PERSONAL.

Olive Branch, Miss., is making good progress under the careful ministrations of Rev. R. W. Evans.

We thank Rev. J. O. Bennett, of Bernice, La., for a handsome club of subscriptions. He reports that his charge is prospering and moving along in peace and harmony.

Rev. H. T. Carley held a Decision Day service for his Sunday school at Carrollton Avenue, New Orleans, on last Sunday. There were six applications for church membership.

We call especial attention to the resolutions in

the interest of the Orphanage at Ruston, adopted by the Baton Rouge District Conference and published elsewhere in this paper.

We were honored by an invitation to attend the laying of the corner-stone of the William LeRoy Brown Engineering Hall of the Alabama Polytechnic Institute at Auburn, Ala., the 6th inst.

The last Sunday in May was a good day at Montpellier, Miss. The pastor, Rev. J. A. Poe, held a Layman's Meeting and a Sunday School Conference. There was a large crowd and fine interest.

The ladies of the Methodist Church in Ackerman purchased a splendid organ and had it in their church for the meeting that began this week under the leadership of Rev. H. S. Spragins, of Greenwood, Miss.

Brother J. W. Harris, in renewing his subscription to the Advocate, writes: "It feels like one of the family. We cannot do without it." The Advocate should be at home in every Methodist family in the bounds of the three Conferences.

Rev. J. E. Wray, D.D., a former pastor of First Methodist Church of New Orleans, preached the Commencement sermon for Barnesville, Institute, at Barnesville, Ga. His masterful presentation of "The Hope of the Gospel" drew many encomiums.

We call attention to the notice published elsewhere changing the date of holding the Seashore District Conference. We thank the wide-awake presiding elder, Rev. W. B. Jones, for his cordial invitation to attend this gathering of the saints, June 16-18, at Wiggins, Miss.

This week we received two dollars from the widow of a preacher to send the Advocate to the widows of preachers who do not feel that they can afford to take it. We shall try to use this money to send the Advocate where it will give much joy. May the Lord bless the one who gave and the ones who may receive.

Rev. E. C. Cargill, of Wilson, La., and Rev. F. N. Sweeney, of Baker, La., passed through the city one day last week, returning from the Baton Rouge District Conference at Bogalusa. From their conversation we gathered that the Conference session had been very pleasant. We are always pleased when the brethren honor this office by calling.

The "Legal Conference" of the Louisiana Annual Conference, met last Friday in the Advocate office, with Dr. S. S. Keener in the chair. Dr. Keener came from Monroe and Dr. J. T. Sawyer from Bogalusa to attend this session. The other members of the Legal Conference who were present reside in this city. The matter under consideration was the sale of timber on land that the Conference owns.

After some weeks spent in the West, Rev. W. A. Betts has returned to Monroe, Miss. We understand that he is open for a pastoral appointment from now until the fall Conference meet. From his letter we learn that Rev. Waldo W. Moore, the new president of the Training School, is getting a thorough hold on his task and planning a vigorous campaign for patronage for the school for this fall.

The Aberdeen District sets an admirable example. Rev. J. H. Felts, the capable presiding elder, has planned for an Advocate Hour. It would be a pleasure to accept the cordial invitation extended us, but we know that the Advocate will have staunch friends, capable of speaking well in its behalf. We shall expect to have the pages of the Advocate enlivened by reports from this field in which much is happening.

Rev. J. A. Bowen, the approaching marriage of whose son we elsewhere notice in this column, has been for the past year the Conference Evangelist of the North Alabama Conference. He has just been appointed to Ensley Church in the Bessemer District to take the place of Dr. J. D. Simpson who was elected president of Birmingham College on last Wednesday, filling the place made vacant by the election of Bishop McCoy.

At the Shreveport District Epworth League Conference, which meets in Grand Cane, La., June 12 to 13, steps will be taken by representatives of the different chapters throughout the State to organize a Conference League. We make room for this note calling attention to the excellent program which has been prepared, and regret that the copy did not reach us in time for insertion in this week's issue. All the departments of League work will be discussed.

We thank the energetic and successful presiding elder, Rev. J. E. Denson, for an invitation to attend the session of the Lafayette District Conference, which convened in Eunice on Wednesday of this week. We deeply regret the call of other imperative duties that prevented our attendance on this band of faithful workers. We learn that the results of the half year on this district have been very gratifying. The future of our Church in this section was never brighter.

Miss Lois Cooper, an A. B. graduate of Whitworth, will graduate from the Conservatory of Music, Cincinnati, Ohio, in June, giving her recital June 17th. Miss Bessie Cooper, also a graduate of Whitworth,

received her literary degree from Wesleyan College, Macon, Ga., in May. Miss Lois will teach piano, and Miss Bessie, science in Whitworth College, next session. These young ladies have made good use of their splendid advantages and have brought honor to their college and Church.

Mansfield College, at Mansfield, La., witnessed a unique ceremony this week. During the Commencement exercises the graduating class entertained two members of the first class that graduated from the college. These two ladies, Mrs. Virginia E. Dubois and Mrs. Mary E. Elam, received their diplomas in 1856, over half a century ago. We hope and pray that some members of the class who took part in this graceful ceremony may, after another half century, be entertained by some later class of the Mansfield College when the endowment and property values of this worthy institution shall range in the millions.

We have received an invitation from Mr. and Mrs. Fred Sloss to attend the wedding of their daughter, Nettie, to Rev. Cawthorn Asbury Bowen, a member of the North Alabama Conference, on Thursday the 16th inst. The wedding will take place in the Eleventh Avenue Methodist Church, of Birmingham, Ala. The groom is a son of Rev. J. A. Bowen, formerly of the North Mississippi, but now of the North Alabama Conference. Immediately after the wedding, the bride and groom will take their departure for Europe. They will return to Stevenson, Ala., after having spent some months abroad. We congratulate the happy couple, and pray for them that their wedding day may be bright, that life's pathway may be full of sunshine, and that at last there may be for them a "mansion in the Father's house" above.

A BEAUTIFUL TRIBUTE.

(Remarks of Rev. R. H. Wynn at the funeral service of Dr. M. A. McHenry, who died at Monroe, La., May 15).

After weary months, the silver cord has been loosed, and our beloved doctor has entered upon a range of life, the glorious vistas of which are hidden from us mortals who are left behind.

I have been impressed anew with the significance of the word "commencement," as we use it in connection with the closing school exercises—speaking of that which seems to be the end of something as the beginning. But thus it ever is in the providence of God with those who know the abundant life; they go from "strength to strength," from service to service, from glory to glory, and when, to mortal eyes, the end seems to have come, it is really a glorious commencement.

For many years Dr. McHenry has modestly exemplified in this city lofty ideals of citizenship, scrupulous business integrity, civic righteousness, domestic honor, professional faithfulness, and consecration to the Church of God. He was of a practical bent of mind, had nothing of the visionary in his make-up, had no time to walk in dreams and shadows, and he made his life count for something. His life has been filled with arduous toil. If he made a mistake it was that he exacted too much labor from himself.

His medical skill has been widely known, and a large clientele were bound to him in loving devotion. It was hard for many of them to accept the grim fact that he could no longer minister to them and their children.

He has been a most valuable member and officer in the Church of his choice, Sunday school worker, trustee and steward, and he sustained a vital interest in its work all during his enforced absence.

He had a practical religious faith that took God at his word, he was not disturbed by ghosts of doubt, and he has descended the Dark Valley by the aid of the "Good Shepherd's" rod and staff. No word of repining has escaped his lips. His fortitude has been more heroic than that of the soldier called to face the cannon.

He accepted the loving providence of God, even though healing was denied him, and he stated his belief that God was working out good for him in the crucible of suffering.

He had no smittings of conscience because of a mispent or misdirected life, but the satisfaction of an approving conscience, expressed near the end in words almost similar to the dying words of King Edward: "I have done my duty."

He had absolutely unimpaired vigor of mind up to the very moment of death—a striking exhibition to my mind of essential immortality that is stronger than argument.

The "Good Shepherd" has now led him forth into richer pastures than earth can furnish. He can labor and serve now to the limit of his heart's desire, and shall not grow weary. May the abundant grace of God be granted to the bereft companion of his toil, and to the strong brothers and sons who shall worthily bear aloft the name, McHenry.

A friend is a gift of God to be thankful for. In thinking over his causes for gratitude on Thanksgiving Day, a noble and godly man gave special prominence to the fact that one whom he loved was his friend. He who is not thankful for a friend does not appreciate friendship, and is not worthy of love. —Henry Clay Trumbull.

THE PEOPLE WHO LIFT AND THE PEOPLE WHO LEAN.

We should be the most grateful people in the world. When we remember how Christ faints under his cross, and was afterwards nailed to his cross for us, the spirit of lifting for his cause should possess us. Though we lift till we see stars for Christ's Church, we should do it gladly, remembering how he carried our sins on Calvary.

A keen sense of loyalty to Christ for his goodness and mercy to us will inspire us to lift burdens gladly for his cause. You remember Paul at Damascus. When Christ appeared to him in the heavenly vision, and Paul became convinced that Christ was the divine Savior, all his opposition, and his pride, and his bigotry fell away in a moment. Instead of these, gratitude and loyalty to Jesus filled his heart. And the very first words he had to say were: "Lord, what wilt thou have me to do?" And so Paul became a lifter for Jesus.

Now, I think it must be a lack of a keen sense of gratitude and loyalty to Christ that causes so many people to lean and make the work of the real lifters in the Church so hard. It is no new temptation, this temptation to ingratitude. You remember the ten lepers that came to Christ to be healed, and the Lord sent them all away to healing, and their leprosy dropped off, and they were made whole? One man came back with a heart full of thanksgiving, and his lips warm with gratitude to Christ for the mercy he had received. But what pathos there is in the words of Jesus when he inquires, "Were there not ten cleansed? But where are the nine?"

This becomes a very serious matter in many Churches. It is serious in the question of money to carry on the work of the Church. It is not an uncommon thing in a Church of a thousand or twelve hundred members to find not many, if any, over three hundred subscribers to the support of the Church. This means that, in a financial way, every lifter in the Church has to carry two leaners on his back. And sometimes the load is heavy enough to make his knees tremble and shake under him.

Now, in any one of these Churches where this condition exists the cause of the Master would leap forward with great joy and momentum if all these leaners would crawl down to the ground on their own legs, and join the army of lifters. That would be an ideal Church in brotherhood and helpfulness where every member lifted according to his ability. And such a Church is sure to be strong, spiritually. I have never yet known a chronic leaner to grow in grace, or to have any real spiritual vitality or spiritual influence in the Church. I wish all the leaners could have a dream like that which a prosperous member of a Church in Scotland once had. This old man had been besought often by his pastor to give to the work of evangelizing the poor in Glasgow, but would always reply: "Na, I need it for myself." One night he dreamed that he was at the gate of heaven, which was only a few inches ajar. He tried to get in, but could not, and was in agony at his poor prospect. Just then, the face of his minister appeared, who said: "Sandy, why stand ye glowering there? Why don't ye gae in?" "I can't; I am too large, and my pocketbook sticks out which ever way I turn." "Sandy," replied the minister, "think how mean ye have been to the Lord's poor, and ye will be small enough to go through the eye of a needle." Sandy awoke, and began to reduce both his pocketbook and his meanness by generously lifting forward the cause of his Lord.

We may depend upon it that it is the lifters and not the leaners who have the joy, and the peace, and the triumph of the Christian life.—Louis Albert Banks, D. D., in the Central Christian Advocate.

Don't waste your strength fighting good people because they are not better; better fight with them against the foe.—Selected.

It is not the temptation yielded to, but the temptation rejected, that makes moral fiber.—Henry Churchill King.

Perhaps it would be a good thing for many of us in our praying seasons if we were to say less and to listen more.—J. H. Jowett.

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The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

SECOND QUARTER, LESSON XI—JUNE 12, 1910.

THE CANAANITISH WOMAN.

Memory Verses, 21-22. Parallel passages, Mark vii, 24-30.

21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
22. And behold, a woman of Canaan, of the same coasts, and cried, saying, Have mercy on me, O Lord, thou Son of David, my daughter, is grievously vexed with a devil.
23. But he answered her not a word.
24. And his disciples came and besought him, saying, Send her away, for she crieth after us.
25. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25. Then came, she and worshiped him, saying, Lord, help me.
26. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.
27. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table.
28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Golden Text: "Great is thy faith; be it unto thee even as thou wilt." (Matt. xv, 28.)

The Lesson's Meaning.

It is difficult for some to recognize the fact that outside of Christendom, in all ages, men and women have lived and do live, who are as noble in spirit and manifest as real faith, humility, love as do we, even the best of us, sometimes indeed, putting us to shame. We feel that it is almost disloyal to our religion to admit this; though it is on the authority of Christ that we make the assertion. Two of his highest encomiums were upon the Roman centurion, of whom he said, "I have not found so great faith, no, not in Israel," and upon the Canaanitish woman in our lesson to-day, who drew from his lips the words of wonder and praise, "O woman, great is thy faith."

Our error lies in forgetting that God's Spirit moves universally upon the hearts of men; and that whoever, anywhere and any time, responds to this divine leading grows in some measure into his likeness, and is made ripe for fuller and clearer revelations, as the Christ, whose light they have seen dimly afar, draws near.

An illustration of this we find in the Syrophenician woman, who is the central figure in the lesson before us. Christ, we are told, had withdrawn into the coasts (rather neighborhood, for coasts often means neighborhood in the Bible) of Tyre and Sidon. "This, however, is not to be understood as implying that Jesus had crossed the borders of Palestine, and entered Gentile territory. (Meyer). Trench says 'It is not probable that our blessed Lord actually overpassed the limits of the Jewish land, now or at any other moment of his earthly ministry.' He evidently sought retirement in a Jewish home, and as Mark tells us, desired that no one should know it. But he could not be hid, and this heathen woman, "a Greek (in religion), a Syrophenician by race" (Mk. 7:26) comes across the border, and beseeches Christ that he would cast forth the devil out of her daughter.

These details may help us to understand the seeming harshness of Christ's reply. At first, it is said, "he answered her not a word." The fact that she was a stranger, an alien in race and religion, evidently impressed him, and the question arose in his mind whether he could attempt a personal ministry of healing among the Gentiles. His first reply, after his disciples, weary with her pleading, had suggested that he grant her request and let her go, suggests the answer, no. "I am not sent but unto the lost sheep of the house of Israel." Meyer, Ewald, Plumptre, Horton and others see in this a sincere disposition to repel her, in recognition of the limitation of his mission during his life on earth to the Jews. Ewald remarks that in this Christ showed twofold greatness: "First in his calm limitation to his special mission; and then in his equally calm overstepping of it when a higher ground for doing so appeared."

But the woman who in self-forgetting love, as Bengel says, "made the misery of her little child her own" was not to be easily repelled. So she came and worshiped him, falling at his feet and crying in anguish of heart, "Lord, help me." The reply seems even more repellent, most fa-

vorably reported by Mark. "Let the children first be fed, for it is not meet to take the children's bread and cast it to the dogs." But the woman was quick-witted as well as persevering, and she saw in the special word Christ used for dogs—a diminutive word suggesting house dogs, or pet dogs, not the wild scavenger dogs of Eastern streets—a thread to hold to, and a further ground of appeal. Turning Christ's own argument against him, she answered, "Truth, Lord; yet the dogs (the household dogs) eat of the crumbs that fall from their master's table." They have some place and some claim, however lowly, and with this she conquered and deserved to conquer.

Trench tells us that "Upon these words Luther, who has dwelt on all the circumstances of this little history with a peculiar love, and seems never weary of extolling the mighty faith of this woman, exclaims, 'Was not that a master stroke? she snares Christ in his own words.' And oftentimes he sets this Canaanitish woman before each troubled and fainting heart, that it may learn from her how to wring a yea from God's nay; or rather, how to hear the deep-hidden yea which many times lies in his seeming nay. 'Like her, thou must give God right in all that he says against thee, and yet not stand off from praying, till thou overcomest as she overcame, till thou hast turned the very charges made against thee into arguments and proofs of thy need—till thou, too, hast taken Christ in his own words.'"

But others, rejecting the suggestion that Christ really meant that his mission was to the Jews only, hold, as Trench, that it was to test her faith and bring it to full and rich development that Christ rebuffed her for a season. And this in compliment to her, for he saw in her no ordinary woman, and knew that through the delay, painful for the moment, she would rise to the heights of faith and humility which would mean much for her and be an illustrious example to all ages following. He would not have dealt thus with a weaker soul, not able to hear it.

Whether, however, his conduct was occasioned by sincere doubt on Christ's part as to the scope of his earthly mission, or whether it was but a means by which an unseen, to other eyes that his, and undeveloped nobility in the woman might be brought out to her praise, the outcome was all that she or we could desire. Her persevering faith was abundantly rewarded; of her, the low born Canaanite, Christ spoke in words of highest commendation; and to her her child was restored, saved by the persistent, all-conquering prayer of a devoted mother.

II. The Lesson's Message.—Points to Impress.

1. As there was goodness and nobility and faith outside of Judaism, so there is such outside the bounds of any one church or nation or race or clime. Christ has his sheep everywhere who hear his voice and follow him, and who will one day sit down with him in his kingdom. Let us cultivate that broadness of vision and optimism of spirit which believes and rejoices that God's Spirit is working everywhere in the hearts of men, and

that some, at least, are responding and are growing into his likeness.

2. Beware of being too quickly offended or discouraged by a seeming rebuff. It may be but a means of discovering our real worth and desert of the blessing sought of God, or the position sought for.

Our real character is revealed by how we conduct ourselves under trying circumstances. Many of us would have gone away indignant, with our tongues wagging. He called me a dog, and would never have ceased telling of how mean Christ was to us. Such was not the caliber of this woman.

3. Love, faith, and humility are a trio which nothing can withstand, if the love inspires ardent desire, the faith, hope, and humility, a consciousness of our insufficiency and need.

4. Our failure to obtain blessing for ourselves and others is due to the fact that we don't really desire as this woman did. A sensible parent does not always give a child food at its first request; but continued requests are an evidence of real hunger which none would deny. Too often our prayers are like the childish requests for things not really wanted. If we as parents, Sunday school teachers, pastors, in love made the sins and needs of others our own as this woman did, had more burden for souls as our fathers said, we would be more importunate, and more would be saved. Encouraged may every praying parent be to persevere in fervent prayer for even the most hopeless case of sin or suffering of a child. (Whedon.)

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"Certainly in taking revenge, a man is but even with his enemy, but in passing it over he is superior for it is a prince's part to pardon.—Selected.

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Tidings from the Field

Hattiesburg, Broad Street:

We are in the midst of a gracious revival meeting at Broad Street that began last Sunday. Indications are that this will be the best meeting this town has had for years. Brother George Anders is doing the preaching this week. He is getting right down to the heart of things, and is giving the very best service he can render. The Lord wonderfully blesses his work and through him is reaching the hearts and consciences of the people. We want the prayers of the Church for this meeting at Broad Street. Brother D. E. Kelly will be with us next week. I am highly pleased with the Advocate and hope to send you several new subscribers as a result of this meeting.—Osmond Lewis.

Courtland, Miss.:

Our second Quarterly Conference was held on the 21st and 22nd of May. Brother Young, our presiding elder, was present and preached for us on Saturday night and Sunday. His sermons were soul-stirring and inspiring messages and made a profound impression on his hearers. The reports for the quarter, both from the pastor and stewards, showed considerable progress. The stewards raised the preacher's salary \$100 over last year. We are putting \$50 in, and on the parsonage together. When we came to the work we found the parsonage without any yard around it. We now have a good wire fence around our parsonage. We have put down a new floor on the porch, and by the time we get through with our work on the parsonage it will be fairly comfortable.—C. Wesley Bailey.

Dumas, Miss.:

We are having good congregations and good services all over our work. We held our second Quarterly Conference the 7th and 8th of May, and had a profitable time. Brother Ben P. Jacob was with us and preached some fine sermons as he always does. A large crowd was present on Saturday, and all of the churches were represented, with the stewards bringing up good reports. The matter of procuring a parsonage was discussed, and I think the people are going to have a home for the preacher next year. No work is what it ought to be without a parsonage. I think the Dumas work is on the upgrade. We have a Woman's Foreign Missionary Society, and one that seems to have some life in it. The good women of Dumas have organized a lady's prayer meeting, and we are developing a fine Sunday school. We had Children's Day at Jacob's Chapel last Sunday and will have it at Dumas soon. We are expecting great good to be accomplished in this field this year. We are greatly blessed in having the co-operation of a good people and the counsel of a faithful presiding elder.—D. M. Floyd.

East Booneville Circuit:

With your permission I should like to let the brethren throughout the Conference know something about our little work out here in the hill part of Prentiss County, among a people who have the old-time religion, and know how to help a preacher to preach by giving him their presence, their prayers, and co-operation. Sunday, May 29, was a red-letter day for old Mt. Nebo Church as that brought around Children's Day service which could not be surpassed by any church. But why need we wonder at this when we take into consideration the fact that such a man as Columbus Cunningham is superintendent, and is assisted by Brother Howell Goodwin and others. Things are bound to move in the right direction with them in control. No one will ever forget the well-rendered music led by Miss Lena Smith and others. We do not wonder

that Brother Cunningham is happy when he has such a bright band of little children who are ready to move at his command. It seemed each little child wanted to please the beloved superintendent. The collection was not as great as we hoped for, but we thank the good people for what they gave.—T. G. Adair, P. C.

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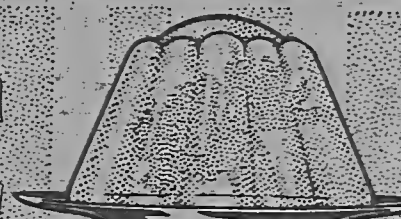
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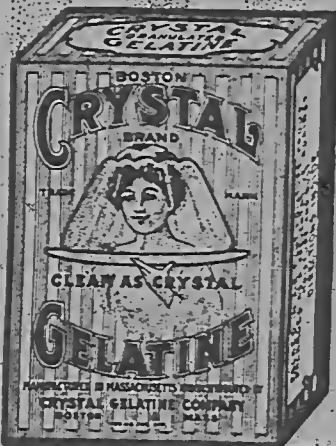
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Crowley	June 4, 5
Morgan City	June 5, 6
Lafayette	June 11, 12
Franklin	June 12, 13
Abbeville	June 18, 19
Vermillion, at Perry	June 19, 20
Gledan, at Guedan	June 25, 26
Indian Bayou, at Hebron	July 2, 3
Jeanerette	July 9, 10
New Iberia	July 10, 11
French Mission, at St. Mar-	
tinsville	July 16, 17
Houma, at Bourg	Aug. 6, 7
Patterson	Aug. 13, 14
Prudhomme, at C. P.	Aug. 20, 21
Rayne	Aug. 27, 28
Jennings	Sept. 3, 4
Lake Charles	Sept. 10, 11
Sulphur, at Sulphur	Sept. 11, 12
Eunice, at L. P.	Sept. 17, 18
Bell City, at B. C.	Sept. 24, 25
Lake Arthur	Sept. 25, 26

J. E. DENSON, P. E.

MISSISSIPPI CONFERENCE.

Natchez Dist.—Third Round.

Woodville Ct., at Bethel	July 9,
Woodville Station	July 10,
Liberty, at Salem	July 16, 17
Natchez, Pearl St.	July 22, 24
Natchez, Jefferson St.	July 24, 25
Fayette	July 25,
Washington	July 23,
Meadville, at Eddiceton	July 30, 31
Hamburg, at Knoxville	Aug. 6, 7
Homochitto, at Mt. Vernon	Aug. 13, 14
Adams, at Ebenezer	Aug. 20, 21
Centreville	Aug. 24,
Gloster, at Woodland	Aug. 27, 28
Nebo, at	Sept. 3, 4
Bayou Pierre, at	Sept. 10, 11
Barlow, at	Sept. 12,
Wilkinson, at Friendship	Sept. 17, 18
Scotland, at	Sept. 24, 25

H. WALTER FEATHERSTUN, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round.

Starkville	June 4, 5
West Point	June 12, 13
Crawford, at Trinity	June 19, 20
Macon	June 26, 27
Columbus, First Church	July 2, 3
Columbus, Second Church	July 3, 4
Shuqualak, at Salem	July 10, 11
Brooksville, at Prairie	July 17, 18
Sturgis	July 22,
Starkville ct., at Lebanon	July 23, 24
Winstonville	July 30, 31
Mathiston	Aug. 4,
Cedar Bluff, at Bills	Aug. 5,
Mayhew, at Kilgore	Aug. 13, 14
Hebron, at Prairie Chapel	Aug. 20, 21
Columbus ct.	Aug. 27, 28

J. E. THOMAS, P. E.

Durant Dist.—Third Round.

Dist. Conf. at Pickens	July 6, 8
Vladen, at Columbiana	July 2, 3
Pickens, at Richland	July 9, 10
Durant	July 10, 11
Ebenezer, at Bethany	July 16,
Lexington	July 17, 18
Sidon, at Sidon	July 17, 18
Rural Hill, at Macedonia	July 23, 24
Chester, at So. Union	July 25,
Louisville, at Nexapater	July 26,
West, at Hebron	July 30, 31
Kosciusko Sta., at E. Union	Aug. 1,
Sallis	Aug. 6,
Ackerman	Aug. 7, 8
Kosciusko Ct.	Aug. 13,
McCool	Aug. 14, 15
Poplar Creek	Aug. 20, 21
Black Hawk	Aug. 27, 28

N. G. AUGUSTUS, P. E.

Corinth Dist.—Third Round.

Belmont Ct., at Dennis	June 3,
Iuka Ct., at Hebron	June 4, 5
Iuka Sta., at Iuka	June 5, 6
Boonville Ct., at Hodges	June 11, 12
Corinth, So. Side, at S. S.	June 12, 13
Booneville Sta., at B.	June 13,
Corinth Ct., at Gaines Chap.	June 17,
Kossuth Ct., at Pl'snt Hill	June 18, 19
Corinth, 1st Ch., at 1st Ch.	June 19, 20
Wheeler Ct., at Asbury	June 24,
E. Booneville Ct., at Shady	
Grove	June 25, 26
Rienzi Ct., at Bethel	July 2,
Guntown Ct., at Pleasant	
Valley	July 3, 4
Myrtle Ct., at Friendship	July 9, 10

Hatchie Miss., at El Bethel July 16,
 Rainey Miss., at Marvin July 23,
 Ripley and B. M., at Falk-
 ner July 24, 25
 Belden Ct., at Bethel July 29,
 New Albany Ct., at Ecru July 30,
 New Albany Sta., at N. A. July 30, 31
 Jonesboro Ct., at Ebenezer Aug. 6, 7
 Dumas Ct., at Dumas Aug. 13,
 Dry Run Miss., at Mt. Zion Aug. 13, 14
 Tishomingo Ct. Aug. 20, 21
 Mooreville Ct. Aug. 25,
 Mantachie Ct. Aug. 26,
 Marietta Ct. Aug. 27, 28
 Pastors will please see that answers
 are furnished to questions 17, 20 and
 22. BEN P. JACO, P. E.

PLAN OF EPISCOPAL VISITATION.

First District, Bishop A. W. Wilson.
 Virginia Conference, Centenary Church,
 Richmond, Va., Nov. 8th.
 North Georgia Conference, Athens,
 Ga., Nov. 16th.
 Alabama, Troy, Ala., Dec. 7th.
Second District, Bishop E. E. Hendrix.
 Denver, Denver, Colo., Sept. 8th.
 Western North Carolina, Winston-Sa-
 lem, N. C., Nov. 16th.
 North Carolina, Elizabeth City, N. C.,
 Nov. 30th.
 South Carolina, Charleston, S. C., Dec.
 7th.

Third Dist., Bishop Warren A. Candler.
 Holston, Chattanooga, Tenn., Oct. 5th.
 Tennessee, Clarksville, Tenn., Oct. 11th.
 Memphis, Paducah, Ky., Nov. 9th.
 Cuban Mission, Havana, Cuba, Jan.
 19th, 1911.

Fourth Dist., Bishop H. C. Morrison.
 Western Virginia, New Martinsville,
 W. Va., Sept. 7th.
 Illinois, Pateka, Ill., Sept. 22d.
 South Georgia, Columbus, Ga., Nov.
 30th.

Fifth Dist., Bishop E. E. Hoss.
 Japan Mission, Arima, Japan, Sept.
 1st.
 Korean Mission, Songdo, Korea, Sept.
 15th.
 China Mission, Huchow, China, Oct.
 12th.
 Baltimore, Clifton Forge, Va., March
 29th, 1911.

Sixth Dist., Bishop James Atkins.
 New Mexico, Artesia, New Mex., Oct.
 6th.
 West Texas, Austin, Tex., Oct. 26th.
 Central Texas, Waxahachie, Tex., Nov.
 2d.

Northwest Texas, Clarendon, Tex.,
 Nov. 9th.
Seventh Dist., Bishop Collins Denny.
 Missouri, Plattsburg, Mo., Aug. 31st.
 Southwest Missouri, Webb City, Mo.,
 Sept. 14.

St. Louis, Cape Girardeau, Mo., Sept.
 25th.
Okla. Ardmore, Okla., Nov. 9th.
Eighth Dist., Bishop John C. Kluge.
 Kentucky, Harrodsburg, Ky., Sept.
 21st.
 Louisville, Russellville, Ky., Sept.
 28th.

North Alabama, Huntsville, Ala., Nov.
 30th.
Florida, Springfield Church, Jackson-
 ville, Fla., Dec. 14th.
Ninth Dist., Bishop W. B. Murrah.
 German Mission, East Bernard, Tex.,
 Oct. 27th.

Tenth Dist., Bishop W. E. Lambuth.
 Texas, Galveston, Tex., Nov. 30th.
 Louisiana, Homer, La., Dec. 7th.
 Brazil Mission, Sao Paulo, Brazil,
 July 28th.

South Brazil Mission, Santa Maria,
 Brazil, July 7th.
 Bishop Lambuth will go to Africa
 also in the interest of the Mission which
 the Board of Missions proposes to open
 in that field.

Eleventh Dist., Bishop E. G. Waterhouse.
 Montana, Butte, Mont., Sept. 8.
 East Columbia, Walla Walla, Wash.,
 Sept. 15th.
 Columbia, Medford, Oregon, Sept. 22d.
 Pacific, Stockton, Cal., Oct. 5th.
 Los Angeles, Los Angeles, Cal., Oct.
 12th.

Twelfth Dist., Bishop E. D. Monzon.
 Mississippi, Hattiesburg, Miss., Dec.
 7th.
 Mexican Border Mission, Monterey,
 Mex., Feb. 2d, 1911.
 Central Mexico Mission, Mexico City,
 Feb. 9th, 1911.
 Northwest Mexican Mission, Mazatlan,
 Feb. 23rd, 1911.

Thirteenth Dist., Bishop J. H. McCoy.
 Arkansas, Fayetteville, Ark., Nov. 2d.
 Little Rock, Prescott, Ark., Nov. 16th.
 White River, Forest City Ark., Nov.
 23rd.
 North Mississippi, Sardis, Miss., Nov.
 30th.

The semi-annual meeting of the Bish-
 ops will be held in New Orleans, La.,
 Oct. 20th.

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SEASHORE DISTRICT CONFERENCE.

Change of Date.

Owing to the fact that Bishop Murrain cannot be with us on the date announced, our District Conference will convene at Wiggins Thursday, June 16, 9 a. m., and close Saturday the 18th. The opening sermon will be preached Wednesday night, the 15th, at 8 o'clock, by Rev. J. T. Abney. The preachers in charge will please notify their delegates of the time, and will also please see that the Quarterly Conference Records are on hand for examination. The recording stewards are members ex-officio. The attention of the local preachers is called to the fact that the Discipline requires that they present to the District Conference written reports of the extent and result of their labors. Let all who can, come Wednesday afternoon.

W. B. JONES.

THE SARDIS DISTRICT CONFERENCE.

The Sardis District Conference will convene in Senatobia, Miss., June 23-26. The first day will be given to the special interests of Sunday Schools and missions.

The following examining committees are appointed:

On Orders—J. M. Huggin, W. J. O'Bryant and Dr. John W. Boswell.

On License to Preach and Admission to the Annual Conference—V. C. Curtis, W. W. Duncan, and W. E. Wendel.

The Woman's Foreign Missionary Society and the Woman's Home Mission Society will hold their annual district meetings in Senatobia on June 22, in connection with the District Conference.

Bishop McCoy will preside at the sessions of the District Conference.

W. M. YOUNG, P. E.

ABERDEEN DISTRICT CONFERENCE.

Pontotoc, June 21-24.

Missions in full to be reported by every pastor (ordered by laymen at the District Steward's Meeting.) Bishops Murrain and McCoy will be with us and direct the work of the Conference. The one will also represent Millsaps College, and the other will get acquainted with the men, look over the field, and get necessary information.

The opening sermon will be preached Tuesday evening at 8 o'clock probably by Bishop McCoy. Formal organization Wednesday, 9 a. m. At 3 o'clock Wednesday afternoon a model Quarterly Conference will be held, and the third such Conference for the year will be held for Pontotoc. It is expected that the stewards and others will make possible a great conference. Rev. B. P. J. will be asked to preside.

J. A. Lowe, Nettleton, will have charge of the Laymen's Movement—and interested parties may write him for information.

President J. R. Countiss will represent Grenada College. Editor R. A. Meek will represent the Advocate. If he should find it impossible to come, then some one appointed by him.

"Advocate Hour" must not be dull or uninteresting. All the work of a District Conference will be done, and a record-breaking attendance is expected.

License and Admission—W. L. Duren, R. O. Brown, D. W. Babb.

Deacons and Elder's Orders—R. A. Clark, J. J. Garner, L. W. Can.

Special emphasis will be given to spiritual life. Preaching, testimony meetings, consecration meeting, prayer meetings will be held from time to time.

J. H. FELTS, P. E.

ADVOCATE CAMPAIGN.

We have had strange charges preferred against the Advocate by one or two of our subscribers; they have accused us of raising the price of the Advocate. As a matter of fact, the price was reduced from \$2 to \$1.50 during the past year, a hazardous experiment at times when others are raising their prices.

The trouble does not lie in the price that we charge, but in the fact that the man who subscribed in a club wants to renew at club rates. We have no objection to his doing so, provided his name appears in a club this year.

We could not afford to give the club rates, were it not that we received the subscriptions in larger numbers. Where subscribers are sent in large clubs, the proportionate cost of bookkeeping, mailing, editing, etc., is reduced. We can only handle one subscriber at a time, and bill one person at a time from this office; we can do nothing with the clubs. If your pastor will secure a club, you may renew your paper this year at the club rate. If he does not object, you may secure two subscriptions including your own, and send them all in at the club rate of \$1.25 each, retaining 10 cents of each subscription to pay for your time and expense.

We are willing for every old subscriber to the Advocate to raise a club of five subscribers, secure the club rate, help yourself and benefit other homes.

We give below the names of friends who have sent in subscriptions in the last week: Rev. E. H. Rook, Tyro, Miss.; Rev. H. B. Lewis, Jr., Natchez, Miss.; Rev. A. A. Bernard, Vicksburg, La.; Rev. T. L. Porter, Taylor, Miss.; Rev. T. M. Bradley, Jonestown, Miss.; Rev. S. L. Riggs, St. Francisville, La.; Rev. W. L. Blackwell, Hernando, Miss.; Rev. W. W. Canhamack, Liberty, Miss.; Rev. D. M. Floyd, Dumas, Miss.; Rev. T. H. King, Tyertown, Miss.; Rev. H. C. Murphy, Pine Grove, La.; Rev. Wilson Moore, Eden, La.; Rev. J. S. Pirell, Florence, Miss.; Rev. A. B. Barry, Carthage, Miss.; Rev. J. O. Bennett, Bernice, La.; Rev. Eugene Johnson, Eupora, Miss.; Rev. T. W. Adams, Lumberton, Miss.; Rev. R. O. Weir, Arcadia, La.; Rev. R. M. Brown, Shumersport, La.; Rev. J. A. Poe, Montpelier, Miss.; Rev. R. W. Evans, Olive Branch, Miss.; and Mrs. T. S. Randle, of Gilbert, La.

We give below our roll of honor, consisting of those who have sent in twenty or more subscribers during this conference year:

Rev. W. S. Lagrone, Greenville, Miss.
Rev. G. W. Bachman, Winona, Miss.
Rev. J. M. Carpenter, Booneville, Miss.
Rev. W. E. Dickens, Pelahatchie, Miss.
Rev. T. H. Dorsey, West Point, Miss.
Rev. W. L. Duren, Tupelo, Miss.
Rev. R. A. Ellis, Yazoo City, Miss.
Rev. E. E. Langford, Brooksville, Miss.
Rev. T. W. Lewis, Columbus, Miss.
Rev. T. H. Lipscomb, Indianola, Miss.
Rev. S. B. Myers, Louisville, Miss.
Rev. L. A. McKeown, Shaw, Miss.
Rev. J. E. Sampley, Rocky Springs.
Rev. O. L. Savage, Guntown, Miss.
Rev. R. A. Tucker, Kosciusko, Miss.
Rev. T. E. Yancey, Nettleton, Miss.
Rev. W. G. Harbin, Haynesville, La.
Rev. C. F. Staples, Gibbsland, La.
Rev. F. N. Sweeney, Baker, La.
Rev. W. T. Woodward, Haynesville, La.

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Epworth League

By Rev. H. B. Watkins.

TOPIC FOR JUNE 12, 1910.

TRUTH THAT ENLIGHTENS AND PURIFIES.

(Proverbs 11:10-22.)

This is the season when the question of education is much in our minds. It is the commencement season and young men and maidens are coming forth from the halls of their schools with diplomas to mark the steps already taken and already the question of future work or further training is in their hearts. Pastors now are going to preach during the third quarter a sermon on Christian Education. It is fitting that the Leaguers should have an educational day. We shall not waste any time to-day on the benefits of education in general. From one point of view, at least, we all recognize the need of equipment. But do we realize the need of religious education, Christian education? That education should have back of it a higher knowledge, a knowledge of Christ, is emphasized by the fact that the Church has from the earliest days taken charge of education. The Era says this week, "It is of but recent date that education in any large sense has been fostered by any organization outside of the Church of God." It has been from the Church that the State has caught a vision of the importance of education. While the Church has necessarily yielded much of popular education to the State it has kept a jealous eye on what kind of education the States shall furnish, on who are the teachers, and on what part character-training shall have in its work. And then in its anxiety for the religious element in truth, in education, she has built her own schools and colleges in order that she may in this most impressionable age hold close to her heart her boys and girls that she may teach them that "wisdom is the principal thing" and "with all their getting to get understanding."

Let us ask why religious truth should underlie all truth? Why emphasize Christian education? First, because religion gives to education its proper view point. We should stand by Christ as we learn all other things and see these things and their relation to each other and our relation to them from his point of view. Whence came these things? The study of geography loses most of its significance unless we see it from the view of him who created the heavens and the earth. Through all history seen from the religious point of view we shall see the footsteps of our God. Chemistry, with its marvelous messages and Physics with its revelations shall make us feel that we are standing in the great laboratory of God where the hand of an Unseen One still works; who looks through a telescope with other than Christian eyes misses the real vision for such eyes. "The heavens declare the glory of God and the firmament sheweth his handiwork." Physiology has luminous messages to one who has learned about God with all his heart. There is no such thing as secular education. It is all divine and has a divine message to him who will but listen. Wherever the human mind lightened with divine light extends its sphere there shall it find yet larger lessons of God. He treads on holy ground who walks any of the paths of knowledge and no hand should be allowed to guide along that path except one who looks to God for his light. For

its proper view point, all education should be Christian education. Again religion furnishes education its proper motive, its purpose, its ideal. "Knowledge is power." What will you do with that power when gained? Will it be a power for good or for evil? Will it be a power for selfishness or a power for service? Will you use it as a power to destroy or to build; to tear down or to lift up? No one can give the proper motive except the Christ who said "Thou shalt love." No lips can give the proper purpose to education except him who said, "Whoso shall lose his life for my sake shall find it." No one can give the real ideal to education except him who said, "If any man would be great let him become the servant of all." The real successes of life depend much more upon motives and purposes and ideals than upon powers and talents. Education alone may give the latter, but only religious truth can give the former! No wonder we cry out for Christian education. No wonder, at huge expense, the Church supports schools. No wonder the Church is interested in who is to be the teacher. The larger life depends on religion more than on education—more than that, religion gives education its power to do, power to live up to its ideals, power to perform its tasks, power to overcome its difficulties. Useless a vision without the power to attain that vision. Useless a great purpose, without power to achieve it. Useless a motive without the power to follow it. The religion that says, "I will not leave you orphans, I will come unto you," "Ye shall receive power" is the religion which must ever stand back of education and furnish its power.

Religion furnishes education its hope. The thinking mind must be satisfied as to the future. To educate the mind to think on questions of death and human destiny is but to mock it, unless we give that mind an answer to its question. Only revelation does that. "Can we by searching find out God?" No. Religion must speak and answer the question an educated mind has formed. Religion that says, "In my Father's house are many mansions," that declares "we have a house not made with hands eternal in the heavens." Education can form a great question: "If a man die shall he live again?" Religion can answer, "I have come that ye might have life and have it more abundantly." Education can ask, "How are the dead raised up?" Religion answers, "God giveth it a body as it hath pleased him!"

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SEASHORE DIVINITY SCHOOL.

To the Preachers Who Will Attend.

I have seen the Year Book of this School, which has just been published under the editorship of Rev. H. M. Ellis, and I declare it to be a gem of its kind. The cuts of the speakers, instructors, and the directors are as good as I have ever seen. They are as good looking as the originals would allow. The printing, done by The Natchez Printing Co., is of the best, and Mr. Stefnroth, the president of this company, has spared no pains in making a splendid piece of work of it all. You will be charmed with the Year Book. What I wish to call your attention

to is the Course of Study for the post-graduate work. There are four schools of this work, and it will be the privilege of those who attend to select their school.

You will please to note the subjects and names of books as they appear below, and the names of the instructors, as follows:

Psychology: Henry F. Cone—King's Rational Living.
Church History: H. H. McNeill—Matthew's New Testament Times in Palestine.

The History of Doctrine: J. A. Rice—Kirkpatrick's Doctrine of The Prophets.

Homiletics: A. F. Watkins—Kern's Ministry to the Congregation.

Biblical Theology: Bishop W. B. Murrah—Steven's Theology of the New Testament.

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Let every preacher who can, old and young, attend the Divinity School, June 28 to July 7.

ROBT. SELBY, President.

R. R. ELLISON, Secretary.

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THE BATON ROUGE DISTRICT CONFERENCE AND THE ORPHANAGE.

The Baton Rouge District Conference very generously gave the 11 o'clock hour of their Conference session on Saturday to the consideration of the Orphanage at Ruston. After a brief statement of the needs of the Orphanage, the Conference unanimously passed the following resolution:

In view of the great pressing needs of the Louisiana Methodist Orphanage at Ruston, we, the members of the Baton Rouge District Conference, in session at Bogalusa, do hereby pledge our hearty support to this Institution, assisting in every way we can the effort to raise the amount needed to liquidate the indebtedness. We pledge our support in an effort to raise at least an average of fifty cents per member, for every member of the church in the district, and for the Conference year 1910.

This resolution was signed by several of the substantial laymen of the district and some of the leading preachers of the district. There was not a dissenting vote, and we hope that this means a movement which will spread all over the Conference until it becomes a certainty that our people will respond liberally enough to liquidate our indebtedness before Conference.

It is now certain that unless we have some liberal assistance and that before our heavy debt falls due, we will be compelled to abandon our Orphanage work. Surely the Methodist people in the State will not suffer this to be. A bank note for \$1000 will fall due the first of July, and there is not a dollar in hand to meet this note. Eight thousand dollars will be due the 1st of November. There will still be left a note of \$4000 for November 1911. Just fifty cents per member from the Methodist people in the State, less than five cents per week for one year, would overpay this debt. Surely this much can be raised. Let all help in this great work. ROBT. W. VAUGHAN, Superintendent, Louisiana Methodist Orphanage.



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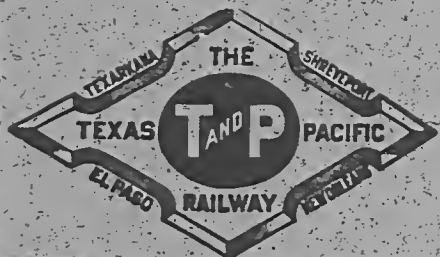
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CHILDREN'S DAY FUND.

By E. B. Chappell, Chairman of the Sunday School Board.

That no confusion in regard to the direction of Children's Day Fund may result from the recent action of the General Conference, I beg that you will allow me to make through your paper the following explanation:

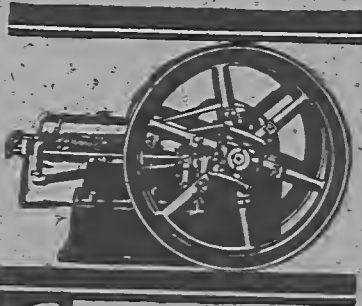
1. There will be no change in the direction of the Fund for the present year. That is, ten per cent is to be sent as heretofore to the General Board of Education and ten per cent to Mr. D. M. Smith, Treasurer of the General Sunday School Board, to be used in helping the Sunday school cause in our mission fields. The various Conference Sunday School Boards are to use so much of the remaining eighty per cent as may be required in aiding needy Sunday schools within their respective boundaries and in defraying their own expenses. The rest, whatever it may be, is to be sent to Mr. D. M. Smith, to be applied to the endowment of the Chair of Religious Pedagogy and Sunday schools in Vanderbilt University. The General Conference at Birmingham directed that \$50,000 should be raised for this purpose. Of this amount, the treasurer has in hand at present \$16,838.21. The Sunday School Board has sent out an appeal for special offerings this year for this chair from all our schools, believing it possible by concerted action to raise the entire balance of \$33,161.66.

2. After this year each Conference Board is to retain sixty per cent of the Children's Day Fund for helping needy Sunday schools and carrying on its own work. The other forty per cent is to be forwarded to the Treasurer of the General Sunday School Board, ten per cent to be used as heretofore for Sunday school extension in mission territory at home and abroad and the remainder to be applied to the endowment of the Vanderbilt chair until the sum of \$50,000 is raised. After this sum shall have been raised, this thirty per cent is to be used in employing additional field workers to co-operate with the superintendent of training work in holding institutes throughout our territory.

3. This means that ultimately the entire Children's Day Fund is to be used in building up our Sunday school work, sixty per cent being administered by the Conference Boards and the remainder by the General Board. We believe that this definite direction of the fund will, when our plans are clearly understood, greatly increase the sum of our Children's Day offerings. The ends which are proposed will certainly command the interest of our Sunday school workers. The need of teacher training and of an effective policy of Sunday school extension is every year becoming more apparent. Other denominations are raising and expending large sums for meeting this need, and are reaping the fruits in more thorough and systematic Sunday school work and greatly increased enrollment. The Methodist Episcopal Church is calling for \$150,000 this year for the use of its General Sunday School Board. The Methodist Episcopal Church, South, with a definite and comprehensive program of teacher training and Sunday school extension could easily use to advantage \$100,000 per annum. But she has no other source from which to secure it except the offerings of Children's Day. I am confident that when this is clearly understood, our Sunday schools will be found ready to meet this urgent demand.

Meanwhile, we are definitely committed to the raising of the \$50,000 for the Vanderbilt chair. Let us finish this task at once in order that the Sunday school department may be left free to enter upon the work of carrying out the larger plans which it has in contemplation.

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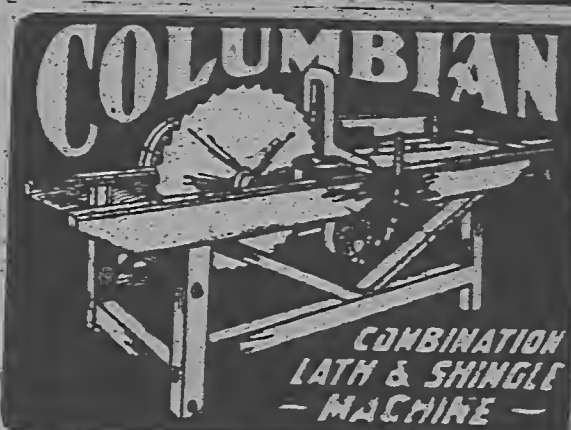
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Organized in the autumn of 1907, reorganized January, 1909. Enrollment, 155; attendance about 100. Mrs. Mollie Allen, teacher; Mr. S. D. Bell, assistant teacher; Mr. Terry D. Rees, president; Mr. J. A. Cunningham, vice president; Mr. Walter Bolton, secretary; Miss Evelyn Allen, assistant secretary; Colonel L. P. Reynolds, treasurer; Mr. J. J. Taylor, Sunday-school superintendent; Rev. J. H. Holder, pastor. New lecture room, 36x50 feet.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Sister G. T. ROBINSON, nee Watson, was born July 17, 1880, near Tulip, in Claiborne Parish, La., and died April 20, 1910, at her home in Homer. Sister Robinson was a devoted Christian, a faithful wife, a devoted mother, a kind friend. Her departure from us is a loss to the church, to the home and to the community. She leaves a husband, six little girls, and many near relatives and friends who sadly miss her until that glorious day in which we hope to meet her in the eternal city of our God. Verily, "She hath done what she could; may her children follow her example, as she followed Christ, and all her bereaved loved ones and friends live so true to God that in the great judgment day they may renew in that perfect realm the sweet associations thus broken on earth."

Her Pastor,
WM. H. COLEMAN.

MISS MELVINA ROOK, one of God's noble women, passed away on the afternoon of May 8th, 1910, at the home of her niece, Mrs. Geo. L. Patherree, at Overt, Miss. Miss Rook was born the 6th of June, 1838. She had lived a long and useful life, lacking only one month of being 72 years old. She passed away calm and peaceful, without the agony of a protracted illness. She was laid to rest in the Overt Cemetery to await the coming of her Lord. She joined the Methodist Episcopal Church, South, when she was a young girl, and had lived a consistent member ever since. Her kindly ministry will be missed, as will her words of hope and encouragement. Hers was a happy, peaceful life. She knew that God had been good to her, and she was waiting for Him to say, enough; willing that His will should be done. So she rests in her Lord; rests for the glory that is to come, waiting for the trump to sound. Her pastor,
J. C. CHAMBERS.

The subject of this memoir, SAMUEL WALKER, was born March 2, 1820, and died at his home near Lorraine, Miss., Feb. 17, 1910, lacking only a few days of being 90 years of age. Brother Walker was happily married Feb. 13, 1852, to Miss Elizabeth Jane Byrd. Ten children, six daughters and four sons, were the fruit of this union. Three of the sons and two of the daughters died before the father. J. N. Walker, the only son living, resides at the old homestead. Mrs. Kelly lives almost in sight of the old home. Mrs. Gale lives in Gulfport; Mrs. Saucier and Mrs. Dr. Hopper live at Saucier. Brother Walker united with the M. E. Church, South, when a young man, and so far as I know, lived a consistent Christian life till God called him to the skies. Brother Walker was the exact opposite of his wife (Aunt Jane), she being very emotional, while he was very quiet and composed. To judge his piety or gauge his religion, one need look at what he did rather than at what he said; at his life, instead of his profession. He was faithful in attending

the services of his church, and for his day, was quite liberal in supporting it. I was his pastor in 1888, and remember he paid one-fourth the entire assessment of his church, which had a large membership. One of the best comments on his life is his children, all of whom are members of the church of their father and devout Christians. It was my privilege to be at his funeral, and although it was an unusually cold day, quite a large number were present, and many kind words were spoken touching his life and piety. R. A. BRELAND.

ISHAM JULIAN PATTERSON was born Jan. 10, 1835, in North Carolina, and died in the home of his daughter at Vina, Ala., on Jan. 23, 1910. He moved to Alabama with his parents when a boy. There were thirteen children in the family, nine of whom were boys, and three of these were preachers in the M. E. Church, South. He joined the Methodist Church while in his teens and lived a consistent member until his death. He sought to glorify God by an upright, pure and righteous life, rather than by high-sounding professions. In 1855 he was happily married to Miss Margaret A. Blackburn, of which union there were born eight children, three of whom were boys, and one of them is a preacher. In 1874 God saw fit in his wisdom to take his good wife and our dear, good mother from us. In 1876 he was happily married to Mrs. Helen Harrison, of which union were born five children, one boy and four girls. Seven are left to mourn their loss, while six were waiting to greet him in the glory land. He was a good and loving husband and father.

"Earth to earth and dust to dust,
Calmly now the words we say;
Left behind, we wait in trust
For the resurrection day.
Father, in thy gracious keeping
Leave we now thy servant sleeping.
His daughter, LEONA.

MRS. MARTHA INABNET, aged 57 years, 10 months and 10 days, died at her home near Utica, Miss., May 17, 1910. She was married to Mr. John Inabnet at the age of 16. She was a faithful member of the Methodist Church. She leaves a husband, seven children and one brother to mourn their loss. She was born and reared in the community where she died, and every one who knew her loved her. Of this saintly woman naught can be said but words of praise. She was the most motherly of mothers. Her whole life was spent in deeds of kindness, and the influence of her consecrated life through her children and associates is indeed immeasurable. There is a vacant place in the home that never can be filled. But our Father said, it was enough, lay down the cross and take up the crown. Loved ones, weep not as those who have no hope. She is not dead, but sleepeth. We look forward with the blessed assurance of meeting her beyond the vale of tears, where we will never say goodbye to those we love so dearly.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Her nieces,
ETHEL MARBEE
STELLA RAINEY.

Sister ADDIE RAGSDALE GREGORY was born in North Carolina, May

1881, and died at her home in Homer, La., April 19, 1910. Her maiden name was Annie Ragdale. She was married to F. R. Gregory on Feb. 7, 1897. The Lord gave them three children, one of whom preceded the mother to the home beyond. The other two, Emerson, aged 12, and Alberta, aged 10, are left to cheer the heart of the bereaved husband. Sister Gregory was a devout Christian in the home and in society, as well as in the church. She was active in the Sunday-school work. It was a beautiful example that this family set others in their devotion to the service of their Lord. They were all always present at all the services of the church, unless unavoidably detained. Sister Gregory had suffered intensely and long, but in all she was patient and trustful. May the Lord comfort and bless her bereaved loved ones and kindly gather them, a united family, into the mansions above. Her pastor,
WM. H. COLEMAN.

RESOLUTIONS OF RESPECT.

Whereas, God in his all-wise goodness and infinite wisdom, has taken from our midst our friend and beloved Sunday-school superintendent, Mr. W. M. JINKINS, he it is resolved:

First—That we as a Sunday school deeply deplore the loss of such a friend, but rejoice that an entrance to the heavenly kingdom has been his, and thank God for his beautiful life and service in the cause of Christ; that this church, this community, and this country have sustained a great loss in his decease, and will miss him most when a call is made for a conscientious, fearless man.

Second—That the memory and example of this consecrated man yet works in the lives of his friends and family.

Third—That while we miss his pleasant face and encouraging words in our Sunday school, we will cherish his memory and strive to emulate his example.

Fourth—That we extend to the family our greatest sympathy in this their dark hour of bereavement.

Fifth—That this tribute to the memory of our deceased brother be spread on the minutes of our Sunday-school and a copy be sent to the New Orleans Christian Advocate. (Signed)

Mrs. S. E. Calloway; Mrs. T. R. Montgomery; Mrs. R. B. Eggleston; Mrs. G. P. Hodges; Mrs. J. F. McCullers. Mattson, Miss.

The death angel has again invaded our town (Vardaman), entered the home of Brother J. H. Ramsey, and claimed the father and grandfather, our dear brother, AUGUSTUS M. RAMSEY. He was a kind father, a good grandfather, a splendid neighbor, and a bright Christian. Brother Ramsey was born in Carroll County, Ga., Dec. 12, 1835; moved when only an infant with his parents to Fayette County, Ala., and lived there until he was about fifteen years of age. From there the family moved to Pontotoc County, Miss., where he lived until he reached his majority. He moved to Calhoun County in 1857, and settled near where the town of Vardaman now stands. He was happily married to Miss Mary F. Evans July 8, 1858. Of this union were born four boys; three of whom died in infancy—one, J. H. Ramsey, cashier of the Vardaman Home Bank, survives to mourn for him. His devoted companion departed this life March 6, 1899, in full triumph of a Christian faith. Brother Ramsey professed faith in Christ and joined the M. E. Church, South, in 1859 or 1860, and lived a consistent Christian life until the day of his death. He departed this life March 19, 1910. We cherish his memory. He was a true friend, loyal to his church and kind to his preacher. A good man has gone. Weep not, dear relatives and friends, for he has gone to his reward in heaven. Blessed are they which are called to the marriage supper of the Lamb. (Rev. 19:9)

W. C. CARLISLE, P. C.

Mrs. SARAH ELIZABETH JOHNSON was born in Lauderdale County, Miss., May 13, 1826, and died April 4, 1910. She was only a few years old when her mother moved to Copiah County, where she was reared. She joined the Methodist Church in 1835. She lived as a Christian and died as a Christian should. She was married to Mr. C. M. Johnson in 1846. She was the mother of ten children, all living but two. She had sixty-two grand children and ninety-four great grandchildren. She was left a widow in 1895. She lived to see her youngest child grown and married. Only four of her children were able to come to her funeral, and only nine days after her death one of her daughters followed her to the other world. All who knew her certainly will miss her. She said she was ready and was willing to die. She was laid to rest in the family graveyard, and the pastor of her church conducted the funeral service. But we all must remember our loss is her gain. We all miss our dear mother and grandmother, but we know where to meet her in the sweet by and by. Her granddaughter,
LILLIAN.

How often have God's people been led to glory in their infirmities and triumph in their afflictions, seeing the power of Christ, rests more abundantly upon them. The strength which the hour of trial brings often makes the Christian a wonder to himself. Selected.

Marriages

At the home of the bride's mother, in Arkabutla, Miss., on May 1, 1910, by Rev. A. F. Moore, Mr. CONRAD B. WALKER and Miss FAY CARLTON, both of Arkabutla, Miss.

At the home of the bride's parents, Rev. and Mrs. W. G. Bockus, Mississippi City, Miss., by Rev. W. T. Griffin, Mr. T. E. MORRIS, of Gulfport, Miss., and Miss NELLIE GREY BOCKUS.

April 27, 1910, at the residence of the bride's father, Mr. Wm. Young, in Arcadia, La., by Rev. Robt O. Wier, Mr. GEO. G. PETTIGREW and Miss MARY YOUNG.

May 18, 1910, at the Methodist Church, West Miss., by Rev. W. F. Rogers, Mr. L. D. MOSS and Miss GROVER ROGERS.

April 21, 1910, at the residence of Mrs. Nora Ehlers, Escatawpa, Miss., by Rev. C. M. Martin, Mr. J. C. CARTER and Miss LULA G. DAVIS, of Wade, Miss.

APPRECIATED IN CALIFORNIA.

Dear Brother Meek: The news of the death of dear Brother Oats gave me exquisite pain. He was a splendid man, pure as a sunbeam, true as the needle, with the strength of Gibraltar. I loved him very dearly, and my appreciation was heightened with the years. I knew that he was far from robust, for so he had written me, but I was unprepared for the sad news of his passing away, and in the information I sustained a great shock.

He was held in great esteem by the brethren out here on the Pacific Coast, where he labored so diligently for many years. Only a short time ago the Nestor of this Conference, himself a stalwart hero of the cross, Rev. John W. Allen, said to me that in Brother Oats our Church possessed one of its truest and strongest men. He declared that we might do far worse than to elect him to the episcopacy, in which opinion I readily concurred.

ISAAC D. BORDERS.

NOTICE.

To the Pastors of the Corinth District.

I have been requested to write a history of the District, and in order to do so will need the District Conference Records. Will you be kind enough to inquire of your congregations if they know where any of them can be found and request them to send them to me? I have the two last ones running back twelve years, but back of that I have not been able to find any of them. Please attend to this, and any information about them will be appreciated.

HARDY W. REES.

Booneville, Miss.

"I speak as a man of the world to men of the world; and I say to you, Search the Scriptures! The Bible is the Book of all others, to be read at all ages and in all conditions of human life; not to be read once or twice or thrice through, and then laid aside; but to be read in small portions of one or two chapters every day, and never to be intermitted unless by some overruling necessity."—John Q. Adams.

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NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 16, 1910.

C. O. CHALMERS, Publisher.

VOL. 57—No. 24.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2536.

WHAT KIND OF SERMONS DO LAYMEN LIKE?

By Bishop Joseph F. Berry, D.D.

I have thirty books in my library which discuss homiletical themes. These volumes present all the phases of sermon-making and sermon-preaching. They are full of suggestion, exposition, illustration, and exhortation. No young minister could read any of the books without profit.

Now it happens that all of these books were written by ministers. Is that not right, you ask? Are not law books written by lawyers, and medical books by physicians, and astronomical books by astronomers, and sociological books by sociological specialists? Is it not to be expected, therefore, that all discussion of preaching shall be by preachers—experts on the subject they attempt to present? The point is pertinent. And yet, would you not like to read just one book on preaching which was not written by a preacher?

Laymen are not without opinions on homiletical themes. They know what good preaching is, or at least they know what their standard of such preaching is. They have heard a great variety of sermons and have noted their effect upon the congregations. Who is in a position to observe so closely the excellencies as well as the defects of the pulpit? Why would it not be a profitable thing for one of more of our intelligent laymen to give us a new treatise on homiletics, written from the angle of the pew?

This reflection was the inspiration of twenty letters which I sent out the other day to as many Methodist laymen. I sent the letters somewhat at random, having no previous intimation of what the replies would be. The question asked was this: "What kind of sermons do laymen need and like?" Nineteen answers have come back to me, and the views expressed I will now share with the readers of the Northwestern.

Oscar P. Miller (banker, Rock Rapids, Ia.): Well-prepared, clear-cut gospel sermons from a man who has been much in prayer and has the burden of souls upon his heart.

H. T. Ames (attorney, Williamsport, Pa.): The kind of sermons which I need and like are those which unfold the Word of God and so apply it that when I leave the sanctuary I feel that I must be a better man. This is the preaching which the people demand from the pulpit and with no other will the pew be satisfied.

D. S. Gray (capitalist, Columbus, O.): Speaking for myself alone, I will say that the sermons which please and help me most are those which are permeated with the evangelistic spirit and tone. And the preacher who suits me best is the one that is an evangelist in the sense of leading men into communion with God, or as another has put it, "The transmitting of the divine life and the influencing of men to place allegiance to the kingdom of Jesus Christ." Something of this spirit and purpose I conceive should be the work of every man who has taken upon himself the vows of the ministry.

Alexander Reymick (United States pension agent, Caro, Mich.): I like the plainest and most practical gospel sermons. I want sin and salvation emphasized, with an earnest invitation to sinners to accept of mercy. I do not like sermons that are so broad that they discount the essentials of the old gospel.

W. L. Sykes (lumberman, Buffalo, N. Y.): Laymen do not care for essays. They do not want the Bible picked to pieces and doubts raised that we would never think of if they were not suggested by the pulpit. We like a preacher who believes tremendously what he believes, and makes us believe it, too.

James E. (real estate, Baltimore, Md.): We need sermons delivered "hissing hot" from a heart all aglow with the love of God. An appeal to the heart is more important than one to the head. Doctrinal preaching has its place, but religion applied to the

every day needs of life always interests and helps men.

Charles Gibson (wholesale druggist, Albany, N. Y.): Laymen like sermons which are preached as if the preacher believed what he is saying, not stuff which has no meaning, but good, square, honest statements as to faith and practice. Laymen not only like but need this. I have often thought that if I were a minister I would try to preach sermons so that people would come into the church as unbelievers and go away as believers.

Dr. Samuel Dickie (president of Albion College, Albion, Mich.): Some laymen need and some laymen like one kind of sermon and some another. On the whole, I am disposed to believe that the average layman needs and likes a sermon with a judicious mingling of instruction which appeals to the intellect, and emotional utterances which rouse his feelings and incline to better conduct. But a sermon, however intellectual or however instructive it may be, is always short of what it should be if the listener is not moved to resolve within himself that at some point he will improve because of the illuminating and inspiring influence of what he has heard.

H. S. Kennedy (manufacturer, Troy, N. Y.): Laymen like sermons which inspire hope and which make plain to them not only their responsibility toward God, but also their responsibility toward their fellow-men. In other words, that which will show them how they can be of the greatest service in life. While we appreciate oratory, rhetoric and theology, yet we like the sermon which touches the heart and awakens within us that which responds in the life as it is lived out each day.

George C. Rosa (wholesale grocer, Wellsville, N. Y.): There is no doubt in my mind that laymen need straight, thorough gospel sermons. It is, my judgment, based on observation of more than twenty-five years, that this is the kind of sermon they like. A minister who has a real call to the ministry feels it his duty to preach the gospel. It seems to me that he cannot satisfy his conscience by furnishing anything short of the best. Essays or talks on "catchy" topics or frivolous things are usually makeshifts to bring the people. A minister who permits himself to do this will always lose his self-respect and will soon lose his congregation. If a minister feels in his own soul that men must be regenerated or be lost, he should lay it on the hearts of the people as though he really meant it.

James G. Shepherd (coal operator, Scranton, Pa.): Sermons to be effective must be simple, plain statements of the truth, in good, chaste English. They must teach that Christ is divine, merciful, but just, while man is finite, sinful, and lost without salvation. The average man does not shrink from the real facts and approves of their fearless and personal application to the pew. I like the gospel message that has a touch of tenderness, rings with logic, and is given with the power of the Spirit. Such preaching will stir men, arousing them to their need, and cause the soul to reach out after Jesus Christ.

Thomas H. Murray (attorney, Clearfield, Pa.): The kind of preaching laymen need is that which deals largely with the humanity of Christ—his wonderful sympathy with men in their trials and temptations and errors. This is illustrated by his relation to Peter after the betrayal and denial and many other instances showing his insight into the good in men despite their errors. One reason why laymen need this kind of preaching is that their life puts them up against the rough edge of business conflict and trial, of which the clergy have much less practical knowledge and experience. Laymen do not need the kind of preaching commonly called sensational—that which deals with the froth and foam of current life. To a greater extent than is appreciated by the clergy, they need and like the kind of preaching of which Paul speaks in the fourteenth chapter of Romans, in which he distinguishes meat and drink from the things which make for righteousness and peace.

Governor Glascock of West Virginia: I have sometimes thought that the layman did not like the kind of sermon that he needed, and yet I doubt if that is the rule. I believe the average layman likes something that will be helpful to him in his everyday life. He wants to have pointed out to him the snares and pitfalls which often prove fatal to the unwary. He has a strong preference for the sermon that deals with the practical things of life in a common-sense and practical way. If the sermon makes him feel that in his troubles and disappointments there is always present One to whom he can go for aid and assistance, One who is able to do something for him and help him to bear his troubles, he always goes away with a new sense of courage and strength.

H. E. Dingley (president of Methodist Brotherhood, Syracuse, N. Y.): The kind of preaching laymen do not like is that which seeks to discredit the Bible. They will not tolerate the preacher who attacks the authority of the Holy Scriptures, or seeks to shake our faith in its inspiration. Men do not like sermons where the pastor airs his doubts and speculations; they have enough of these themselves. We expect the minister to be an investigator and a student, but he should not bring his guesses before the people. The kind of sermons laymen do like are those which help to a clean, straight, and true life in all relations, political, social, business, or domestic. Men are out in the struggle and stress of life surrounded by temptations and testings of every nature, with sharp and keen competition, and they ask the minister to come to them with a message which will make them overcomers in the strife, and that will constantly remind them of their duty to the State, the home, our brother, and our Maker. The sermon must be direct and close without being censorious, and the preacher frank, fair, and fearless. Sin is sin, and men do not want the plain truth sugar-coated. We like gospel sermons pulsating with the message of redemption. The story of Jesus and his love will reach hearts, will help people nearer to God.

William Phillips Hall (manufacturer, New York City): Peter's sermon on the day of Pentecost exalted our Lord Jesus Christ, the Holy Spirit, God the Father and God's written Word. It proved remarkably effective in convicting sinners, creating saints, and inspiring to immediate action. It was eminently scriptural, very positive, intensely personal, and delivered with "the Holy Ghost sent down from heaven." That type of sermon does not seem to be much in fashion these days. Might it not be well for our preachers generally to return to the Petrine, Pentecostal model? There is such a thing as the science of effective sermonizing. It is said that the reading by an indifferent preacher of Jonathan Edwards's celebrated sermon, "Sinners in the Hands of an Angry God," produced remarkable results. If it is still true that other things being equal, "like causes produce like effects," might not a return to apostolic sermonizing produce apostolic results? I am inclined to believe that most laymen prefer constructive rather than destructive, and positive rather than negative deliverances in the pulpit. Sermons that ring true to the old faith and the old Book—and the Christ of both—are needed, imperatively needed, in our pulpits to-day. Men who preach such sermons win success and help the laity. The other kind of sermons—dealing with the so-called new theology—win no laymen and save no souls.

John L. Romer (attorney, Buffalo, N. Y.): Laymen need, and want, straightforward, gospel preaching, from pastors whose chief concern it is to turn the people from their sins. When we want an essay of literary excellence, or a volume of scientific research, the bookstores supply our need. We go to church to be taught concerning God's will and the way of salvation by men supposed to be especially fitted for the purpose. If we don't get what we go for, we cease going. Present-day clergymen gild and refine too much. They seem to forget there is

a judgment day. The Beatitudes are lovely, but the tables of the law engraved on Sinai make good foundations whereon to build personal and national character. Insurance presidents, bank cashiers, municipal treasurers are being tried, or committing suicide, for larceny every day; yet I do not remember ever hearing a sermon from the text, "Thou shalt not steal." If I were a minister I would choose as a text for my first sermon: "The soul that sinneth, it shall die," and should there be any mutterings about "middle ages," or "John Calvin," or "Puritanism," I would quote from Lincoln: "If God will that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, the judgments of the Lord are true and righteous altogether."

John A. Patten (manufacturer, Chattanooga, Tenn.): Laymen like sermons which show that the preacher is not a stranger to the atmosphere in which they live, but on the contrary can bring them the gospel they need because he personally knows it is adequate for just such busy lives as theirs. That does not mean an easy "opportunist" or "sugar-coated" gospel. For men respect a gospel that calls for manly sacrifice—they will enlist for service that appears to be a grown man's task.

Dr. Henry W. Rogers (dean of the law school of Yale University): You ask me, "What kind of sermons do laymen need and like?" The sermons which laymen need are not necessarily the sermons which they like. One may easily need what he does not like and he may like what he does not need. The sermons which the pew needs to have preached to-day are those which the pew has needed to have preached for nineteen centuries. The ministry of to-day needs to remember the words of Paul: "For I determined not to know anything among you save Jesus Christ, and him crucified." The pulpit will be powerful in the degree in which it adheres to the example of Paul. Mr. Beecher said fifty years ago that "it is Christ faithfully preached and rightly understood that has power to do for this world what it needs to have done." That statement is just as true in 1910 as in 1860. And it has been true ever since the days of Christ. The pew does not need sermons on science, or philosophy, or politics, or literature. What information the pew needs on those subjects it prefers to derive from other sources than the pulpit.

Henry Date (publisher, Chicago, Ill.): The average layman usually "likes" the sermon he "needs." The pew can get its secular facts and data from books and periodicals. The man in it does not need to go to church to get his gray matter into a state of oscillation. Essays and lectures can be bought in open market at bargain prices, and are delivered as second-class matter for \$1.00 the hundredweight. If this is not enough, the phonograph mail order house will deliver a like portion in cylinder form and furnish a sound-emitting machine on the weekly installment plan. The preacher of to-day has not an easy task, for he usually has to produce a vacuum before he can succeed in getting what he has to offer into the personage who sits before him. In the beginning of every service he has to face a preoccupied congregation. The layman goes to Church to get acquainted with himself and to meet his Maker. The successful preacher is a pathfinder and knows how to lead those he talks to into the inner sanctuary, where dwells the Shekinah. He must be a veritable day-man and a go-between in the best sense of that term. Each of these laymen is a member of an important Methodist Episcopal Church. Each writes with evident candor. Should not the message which each has written, compressed into a brief and burning paragraph, challenge the attention of our ministry?

There is a surprising agreement among my correspondents. If they really represent the pew in their conception of the motive and method of gospel preaching, then some of our pulpits are making a fearful mistake. Not even one of these laymen asks for theological speculations. Not one asks for ethical generalizations. Not one asks for the exploitation of the latest sociological fad. Not one craves the husks of Biblical criticism. On the other hand, almost every one pleads for the gospel, and that the gospel shall be preached with absolute honesty and plainness. They want a direct, courageous, unvarnished declaration of the truth, and insist that the message shall be so practical and close-fitting that it will make its personal appeal to every saint and sinner. Some of my correspondents occupy high places in great business corporations. Others are conspicuous in professional and political life. Not one, I think, could be called an "old fogey." It is an encouraging sign when such men, men of brain and leadership, will write as they have written.

After all, the needs of a human heart are the same everywhere. Men appreciate something of the awfulness of sin and would like to shake off its fetters. They are not only conscious of its presence, but of its logical and certain doom. And though they may not admit it, most persons really hunger for Jesus Christ. They want to know more of his mission and message. Upon the whole, they think well of Christ, and yearn for his sympathy and help in their hard struggle. And they like a preacher who will look them straight in the eye and tell them the truth

—tell them the truth about sin, and the judgment, and hell as well as about salvation and holiness and heaven. God pity the preacher who feels it necessary to veneer the truth, and who must always apologize when he speaks of sin and the judgment.

If the young ministers who read this paper shall be encouraged to attempt a more plain, more practical, more searching, more resultful style of gospel preaching, the gathering of this material will not have been in vain. At any rate, we are under obligations to our lay brethren for their frank and forceful words.—The Northwestern Christian Advocate, Buffalo, N. Y.

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

Chapter XV.

On my return home from Conference in 1885, I said to my wife, "Well, we have to move to Lauderdale." She looked surprised and troubled, then said, "I wish Bishop McTyeire could just look in our house and see the sick ones." About five of our children and two grandchildren were sick with measles in our house, and my poor wife was about broken down. Dr. Hennington, our family physician, and his good wife, together with other good women, gave us every attention needed. It was a month or more before we could move. Late in January, 1886, we left Tryon, one morning with two of our children still sick.

A Sister Grace, precious woman, had prepared a lunch-basket, well-filled with good things to eat, and gave it to us as we passed her house. ("I was hungry and ye fed me.") She will never know, perhaps, how it was appreciated. We never left better people behind than we did when we left Tryon, or Providence Circuit. At Wesson we took the train; about sun-down we got to Jackson. The Legislature was in session, many visitors were in the city, so we soon learned "there was no room for us in the inns." There we were, in the depot, with two sick children, and no place to sleep. Dr. C. G. Andrews, precious man, came to our relief. He secured a room for us with two beds. There were eight of us, so we slept, four in a bed. Yet, with it all, we were cheerful and happy. We were in the Lord's work, and we felt sure the Lord would provide.

It was late in the day before we got a train to Meridian, and it was 8 or 9 o'clock when we arrived there. In a little while we were aboard a train on the Mobile and Ohio road, and by 10 p. m. we were at Lauderdale. We were piloted to a hotel, where we were forced to go to sleep, hungry, not having had anything to eat in ten hours. We slept the best we could with four in a bed. Next morning, after late breakfast, I started out in search of the preacher's home. An old, dilapidated box-house was pointed out to me. It was in what had been a "frog-pond." I soon procured the key and opened up the house. I found that good women had been there. A ton of coal, a barrel of flour, sugar, coffee, rice, and other good things had been put there for the incoming preacher and family. In a day or two, two good women came to the parsonage and handed the preacher \$40. We soon learned that we were among good friends. We find good people everywhere. But why did Bishop McTyeire send me to Lauderdale? We shall see.

In about a week after we got to Lauderdale, a Mrs. Kennedy, my organist, said to me one day, "Brother Lewis, what do you think of the holiness people?" I did not understand what she meant, hence I said, "What did you say?" She repeated, "What do you think of the holiness people?" I said to her, "I don't understand what you mean." I assured her I had not heard of any holiness people in Lauderdale. She then said, "I fear they are going to break up our church," then added, "Don't misunderstand me, I believe they are good people, but they are 'cranky.'" Afterwards I heard a man say, "There is room in heaven for fools and cranks, but no room for hypocrites and unbelievers." I said to Sister K., "I can't answer your question. Wait till I am prepared to give an intelligent answer; then, if I deem it best to do so, I will answer it; if not, I won't answer it." I never did answer it. I then began to understand, in part, why I was sent there.

I moved along as prudently, and cautiously, and prayerfully as I could. Much of my time was spent on my knees, pleading with God for divine guidance in all matters. The holiness people met for worship every Friday night and every first Sunday. In my absence, my good wife attended one of their meetings. She heard the bell-ringing, so she went to church, not knowing it was a "holiness" meeting. She was well dressed, had on a nice bonnet with a feather in it. She had no idea what a sensation her presence produced among some of the people. She listened attentively to what was read, sang and said. She soon felt at home. At the proper time she arose with a face beaming with love and sweetness, and gave in one of the brightest, most ringing testimonies of entire sanctification some of those people had ever heard. She, notwithstanding her bonnet with a feather in it, captivated the entire congregation. They were delighted to know they had a preacher whose wife had religion enough to prompt her to get up and tell it.

A few evenings afterward, wife and I went to one of their prayer meetings. We knew we were being

watched. Some people hated these people worse than they did the devil, and they did not fail to let the new preacher and wife know what they thought of these people. On entering the church, we found a good crowd had assembled; the leader was just ready to begin the service. He began by singing a song I had often heard my mother sing, "What can sweetly fill my soul?" Nothing but the love of Jesus." It was sung in a low, sweet, mellow tone, and it thrilled me through and through.

I got along all right with the holiness people by exercising patience, kindness and forbearance. Good seed had been sown; tares also had been sown among the wheat. "An enemy had done it." When the devil can't prevent a revival of religion, his next move is to spoil it if he can. And strange to say, he sometimes gets some preachers to help him. After I had been there over two years, a Dr. Peters, of the Presbyterian Church, who had sided against the holiness people, said to me one day, "Brother Lewis, I heartily approve the course you have pursued since you came here." He then said, "Say what you please, these holiness people have done us good—put some of our people to reading the Bible—something some of them did but little of before." Later, one of the leaders among the holiness people said to me, "I heartily approve the course you have pursued."

But for a few "come-outers," who are always hurtful to the good cause, the holiness people would have been a greater blessing to that section. We need more holiness among us. We spent three years on the Lauderdale Circuit. I am so glad Bishop McTyeire sent me there. My experience with the holiness people was helpful to me.

Capt. Porter and family, Dr. Stevenson, Sisters Webb and Kennedy, Dave Archer, Allen Morse, John Cockeran, Brother Bucher and many others, we found to be good, sensible people. Because of the spirit of "come-outism" that prevailed in some communities, I spent some sleepless nights, pleading with God for help. On one occasion, after preaching at Brogan's Chapel in the forenoon, Mt. Hebron in the afternoon, I accepted an invitation to go and spend the night with Dr. Sylliman and wife of the Presbyterian Church. On entering the house, Sister Sylliman pointed to a lounge and told me to rest. In a few minutes I was asleep. When I waked, Dr. Sylliman was sitting near me. As soon as he discovered I was awake, he began to repeat some verses said to have been written by Miss Caroline A. Mason. As these verses have been a blessing to me more than once, I will insert them here, hoping they may be helpful to others.

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east, or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas,
What blows for one a favoring breeze.

Might dash another with the shock
Of doom upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way.

But leave it to a higher will
To stay or speed me, trusting still
That all is well, and soon that he
Who launched my bark will sail with me.

Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril passed,
Within his sheltering haven at last.

Then whatsoever wind that blows
My heart is glad to have it so.
Then blow it east, or blow it west,
The wind that blows, that wind is best."

CENTENARY COMMENCEMENT.

The close of another session of our Shreveport school was a time of gratitude and bright hope for the future. Dr. Weber's prolonged and critical illness, beginning early in the session, created an emergency in the affairs of the school which was wisely and providentially met by the local trustees in securing, against his natural inclinations, Dr. Felix R. Hill, first as temporary head, and later as president. It now seems providential that Dr. Hill was unable to continue pastoral work this year, that he might pilot our vessel through troublous waters.

His report shows that all current expenses have been paid, and that plans have been wisely perfected for the work of another session. Attractive catalogs have been printed; a good faculty engaged, and canvassers are going to work during the summer. Strenuous work seems to have benefited Dr. Hill's health, and the spirit of youth animates his countenance.

Splendid sermons are reported to have been preached on Sunday by Dr. Henry and Brother Shankle.

On Monday evening a most elegant banquet was

served in the college dining hall by the Shreveport women, the guests being alumni, trustees, city pastors, and other friends. A happy greeting was given by Dr. Hill, and spirited responses were made by Judge Murff and Col. Jno. A. Young, the latter being one of the few survivors of the noted class of '55. In the college chapel, on the same evening, an oratorical contest took place in which the alumni medal was worthily won by Ashley Warlick, son of Rev. T. J. Warlick, and Judge A. C. Fullilove delivered in tasteful diction the annual alumni address. The alumni voted to turn over to Dr. Hill the G. H. Wiley fund to invest in the president's home on the campus, the same to perpetuate the name of that good man who left such ineffaceable imprint upon hundreds of lives in the days now past.

The following resolutions were passed by the board of trustees:

Resolved, That the board, in its regular annual session, held in the college June 7, 1910, endorse, ratify and confirm the course of the local members in their action growing out of the sickness and resignation of President Weber, which resulted in the election of Rev. Felix R. Hill, D.D., as president of the Centenary College of Louisiana, express our appreciation of the wise manner in which they met the emergency, and hereby pledge our hearty and fervent sympathy and support for the future good of the school. Signed by J. M. Henry, W. Schuble.

The following resolutions were also passed:

Whereas Dr. W. L. Weber has been compelled through ill-health to give up his work as president of Centenary College, therefore be it resolved,

First—That we express our great appreciation of his faithful and efficient service during the important period of our college re-organization.

Second—That we earnestly hope that he will entirely regain his health and be able to resume educational work.

Third—That in parting from him, we pray God's richest blessings upon himself and family. Signed by R. H. Wynn, J. M. Henry.

The board conferred the honorary degree of Doctor of Divinity upon Rev. J. M. Henry, of Baton Rouge, and Prof. Thomas Carter, of Vanderbilt University, honors worthily bestowed.

The board has negotiated for a connection with the city water works so that the supply of water for another session will be ample, and the inconvenience under which the school has labored heretofore will be a thing of the past.

The atmosphere of the college is radiant with hope. R. H. WYNN.

CLOSING EXERCISES AT CENTENARY.

The commencement exercises at Centenary are attracting large crowds from Shreveport in addition to the number of visitors who are with us.

Yesterday at First Church and last night at Noel Memorial, two of the best sermons ever heard in Shreveport were delivered. The commencement sermon was preached by Rev. J. M. Henry, of Baton Rouge. His theme was, "The Revelation of God." He introduced his remarks by saying that it was very important for the young men just entering life in its truest meaning, that they should know God. He further said that the only way by which we can really know God is through his Son, Jesus Christ, whom he has revealed to us.

At night Rev. A. G. Shankle preached the annual Y. M. C. A. sermon. His text was, "He that would save his life shall lose it, and he that would lose his life for my sake shall find it." When he had finished, the text meant more to those who heard him than it had ever meant before.

This evening at 6 o'clock, the exercises at the college were commenced. First, a delicious banquet was served by the Methodist ladies of Shreveport to the president, faculty, alumni, and students of Centenary College. After the banquet the annual alumni meeting was held in the college library. At 8:15 the contest for the "Alumni Medal" was held in the college chapel. This medal is given by Judge A. J. Murff, and is intended to take the place of the old "McGehee Medal" which for many years was given at old Centenary. "The Alumni Medal" was won by Mr. A. W. Warlick, of Shreveport, son of Dr. T. J. Warlick, presiding elder of the Shreveport district. The rest of the exercises give promise of just as much interest as has been shown thus far.

Tomorrow evening at 8 o'clock a contest in declamation will be held. Six young men will participate in this contest, and the interest in the outcome is very keen.

Centenary closes this school term with brighter prospects than for the past twenty years, and her friends have just cause to be proud. We have every reason to believe that next year will be one of the most prosperous in the history of the college.

WM. CENTENARY HONEYCUTT.

CENTENARY COLLEGE NOTES.

Please allow me space in your valuable paper to mention some of the happenings at Centenary College. We have had a fine year and good work has been done. Under the leadership of our beloved president, Dr. Felix R. Hill, who is dear to the hearts of all the students and the people of Shreveport, and

with the co-operation of a splendid faculty, great things have been accomplished.

On the evening of the above date, the alumni, students, and visiting friends, met in the dining hall to enjoy the alumni banquet, which was prepared for them by the good ladies of Shreveport. Col. Young and Judge Murff made short addresses which thrilled our hearts with the glorious past of old Centenary. We then repaired to the chapel hall, which we found too small to conveniently hold those present. Following this was the oratorical contest for the Alumni Medal. The contestants were Martin Warlick, and Honeycutt. Each oration was excellent and heard with delight by all. Warlick was the successful contestant.

After the presentation speech by Judge Murff, the alumni address was delivered by Judge S. C. Fullilove, of this city.

The evening of the seventh will bring our exercises to a close. There will be a contest for the Hutchinson Medal, in which several will take part, and promises to be most interesting.

Under the leadership of Dr. Hill, with an excellent faculty, and with Prof. Johnston as Dean, we prophesy a great future for Centenary College.

Very truly yours,

H. WADE CUDD,

"A Student."

MANSFIELD COLLEGE.

The board of directors of Mansfield Female College, feeling the pressing and imperative needs of the hour, have opportunely employed the services of Rev. J. L. P. Sheppard to canvass for girls for the college. This veteran soldier of the cross needs no formal introduction to the Methodists of Louisiana. He has put so much time, energy, prayer and eminently successful work into the college in the years that have passed that no one doubts that he will succeed in the present undertaking, but he needs the hearty co-operation of every true Methodist in the State. He has already entered upon his duties, and we bespeak for him a rich harvest in the hands of a quickened and awakened brotherhood. He will tell you some good things that are being enterprised by our board of directors, whose sagacity is proverbial and whose successful business careers have eminently fitted them for a wise and judicious management of the college affairs. They displayed in an eminent degree their good judgment in the election of Dr. W. L. Weber as president of the college for the ensuing year. Dr. Weber, who is an educator of enviable reputation, needs no introduction to the Methodists of Louisiana, for his record here has been made. It will, no doubt, be gratifying to his many friends and admirers to know that his health has been completely restored and that he will be at his post of duty in due season, to engage in the work assigned him and to earn the salary personally guaranteed by the board of directors, an expression of liberality on the part of the board, that was never displayed before since our official connection with the institution during a period of twenty-six years consecutively. The writer, by reason of ill-health, resigned from the board last fall, hence the grace with which this compliment to the board is made.

We confidently look for an era of greater prosperity for this historic institution of learning. For more than fifty years this college has annually opened its doors to the young women of the State and invited them to enter its sacred precincts, where religion and learning have joined hands for the production of the highest type of Christian womanhood. From its halls of learning, many of the daughters of Louisiana and other States have gone forth to adorn and brighten homes, to bless State and Church. Among its daughters are numbered many of the leading women who stand for God and right and home. Therefore, we appeal to the pride and loyalty of every Methodist in the bounds of the Louisiana Conference to rally around their only female college in the State, which is entitled to their support.

It would be a very difficult thing to estimate the worth of the school to our Church in this State.

Mansfield Female College has a record worthy of admiration. Founded in the long years ago by the lamented Dr. Thweatt, it has maintained a position of great honor, and influence, and we hope to continue it as a fountain of wisdom and inspiration that will touch every heart in our Louisiana Methodism.

Considering its grand possibilities, it is the duty of every Methodist to constitute himself a committee of one to work for the college. It is indeed a very serious mistake for any one to send his daughter anywhere else when his own school affords such opportunities.

A great educational interest is now permeating our Southland, a great demand is upon us. Let us as Methodists, seize the opportunity we have at our doors, and let us as speedily as possible advance this great institution to the best service in the higher Christian education of our young womanhood.

A. F. JACKSON,

Ex-Member Board of Trustees.

COMMENCEMENT EXERCISES AT MANSFIELD.

The 55th Commencement of Mansfield College was begun on Thursday evening by a reception

given by the Junior to the Senior class. At the appointed hour a large crowd of young people, with a generous sprinkling of older ones, assembled in the lobby of the college, which was en fete for this occasion. The walls were decorated with pennants; a unique band stand created entirely of Senior class colors (crimson and white) was the central feature. Handsome pot plants and rugs added to the beauty of the environment. Delicious frappe was served by four charming lassies of the Preparatory class—Erma Liverman, Marjorie Parsons, Fernia Petty and Claudia Sentell. The parlor and entrance hall were gay with the colors of the Junior class (black and gold), gay sunflowers smiled on the festive scene from mantel, table and floor, and the evening was replete with happiness.

Friday evening the entertainment was in the hands of the Primary and Preparatory departments, and the program, consisting of songs, plays, drills and a mock Commencement, was very pleasingly presented and enthusiastically received by a large audience.

The Commencement sermon was preached on Sunday by Rev. W. W. Holmes, of New Orleans, who took for his text "Covet earnestly that which is best." He delivered an able discourse and conveyed a lesson that was of great importance to the young students and to the great mass of the people.

On Sunday evening Brother Holmes addressed the Young Women's Christian Association.

Monday evening the Junior class entertained the public with an evening of music and readings.

Tuesday morning the Alumnae Association, after a brief business session, entertained the audience with an excellent program.

At the meeting of the board of trustees on Tuesday Prof. W. L. Weber was elected president of the college. The members of the board of trustees living in Mansfield, together with a member of the board from Alexandria, Mr. W. D. Wadley, and Mr. Hicks, of Grand Cane, paid the salaries of the president, teachers and matron for the past three months. This amount, more than \$1600, was paid by the above mentioned members of the board from their own private funds. They also engaged the services of Rev. J. L. P. Sheppard to travel in the interest of the college, personally guaranteeing to him his salary and expenses. Mr. Sheppard has for years been a true and tried friend of the college, and he goes to his labors with all the energy and optimism that characterizes him. The Hindoos have a version of love reading thus: "A clapping cannot be made with one hand alone; your love, my beloved, must answer my own." Just so with Mansfield College. The Methodists of Louisiana ought to and must rally to her support, else the labors of the board of trustees and Brother Sheppard will be in vain.

Tuesday evening was Grand Concert night, and the program on this occasion was very pleasing and consisted of piano and vocal selections, readings and a gypsy drill.

An attractive feature of the Commencement exercises was the wearing of caps and gowns by the president, faculty and graduating class.

On Wednesday, June 8th, essays were read by Misses Margaret Lyons and Parle Nabors, and the annual address was delivered by Hon. A. J. Murff, of Shreveport, after which the medals were presented and the degrees conferred. The following young ladies finished the A. B. course: Misses India Cook, Parle Nabors, Aline Weeks, Margaret Lyons, Cora Peguls, Sue Johnson and Ella Petty. There were two graduates in music: Misses Blossom Behnke and India Cook. ELSIE B. LIVERMAN.

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Church News

The Epworth League of the M. E. Church, South, showed last year a gain in membership of 6,549. Its contributions for all purposes now amount to \$75,000 annually.

The movement to make the General Assembly of the Northern Presbyterian Church biennial or triennial, instead of annual, met with little favor. It will continue to meet every year as heretofore.

The city of New York is to have one of the finest French Churches in the United States. The Church of St. Jean Baptiste has completed arrangements for the purchase of a large lot at the southeast corner of Lexington Avenue and Seventy-sixth street, and will proceed to erect upon it a structure to cost \$300,000.

The late John H. Converse left \$200,000 to promote evangelical work in the Presbyterian Church, North. This is an unusual but timely beneficence. The various denominations need nothing to-day more than they do an aggressive revival spirit. The reawakening of this is the supreme need of modern Christianity.

The average age of the seven new Bishops of our Church is slightly less than fifty-one years. The eldest is 57 and the youngest 41. Three of the seven are sons of Methodist preachers. Six are the graduates of Methodist schools: the Southern University, Wofford, and Emory and Henry each furnishing two.—Alabama Christian Advocate.

Rev. L. S. Massey, of Oxford, N. C., has been chosen to succeed Dr. T. N. Ivey as editor of the Raleigh Christian Advocate. He is an experienced pastor, and is reported to be a man of force and scholarship. His "Introductory Statements" are in good taste and have the right ring. We are pleased to note that he declares himself a conservative. We welcome him to the tripod and to the fellowship of its sufferings.

As a result of a special meeting of the Board of Trustees held on June 9, Princeton University will acquire additional gifts amounting to \$1,150,000. The bulk of this comes from the renewal of the offer made by William Cooper Proctor, of Cincinnati, and brings to an end the controversy over the site of the graduate college. This makes more than \$11,000,000 that has been donated to Princeton within the past few weeks.

The press dispatches report that at their recent meeting the trustees of Emory and Henry College elected Dr. Charles S. Weaver, of North Carolina, president in place of Bishop Waterhouse. He is thirty-five years old, a graduate of Trinity College, and has a Ph.D. from Johns Hopkins University. The faculty and trustees also conferred the degree of Doctor of Divinity upon Rev. R. A. Meek, editor of the New Orleans Christian Advocate.

The new president of Trinity College is Dr. W. P. Few, who has been a member of the faculty of that institution for fourteen years, and whose chair was that of English. Like his distinguished predecessor, he is a native of the good old State of South Carolina. Dr. W. I. Crawford, of the Chair of Philosophy, will succeed Dr. Few as Dean of the College. The career of Trinity has been a creditable and growing one, and we trust that the new hands upon the helm will be able to speed it forward to still larger things.

A handsome portrait of Bishop Bascom was unveiled in the chapel of Transylvania University, at Lexington, Ky., on May 27, with appropriate exercises, the principal address being made by Dr. E. B. G. Mann, editor of the Central Methodist Advocate. Dr. Bascom was president of this institution from 1842 to 1849. The movement to procure a painting of the great preacher and orator was inaugurated by Mr. J. W. Townsend, of Lexington, and the artist who did the work was Mr. Paul H. Sawyer. The Kentuckians reflect credit upon themselves in thus honoring the Chrysostom of American Methodism.

Buddhism in modern China has fallen into a shocking state of degradation and decay, according to the correspondent of the London Times, who is traveling across the Celestial Empire. He says: "At the first inn, where hot cakes were being sold, my men rested. There was a temple here, and I went across to see it. The priest politely invited me into the guestroom. He probably did not expect me to enter, but I did so, and found in a small room some twenty men smoking opium or drowsing after the debauch. And it was the priest who had supplied the opium and the opium pipes. Could the Buddhist faith as exemplified in its degraded ministers in China sink much lower?"

AGAINST RACE TRACK GAMBLING.

The following resolutions opposing the amendment or repeal of the Locke law were adopted by the Lafayette District Conference of the Methodist Episcopal

Church, South, on Wednesday, the 8th, at Eunice. Whereas, a determined effort is now being made to amend the Locke law against race track gambling in the State of Louisiana; and

Whereas, the proposed amendment or modification of this law would be the official recognition of a degrading betting system, which was abolished two years ago; and

Whereas, the present law against race track gambling has been a great benefit to the moral welfare of the entire State; therefore, be it

Resolved, That the Lafayette District Conference of the Methodist Episcopal Church, South, now in session at Eunice, declares its firm belief that this agitation for the restoration of race track gambling is a vicious and evil thing, a disgrace to the State of Louisiana, and should be discouraged by every law-abiding citizen.

Resolved, That since an effort is being made by certain commercial organizations to change the Locke law, we petition the State Legislature to stand by its action of two years ago, and we do most earnestly pledge ourselves to do all within our power to preserve the law as it now stands.

WINONA DISTRICT CONFERENCE.

The session of the Winona District Conference at Moorhead, June 2-5, was pleasant and profitable. Twenty-two pastors, not counting assistant pastors, were present representing twenty-one charges. That unusual statement is true, because Dr. Boswell, who was recently sent from Ruleville to Sardis, was present the first day, and Brother Savage, who succeeded Dr. Boswell at Ruleville, was present on the second day. No church ever had such a system of ministerial supply as that system employed by the Methodists. The recent General Conference did not tamper with it.

The district served by the twenty-one pastors has more than six thousand members, and church property valued at more than \$125,000, and no debt on it.

The preaching during the Conference was thoughtful and spiritual—two prime qualities to make it good to the use of edifying. It was done by W. C. Lester, W. M. Campbell, W. W. Woollard, T. H. Lipscomb, J. A. Hall, E. S. Lewis. Our visitors were Rev. W. M. Williams of the Orphans' Home, Rev. W. W. Woollard, presiding elder of the Greenville District; Rev. J. M. Wyatt, of the Oxford Training School; Rev. R. P. Neblett, of Columbus, representing the Annual Conference Sunday School Board; Rev. W. S. Lagrone, of Greenville station.

Each of the brethren gave a good account of his work, and greatly refreshed our spirits by helpful speech and brotherly association. All this is due to Rev. J. R. Countiss, president of Grenada College, whom we do not account a visitor, but at home in the Winona District. That fine school has achieved marvelous success under the heroic and self-denying labors of W. L. Clifton, and will go forward to greater things under the skillful and able administration of Rev. Jno. R. Countiss. Rev. W. C. Lester is No. 4 and 5 in my "100 club," having secured two pupils for next session. The girl who fails to register for a room in advance of the opening of next session will not be able to secure one.

J. R. Bingham, J. J. Beck, E. R. Blackston, W. T. Johnson were elected delegates to the Annual Conference, with M. C. Smith and P. M. Bankston as reserve delegates.

Irb. E. Holland was granted license to preach the gospel. This choice young man will go to Vanderbilt University next session.

The people of Moorhead laid themselves out for our pleasure and edification. In addition to receiving us into their hospitable homes, they entertained us at a charming reception in the Bungalow, which is used as a Sunday school annex to the church. Delicious refreshments were served in abundance, and the good cheer and high fellowship were more abundant. My home with Hon. C. H. Pond gave to me the opportunity to renew former friendships and to add new ones. How sweet the "communion of saints!" Such delightful associations suggest these lines:

And if our fellowship, below
In Jesus be so sweet,
What height of rapture shall we know
When round His throne we meet?"

The next session of the Conference will be held at Webb. No section of Mississippi is comparable to this great Delta.

A district board of church extension was organized for a forward movement in this important section. I give it as my deliberate judgment that we should have two districts composed exclusively of charges in the Delta. At least two presiding elders should give all their time to this territory alone. Bishop McCoy could not do a wiser thing than to make such provision at our approaching Annual Conference. The good Bishop will receive a royal welcome among us, and he need not fear to "read the appointments to the cabinet before announcing them in open Conference."

The presidency of Rev. E. S. Lewis was like all his work as presiding elder—nothing is left to be desired. The stock of episcopal timber in Missis-

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supplies by no means exhausted. J. T. McCafferty made a ideal Conference host. S. E. C.

REPORT ON EDUCATION.

To the President and Members of the Winona District Conference:

Your committee notes with some concern the fact of important changes being made in the presidencies of our Conference schools, as such times are always critical in the life and work of such institutions.

It is gratified at the selection of Rev. J. R. Countiss as president of Grenada College, and urges upon all members of the District Conference, the preaching especially, the importance of making such change an occasion for directing anew the attention of our people to this worthy institution, and urging upon them the privilege and duty of patronage.

We believe that, while nothing but genuine and thorough work should be done by this institution, its usefulness and success would be hindered rather than furthered by making the standards of admission both in purpose and requirement so rigid as to shut out many and prospective pupils who recognize such noble purposes and thorough preparation they have not as yet. We believe that it is the function of such an institution in sympathy and love to welcome all raw material, and then labor to inspire its worthiness and endless gifts new and nobler purposes and aspirations.

We would specially urge that the Board of Trustees and new president consider these words in their canvass for the coming school year.

Your committee feels that it is of vital importance that we have been so careful in the choice of a successor to Bishop W. L. Clifton in the presidency of Mills College. It would call the attention of the Board of Trustees to the description of the kind of man needed, quoted from the Alabama Advocate's description of the late Bishop in the Birmingham College, in this week's issue of the New Orleans Christian Advocate, and would especially note the words: "He ought to be a man able and willing to present his cause before every community within the bounds of our Conference, winning the rank and file of our membership to his support."

It deplores the small attendance throughout the district of our people at these institutions, and believes that this can be corrected by the thorough, sympathetic canvass of the district by representatives of these institutions indicated above.

That these respectful suggestions from this body may be brought to the attention of the parties interested, we recommend that the secretary be instructed to send copies of this report to the New Orleans Christian Advocate and to the Boards of Trustees of Grenada and Mills College, and to the president-elect of the former institution. Respectfully submitted,

THOS. H. LIPSCOMB,

Chairman of Committee.

Moorhead, Miss., June 4, 1910.

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Desirable two-story cottage, with four rooms and bath, bathroom with latest sanitary improvements; completely furnished; facing open square in front of Koller Lodge, with a small shady park in the rear. Address, Christian Advocate, 512 Camp, New Orleans.

Secular News and Comment

Senator J. B. Tillman, of South Carolina, has announced that, owing to failing health, he will not stand for reelection. His present term will expire March 3, 1913.

There is talk of a line of electric railway between New Orleans and Baton Rouge. The company which is figuring on this project was incorporated two or three years ago.

Representative Shattuck, of Calcasieu parish, has announced that he will introduce during the present session of the Louisiana Legislature a bill providing for woman suffrage in the State.

It is reported that the Duke of Connaught will succeed Earl Grey as Governor General of Canada next spring. This change is said to be in accordance with the desire of the late King Edward.

Leading Confederate Veterans of Louisiana are asking the Legislature for an appropriation of \$250,000 for needy soldiers of the Lost Cause. What they ask for, and even more, should be given them.

The Hague Arbitration Court, which is to adjudicate the Newfoundland fisheries question between the United States and Great Britain, met on June 6. The president of the tribunal is Prof. Heinrich Lammasch, of Austria. The issue under consideration arose out of the Newfoundland Fisheries Treaty of 1858.

Nine States have state-wide prohibition. Three of these—Maine, Kansas, and North Dakota—are Northern States. The others—Georgia, Alabama, North Carolina, Tennessee, Oklahoma and Mississippi—are Southern States. Several other commonwealths will vote on the question of license or no license this fall.

The per capita circulation of money in the United States is now \$31.70. This is 42 cents less than it was a year ago, although there has been an increase in the aggregate amount of money in the country of \$14,000,000. But population also has been increasing, hence the per capita decrease. Our general stock of money on June 1 was estimated to be \$3,419,382,384.

The Department of Agriculture of the United States Government is rendering the public valuable service in the enforcement of the pure food laws. Seizures of adulterated or dangerous commodities occur almost daily. This work of inspection is urgently needed and should be extended and made still more searching. Safeguarding the health of the people is second to no other governmental function in importance.

Mrs. W. J. Behan, president of the Jefferson Davis Monument Association, is reported to be much encouraged by the outlook for the movement to erect in New Orleans a fitting memorial to the illustrious President of the Confederacy. The State Legislature has been requested to donate \$10,000 to this worthy cause. This enthusiasm should have the hearty support of all our people. Lee has a beautiful and imposing monument in the Crescent City, and so should Jefferson Davis have. His memory deserves to be cherished forever by the people of the South.

The 61st session of the American Medical Association assembled in St. Louis on the 9th inst. Among the many papers read was one discussing the subject of leprosy by Drs. Isadore Dyer and Ralph Hopkins, of New Orleans, which awakened much interest. It stated that this dread disease is spreading to nearly every State in the Union, and that no concerted method of caring for the victims is practiced. Officials were accused of neglecting the quarantine laws. The association gave out the view that John D. Rockefeller's appropriation of \$1,000,000 for the eradication of the hookworm is accomplishing great good.

THE WORK AT MEADVILLE

Dear Editors: If you will allow me a flat space in the columns of the Advocate, I will say a few things to the Church regarding the work at Meadville.

Of course everybody knows about Meadville—all the bad, ugly things, but it is not of these I wish to write. I want to mention some of the good things connected with Meadville. If men were as careful to observe the good as they are to observe and publish to the world the bad, ugly things about men and places, the world would be much better and a great deal more uplifted. Certainly every law-abiding citizen deplores the conditions as they have existed here for some time, but why show that side to the world all the time and leave the impression on the outside world that Meadville is composed of outlaws and out-throats?

It is a sad fact that there is a lawless element in

Franklin County, Miss., and the county politics have been dominated by that element to a considerable extent, but we pray God to hasten the day when this shall not be the case. It is written, "When the wicked rule the people mourn." As for the shooting element, they are no longer of Meadville, thank goodness.

I came to Meadville last December, and I venture to say that there is not another place in the State of its numerical and financial strength that has done so much to advance the kingdom of Christ. It has been published to the world time and again that Meadville was a hundred years old, and had never had a church. I suppose they meant to say a house. Newborn men ought to remember that the church of the first born does not consist of a house, but of all who have been baptized in the name of Christ, and who thereby make a visible profession of faith in His divine mission and all the doctrines taught by Him and His inspired apostles. In a stricter sense, it consists of all who are vitally united to Christ—imbued with spiritual life—who walk not after the flesh, but after the Spirit. Such a church we have had here for nearly a hundred years.

Now, the statement that "there had never been a church building in Meadville" was true only in part. When the judge asked the old negro who was testifying to the court, "Ned, have you told the whole truth?" Ned replied, "Yes, sir, boss, and I tell the whole truth. I do not think we should go beyond the truth, but often by not telling the whole truth we leave things in bad shape. There had not been a house erected exclusively for church purposes, but there was a place of worship. Some of the oldest people in the county have told me that some seventy-five years or more ago the Methodist people, who were largely Masons also, joined with the Masons and erected what was then a magnificent two-story brick structure, which was to be used as Masonic temple and church, the church using the first and the Masons the second story. The church was furnished with pulpit, chancel, organ and pews by the Methodist people and from that sacred altar the praise and adoration of some of the most saintly souls the world has ever known went up as a sweet incense to the throne of God. In after years the Baptists and Presbyterians organized churches in the same house, and we all have been for years worshipping our common Lord in the same house, using the same Bible, same pulpit and same organ; in fact, we used all things in common, and so far as I have been able to ascertain, there has been no discord, which is not always the case. I am sorry to say I have been in the Mississippi Conference ten years and it has never been my lot to be thrown among a kinder, more generous, loyal and self-denying people than those of Meadville.

Our church people here are a struggling people, and deserve the love and sympathy of the Church at large. We are not strong in numbers nor in money, but we have completed two churches already this year. The Presbyterian and Methodist are complete, and the Baptist is nearing completion. When all are completed, they will represent a valuation of some \$5,500. The contractor says ours is worth \$2,500. It cost us \$2,000. I saw a reference to our church today in a certain paper, which stated that we had succeeded in building a little church. Now, it is truly a pity it is so small. It is only 35x50 feet—large enough to accommodate an Annual Conference. We entertained the District Conference in the month of April, but I did not see it mentioned in any paper, save the Franklin Advocate. There were no powder and steel bullets in it. I guess that was the reason.

The church here has had much to discourage it and there are discouraging features connected with the work still, but conditions must change.

Meadville must be a religious and educational center for the county. To say it can't be made such means we have lost faith in God and man. We progress in proportion as we develop mentally and morally. We must have a longer term of school and efficient teachers, if our children are to develop along with those of neighboring counties. Our school is open to some good, competent man, and will pay nearly a hundred dollars salary per month.

We have made a fair start in our church work, added twenty-six to the membership, made some collections on the assessments, but we need help. The Church Extension Board of our Conference for some reason ignored our application to the General Board for a loan on the new church. I do not know why this was done. It left us embarrassed. We owe about \$300. Please send us a donation of some amount. If anyone will loan us money, we will give good security. We have \$2,500 worth of property with which to secure a loan.

Pray for us that God will give us a great revival this year. I would be glad to correspond with anyone on church business. J. L. RED, P. C.

NOTICE

The Seashore Divinity School will open June 23, scarcely two weeks off. The Louisiana preachers at the Annual Conference in Alexandria last December subscribed \$180 toward the expense of the school. Of this amount only \$50 have been paid. We need the money at once. Let those whose subscriptions are still unpaid remit to the treasurer, Rev. W. W. Holmes, 1514 Fern street, New Orleans.

Missions.

MEETING OF HOME AND FOREIGN MISSIONARY SOCIETIES OF WINONA DISTRICT.

By agreement of the district secretaries, Mrs. W. H. Campbell and Mrs. E. A. Neblett, a joint meeting of these two departments of our Church was held in Ruleville, Miss., June 1-2.

The first day was given to the Home Mission Society. The district secretary reported that for the year \$1,000.72 had been sent to the Conference Treasurer—making Winona the banner district of the North Mississippi Conference. There are twenty-one auxiliaries in the district. Thirteen of these were represented at this meeting, and all delegates reported great interest and enthusiasm in the work.

The district has taken great pleasure in the education of a girl from the Orphans' Home at Grenada, having kept her there for the term just closing. At this meeting more than the necessary amount for her expense at the same college for another year was pledged.

The second day was taken up with the work of the Foreign Missionary Society in the district, under the management of Mrs. E. A. Neblett.

This work also showed great interest and a good increase in the financial report. A large number of the auxiliaries were represented; the entire day was filled with profitable discussions of the work.

Mrs. J. E. Thomas, of Columbus, who is doing fine work in organizing the young people, was with us and added greatly to the interest of the occasion. An adult auxiliary was organized at Ruleville.

We were delighted with the presence of the presiding elder and several of the pastors of the district, also with the kindness and cordiality of the good people of the progressive little city of Ruleville.

MRS. E. S. LEWIS, Recording Secretary.

Winona, Miss., June 8, 1910.

MISSISSIPPI CONFERENCE

The number of tithe sent in during the first quarter was very gratifying. This department of our work will grow and spread as our people rise to a higher plane of living. From many of the Auxiliaries came a letter, with the report, which was full of encouragement and cheer for all of these: I am truly grateful. Good reports were sent from some of the Auxiliaries that have never been heard from before. Among these was "Wide-Awake" Magee.

Below is a program rendered by these earnest, capable members. In like manner, they expect soon to present the subject to the Church, in which they have invited me (in my feeble way) to take part. We trust that this second quarter will bring us the glad news of many programs being rendered on this important feature of our work.

Sisters, let me urge you not to fail to send your reports on or before September 1st. Likewise, November, December and March. The Second Vice Presidents are the officers in the field, and I am entirely dependent upon them for a record of the real work being done. Sincerely,

MRS. J. R. ELLIS, Second Vice-President.

ENJOYABLE MEETING

The most enjoyable and helpful event of the work of the Ladies' Home Mission Society, Mount Olive, Miss., during this year was held at the hospitable home of Mrs. R. L. Nelson. The meeting was conducted by the 2d Vice-President, Mrs. George Everett, who has charge of the tithe department, and the excellent program gotten up by her and Mrs. Nelson was greatly enjoyed by everyone present. Each member of the society pledged themselves to give not less than a tenth of her income to benevolent purposes. We hope this will inspire to a greater liberality those whom "God hath prospered." After the following program was rendered, delightful refreshments were served:

Song by Society, "Take my life and let it be," Scripture, Mal. third chapter, Prayer, Mrs. Stegall; "Financing the Kingdom," Mrs. E. L. Walker; "Giving to God," Mrs. H. P. Gates; song by Society, "Here am I, send me," "Money and Man's Obligation," Miss Sallie Thames; "The heart that loves the Master," Mrs. J. J. Childre; vocal solo, "Cast thy bread upon the waters," Miss Sallie Thames; "The tithes of the Lords," Miss Cora Burnham; "The law of the tithes," Mrs. R. J. Nelson; song by Society, "All to Christ I owe," "Tithing as a means of grace," Mrs. Geo. Everett; "The beginning and result of tithing in one Church," Mrs. Purser; closing Hymn by Society, "I gave my life for thee."

MISS SALLIE THAMES, Sec'y.

MRS. E. L. WALKER, President.

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MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference was in session at the Fifth Street Church, Meridian, from May 30th to June 2d.

Rev. W. G. Forsyth preached the opening sermon Monday evening, and Rev. W. H. LaPrade the closing one on Thursday evening.

Organization was effected Tuesday morning, May 31, at 8:30, Rev. W. H. Lewis, P. E., in the chair, and this scribe, by election of the brethren, at the secretary's table.

Attendance was good. An unusual feature was the presence of every preacher-in-charge in the district. There were also nine local preachers, forty lay delegates, and eight participating visitors.

Immediately after the organization the Conference was resolved into a District Missionary Institute, and Rev. W. G. Forsyth, president of the Conference Board of Missions, was called to preside. A program which had been carefully arranged was faithfully carried out both as to time allotment and subject matter. A number of subjects vital to missions were discussed and proved both instructive and edifying. The Laymen's Movement was given a prominent place, and notable addresses were made by Hons. A. B. Amls, of Meridian, and D. W. Heidelberg, of Shubuta. The work of the Women's Societies was admirably presented by Mrs. R. M. Hand, of Shubuta, for the Foreign Society, and Mrs. Dr. S. B. Flynt, of Meridian, for the Home Mission Society. Revs. B. F. Lewis and B. F. Jones preached missionary sermons in the afternoon and evening.

Plans were projected for the Meridian District to be represented in the foreign field, the presiding elder to secure the man, and he and the lay leader, W. D. Hawkins, to raise the amount necessary. To this end several hundred dollars were subscribed during the Conference.

Wednesday forenoon was devoted to Sunday School Institute work, with Rev. B. F. Lewis, president of the Conference Sunday School Board, in the chair. The addresses and discussions were all instructive and profitable. Rev. R. E. Rutledge preached at 3 p.m., and Rev. John D. Ellis at 7:45.

On Thursday the Epworth League interests were looked after, and considerable routine business was transacted. In the afternoon, just before the sermon preached by Rev. John Paul, a memorial service was held. The Committee on Memoirs announced that Revs. J. N. Ware and D. G. W. Ellis, superannuate members of the Conference, had passed to their reward. Affectionate tribute was paid to the memory of these brethren by G. S. Harmon, John D. Ellis, I. L. Peebles and H. J. Maddox. The following resolutions presented by the committee were adopted by a rising vote:

Whereas, our beloved brethren, the Rev. J. N. Ware, and the Rev. D. G. W. Ellis, have been removed from our midst by death, therefore, be it resolved

First—That we record their departure with the deepest sorrow, and shall cherish their memory with sincerest brotherly affection.

Second—That we extend to the families of these brethren, our tenderest sympathy, and pray that our Heavenly Father may abundantly bestow upon them the consolation of his love, and the support of his grace.

Third—That these resolutions be spread upon the minutes of this District Conference, published in the New Orleans Christian Advocate, and that a copy be furnished the bereaved families.

The following resolution presented by Rev. C. M. Chapman was adopted by a rising vote, and the original copy forwarded to Bishop Murrah, with the signatures of nearly the entire body affixed:

Resolved: That we, the Meridian District Conference, express to Bishop W. B. Murrah our sincere joy over his elevation to the Episcopacy, and assure him of our brotherly love. And that we are delighted to know that Bishop Murrah will continue to live in this State.

During one of the early sessions, Rev. B. F. Jones, D.D., rose to a question of personal privilege and in a felicitous speech presented to the presiding elder, for use during the Conference, a gavel which was given him by a friend while he was presiding elder of the Natchez District, and made from a piece of lumber taken from the house occupied by William Foster where the Mississippi Annual Conference of 1816 was held, presided over by Bishop Robert Roberts, with John Menefee, secretary. The response was most happy.

The characters of the following local preachers were passed, and renewal of license granted: J. D. Bell, R. B. Chisholm, A. Trotter, J. N. Tucker, Robert Zachary, J. T. Griffith, E. A. Sterns, M. G. Matheny, L. B. Moore and H. J. Marshall.

W. W. Hopper, John D. Crymes and John Paul, local elders, and J. N. Broadway, local deacon, reported, and their characters were passed.

Emory Elisha McKeithen, Warren Wesley Moore, and G. Cleveland Simpson, all splendid and promising young men, were licensed to preach.

The following recommendations were made to the Annual Conference:

Robert B. Chisholm, for local elder's orders; James N. Tucker, for recognition of elder's orders, and John Paul, for re-admission into the traveling connection.

After a spirited contest, Lauderdale was selected as the place for holding the next Conference.

Following were elected as delegates to the Annual Conference: L. P. Brown, D. S. Harmon, D. W. Heidelberg and Rev. John Paul, with J. H. Holmes and W. D. Hawkins, alternates.

W. D. Hawkins was elected District Lay Leader.

Revs. B. F. Lewis, president of the Conference Sunday School Board; M. M. Black, Conference Missionary Secretary; W. M. Williams, Manager Orphans' Home; T. J. O'Neil, presiding elder, Newton District and president Joint Board of Finance, and W. W. Moore, president Mississippi Conference Training School, Montrose, were visitors and represented before the Conference the work committed to them.

Brothers Lewis and Black rendered valuable and appreciated service in the missionary and Sunday school programs.

President J. W. Beeson, of the Meridian Woman's College, was introduced and spoke of the work being done by his school, and the Maie College, presided over by Dr. M. A. Beeson. He was followed by Dr. W. H. LaPrade, D.D., pastor of Central Church, who spoke in the kindest terms of the colleges and endorsed the work they are doing. He especially commended the splendid behavior of the student body, stating that as large as it is not a single case of misbehavior had been reported. The following resolution offered by Rev. C. M. Chapman was unanimously adopted:

Resolved: That we, the Meridian District Conference, endorse the Meridian Woman's and Meridian Male Colleges.

The following, nominated by the presiding elder, will serve as the Licensing Committee: B. F. Jones, G. S. Harmon, John D. Ellis, W. H. LaPrade, and the presiding elder.

The verbal reports of the preachers in charge indicated a revival spirit all over the district, and a healthy movement in material things. Led wisely and religiously by the diligent, aggressive, sanctified young presiding elder, the preachers are all hard at work. Some of them are as self-sacrificing and heroic in their labors as were the men who laid the foundations of our Church in this country.

After A. J. Davis, of the Porterville Charge had reported, and he has done magnificent service in a hard field, it was told the Conference that he had been serving his charge for the past six months on foot, walking to his appointments, and not a complaint had escaped. That was all those preachers and laymen needed to know, and in a few minutes there was enough money on the secretary's table to buy a good horse. The amount was supplemented later by the 5th Street and East End congregations, so that a buggy could be purchased for the benefit of Sister Davis and the children.

The following report on the Spiritual State of the Church was adopted:

The work of the district as a whole gives evidence of a decided upward tendency. A spirit of systematic aggressiveness seems not only to have characterized our presiding elder, Rev. W. H. Lewis, in his labors, but the infusion is evident in pastors and laymen. On every hand there seems a strong desire, if not a real hunger, for a genuine revival. Each session of the Conference has witnessed not only a spirit of unanimity among the brethren, but the Spirit's presence has been felt and seen.

The total membership will approximate seven thousand. Number received into our membership this year, 310. Upon profession of faith, only 92, and 51 of this number from two charges. Six charges report not a single accession on profession of faith, and quite a number—including some of our largest churches—only from one to three. Number of family altars, 224. Number of congregations without weekly prayer meetings, 57. Number of Church papers taken, 340. The dearth of class meetings and fasting is practically unanimous.

The consensus of opinion, both of preachers and laymen, was that it was the most spiritual Conference they had ever attended. The presence and power of the Holy Spirit was markedly manifest at every session and service. This is not surprising, however, when it is known that for weeks in advance, at the urgent pleading of the presiding elder, a mighty spirit of prayer had been going up all over the district for the Conference to be deeply spiritual. Bless the Lord, for answered prayer. There was not a harsh word spoken; no arguments, or debates or unkind criticisms. Harmony, unity, and brotherly love prevailed. "Them that honor me, I will honor." I. Sam. ii, 30.

A standing vote of thanks was tendered Rev. C. M. Chapman, the host, and his hospitable congregation, for the splendid entertainment given the Conference.

G. S. HARMON, Secretary.

Meridian, Miss., June 4, 1910.

THE GENERAL CONFERENCE AND ELSE.

Dear Brother Meek: I feel like congratulating you, together with all the others who made up the body of our General Conference just closed in Asheville. A great many things came up before that body for settlement, many of which to settle rightly required superior wisdom and judgment, as well as conservatism. I am truly glad, after carefully reading the

proceedings, to find that the Conference was not lacking in either of these requirements. Very many of the proposed changes, I dare say, were dangerous propositions, and received at the hands of the Conference all the consideration due them. May the God of all grace put it into our hearts and minds to think and talk more of a vitally spiritual life, and less of changes in a time-honored and heaven-blessed creed, and I believe by another General Conference we will be so well pleased with our progress as a Church that there may not be a change proposed.

I have just read with deep concern Brother Vaughan's last appeal for our Orphanage and its sore needs, and I want to ask, why is it that, as a Church, we seem to be exerting ourselves to the bleeding point for Foreign Missions, while we seemingly ignore the very present needs of a number of our noble home institutions, such, for instance, as the Sunday school interest (the source of greatest revenue to Church membership); to which we give only a fragment of our efforts; hospitals for care and treatment of our needy sick, worn-out preachers' fund and homes for their comfort after they are no longer able to labor for the pittance that most of them get, and fast, but by no means least, the Orphanage, now so crippled and handicapped for the want of means. I call attention to these things, not that I am opposed to foreign missions or that I love foreign missions less, but I love these more. I have always believed if we would do our full duty at home there would be no lack of men and means for the far-away work.

Only a layman.

GEO. D. SANDERS.

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THE VANDUZEN BEAR HUNT.

It was milking time, between sunset and dark, at the Vanduzen farm, on Wacheesa Mountain, near the headwaters of the Little Kanawha River. Wat VanDuzen had just driven the cows into the barnyard, and he and his brother Ely had gone to milk them. Their father was seated in the kitchen door repairing a hand rake. Sar-Ann, a girl of ten, was standing on the wood pile in front, gathering cherries from a tree that overhung the fence. A pet sheep which pastured with the cows was in the lane just beyond the barnyard bars. Two lambs were with the sheep.

Suddenly the boys heard one of the lambs bleat pitifully, and the other one came leaping over the bars into the yard. At the same moment the girl called out from the wood pile: "O Wat! O Ely! A big black dog is catching one of our lambs!"

The boys jumped up and ran to the bars. In the lane they saw a large black bear throttling one of the lambs, while the pet sheep was hutting at the bear in behalf of her offspring.

The bear had come out of an elder thicket in the nearby woods pasture, having doubtless been run astray from its usual haunts by dogs. At sight of the bear the boys turned and ran for the house "to get a gun," they said.

Boarding at the Vanduzen's was Walter Harris, a young man from Wheeling on a summer outing in the mountains. Trout and game were plentiful thereabouts, and even deer in the open season, but—bear! No one had bargained for Bruin to come hunting the hunters or, in fact, to be easily come by even in his own fastnesses. After supper Harris had taken a rod, gun, and bait and gone to a small branch in the pasture to try for some brook trout for breakfast. He was then returning across the field in fine spirits, with a string of small trout, when he saw the bear, hardly knowing what it was in the dusk, and he heard Sar-Ann screaming. Dropping rod and fish, he ran to the fence line and fired at the bear. But the rifle was only a small "22," intended mostly for squirrels; and probably the bullet only stung the animal enough to irritate, but not to injure him seriously. However, at the gun's crack the bear let the lamb go, ran along the lane, and jumped the bars into the barnyard.

There were a dozen cows and steers in the yard, and the sight and smell of the bear set them wild. Some tried to gore the bear; all ran about, bellowing and snorting. Bruin turned this way and that and, finding the locality too hot, tried to get back out as he had come in.

Meantime Harris, having put in a fresh cartridge, saluted Br'er Bar with another shot from the "22." Turning back, the bear ran through the cattle again to some bars on that side, and jumped into the dooryard.

By this time the whole family was astir, all shouting and running. The two boys had got their own big shotgun, and were trying to load it. Mr. VanDuzen had rushed forth, handrake in hand; and even old Grandpa VanDuzen, then ill with rheumatism, stumbled out from the kitchen, waving his cane and shouting: "Hey, there! hey there! Get out!" The bear then turned to run into the kitchen garden, almost in the path of Sar-Ann on the wood pile. At that the girl redoubled her screams; and either startled at these cries or seeing Harris again, who now came running up from the other side of the barnyard, the bear once more turned and ran toward a long open woodshed which extended from the house to the barn. This shed was empty; and there was a door at the rear that was partly open. Apparently the bear saw the opening, for he made for it, passing into the shed; but it so happened that a puff of the evening breeze swung the door to just as the bear approached. Having little notion of swinging doors, Br'er Bar, thus headed off, turned, uttering a snarl of anger, and tried to get back out of the shed.

Meanwhile Harris was making frantic efforts to cram in another cartridge, and had run up close behind the bear to get a third shot before it got through the door. In his flurry he forgot to set the hammer of the little old-style rifle at halfcock, and the base of the barrel hung and wedged fast on the plunger, so that he could neither open nor close it. More intent on his gun for the instant than on the bear, the now thoroughly startled animal, whirling, leaped at the young man before he could move.

In a trice the bear had him down and was tearing at his clothes, inflicting more than one serious scratch. Harris, while kicking, yelling, pummeling Bruin's head, and trying to choke the brute, VanDuzen ran in and broke his rake over the bear's neck, then punched him with the handle until Bruin, now fully aroused, turned from Harris and sprang after this new assailant.

Being able to make little impression with so slight a weapon, VanDuzen retreated, punching and fending as best he could, and in the struggle upset Grandpa VanDuzen, then hobbling to the rescue with his heavy cane. Wat and Ely, however, had at last got their big-bored old shotgun loaded, with powder at least. Wat, running up, fired it at such close range that Bruin, with his hair singed and smoking,

ran back into the wood shed again. There he stood on the defensive, growling in a manner that indicated that he was at last in a dangerous mood. Harris had jumped up and fled, his clothing torn into shreds; while Mr. VanDuzen was calling loudly for some one to bring him the ax from the wood pile.

At this juncture Mrs. VanDuzen took a hand in the proceedings. She had been heating water for a hot bath for grandpa. Suddenly opening the door from the kitchen into the wood shed, she threw a large dipper of scalding water all over the bear. This probably did the bear more damage than all the shooting and thumping the animal had previously undergone.

After loud yelpings of pain, Bruin ran the length of the shed to an open doorway leading into the barn. Here was a calf pen on the barn floor, and three short bars in the doorway kept the calves from invading the shed. Seeing this refuge, the bear leaped over the bars into the midst of several hungry calves waiting for their supper. When Bruin landed, there was a great scampering and bawling, so which the cows in the barnyard added a concerted and excited chorus. The surrounding cliffs and hills echoed to their dissonant and agonizing howlings.

"He's in the barn! The critter's in the barn!" shouted every VanDuzen in dismay.

"Load up again, boys," commanded the father, "Put in lead, nails—anything that'll kill. We got him now."

Harris, recovering from his panic, managed to get his "22" in firing shape again, while the boys, shoving a handful of powder in each barrel, with wadding on top, fairly crammed in lead sinkers from their tackle, nails—in fact, anything, as VanDuzen said, that would kill. Very cautiously they opened the big barn doors and peeped in. The calves had jumped from the pen, and were scampering here and there in search of some outlet of escape. When the big doors opened, they bolted out into the meadow; but the bear did not seem to be in sight. Wider they opened the big doors. At last Wat spied him up on a scaffolding where was stored a bobsled, painted red; that was used in winter when the snows grew deep.

Over the side of this sled Wat discovered the bear's head. The much-hunted creature had climbed up there and entered the sled as a last place of refuge, and seemed to be busily licking his burns. There was hardly enough of the animal's head visible in the gloom over the scaffolding to shoot at with certainty, and no one cared to climb up on the frail support that held the sled; but an odd experiment was hit upon to fetch Bruin down from his refuge.

Outside was the well where water was drawn by means of an old-fashioned sweep. That day the bucket had fallen off in the well. To hook it up a grapnel tied to a bedcord had been used.

"Watch him close, boys," said VanDuzen. "I know a way to git him out'n that bar sled."

He ran to the well; secured the grapnel and cord, and after one of two ineffectual throws succeeded in hooking to the sled. The long line enabled him to stand in the barn door.

"Now, Wat, and you, Harris, be ready to fire," called the farmer, and gave the rope a vigorous pull, assisted by Ely and even grandpa. The bobsled, and with it Br'er Bar, came lumbering down on the barn floor.

"Shoot, boys!" yelled VanDuzen and grandpa. "Why in blazes don't ye shoot? Shoot!"

Both rifle and big shotgun went off, one like a pistol crack, the other like a cannon. Then in the first thrill of excitement all hands ran out and slammed the barn doors shut, barring them tight. Listening, they heard considerable of a racket inside. Wat was nursing a sore shoulder where the over-charged gun had nearly kicked him over the sill. Cautiously, Mr. VanDuzen peeped inside. "Geemineddy!" he shouted. "Wat, you've set fire to the straw in the sled! Water!"

To save the barn they were obliged to open the doors and rush in, bear or no bear. A bucket fetched by Mrs. VanDuzen extinguished the smoking straw ignited by the gun wadding. The bear lay on one side, kicking more or less vigorously.

"Give me that gun," demanded VanDuzen promptly; and without more ado he thrust the muzzle of the unfired barrel close to the bear's ear and pulled the trigger.

With another tremendous roar the charge nearly blew the top of the creature's head off and sent Mr. VanDuzen to the floor in a sitting position.

"I tell you what, folks," said Grandpa VanDuzen, after making sure that Bruin was really dead, "I've hunted bar all my life twel I got too old, but this kind of bar trailin' is a new one on me."

Young Harris bargained rashly for the skin, while Mr. VanDuzen declared that the critter would balance the scales at over three hundred pounds, dressed—William Perry Brown in Forest and stream.

SEASHORE CAMP-MEETING.

39th ANNUAL CAMP MEETING JULY 13-20.

The Seashore Camp Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services

are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during Camp Meeting.

A DELIGHTFUL SUMMER HOME.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the camp grounds. There is a distinctively Christian atmosphere, and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

ATTRACTIONS FOR THE SUMMER OF 1910.

The Seashore Divinity School, June 28, to July 7. The Seashore Divinity School is under the control of curators for the Louisiana, Mississippi, North Mississippi and Alabama Conference. Some of the brightest minds in these four Conferences will be among the instructors, and several brilliant men will be brought from a distance.

Annual Camp Meeting July 13-20. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God. We hope for a revival this year.

Seashore Assembly for Christian Workers, July 21 to 31. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

For full particulars, address as follows:

In regard to accommodations: R. G. Price, Biloxi, Miss., or S. G. Meyer, 116 St. Charles St., New Orleans, La.

Christian Workers' Assembly: Rev. F. S. Parker, D.D., Nashville, Tenn.

Seashore Divinity School: Rev. H. M. Ellis, Brookhaven, Miss.



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NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

NOW FOR WORK.

The past two years have been much given to disputation concerning church affairs. The press of Southern Methodism has teemed with discussions of proposed changes in our polity. Scarcely any feature of our system escaped criticism, and many trembled for the safety of our beloved Zion. But the General Conference has come and gone, and whether wisely or unwisely, things have been settled for another quadrennium. The voice of controversy should now be hushed, and all should vigorously address themselves to the work of extending the divine kingdom. It was pre-eminently fitting that in its closing hours the mind of the great Conference at Asheville should turn to spiritual matters, and that our honored Senior Bishop should call upon his colleagues to join him in leading a general revival campaign throughout the connection. We have not the slightest hesitancy in saying that this is our supreme and most urgent need. The most priceless possession of the Church is the Holy Spirit, and her primary mission, as the representative of her ascended Lord, is "to seek and save the lost." No matter what she may achieve in other directions, if she fails in this, she will betray her holiest and most sacred trust.

For the past decade there has been a widespread lament that ours is ceasing to be the leading denomination in the promotion of revival work. Men of far-seeing vision, like the ascended Galloway, have expressed fear for the Church of Wesley at this point. Apparently, we have been disposed to substitute the educational for the evangelical ideal, and as a result our spiritual power has been waning and others have been taking from us our inherited glory and crown. Far be it from us to write a syllable in opposition to a better equipped ministry. Trained minds were never worse needed in the pulpit than now. The mightiest leaders in religious movements have generally been men of intellectual reach. This was true of Moses, of Paul, of Luther, and of Wesley. True learning, humble, consecrated, and baptized with the Holy Spirit, multiplies one's efficiency in the field of service. But knowledge sought as an end in itself, used for display and as a means for attaining high place in an ecclesiasticism, strips the minister of his power and leaves him impotent in the conflict with the forces of darkness. An intellectuality which blinds to the perception of the spiritual and leads to pride and self-reliance, hinders rather than helps.

But we are pleased to note what we take to be indications of a coming reaction from our neglect of the supreme work of saving immortal souls. Our net gain in membership last year was 64,000, the largest we have had in quite a while. The expressed concern of our chief-pastors is also a hopeful omen. If they will begin to aid in protracted services; to preach at camp-meetings, to call penitents, and put emphasis upon spiritual rather than material triumphs, their example will do much to inspire our pastors and light revival fires throughout the land. And why should they not do this? Were not Marvin, and Kavanaugh, and Pierce and other of our Bishops effective and stirring evangelists? Is not performing the routine work of administration to the complete neglect of that of soul-winning, subordinating the higher functions of the Christian ministry to the lower? Why should not our leaders blaze the way in fields where spiritual trophies may be won for the Master and demonstrate that he yet has power to save?

Still another sign of a religious awakening is that our people generally seem to be coming more and more to the realization of the need of it. They are beginning to see the inadequacy of other things as a check to immorality, and the necessity of divine power to vitalize the human conscience, to break the thralldom of sin, and make possible righteous living. In the very despair of the Church, lies her hope of victory. Having learned the futility of reliance upon other agencies, she is more disposed to turn to God,

the true source of help. "Human extremity is God's opportunity." When most burdened with her weakness, Zion is ready to be clothed upon with that strength which makes her invincible.

But if the needed revival is to come, there are conditions which must be met. Law governs in the spiritual as well as in the natural realm. A religious awakening is never the result of mere chance. Back of it lies a producing cause, though it may not always be discoverable to the finite mind. Hence, if we desire a work of grace among us, we should labor assiduously to procure it. We should search our own hearts, repent of our sins, and pray until we have the witness of the Holy Spirit. Then we should supplicate the throne of grace in behalf of others. We should visit our people and talk to them of Christ and his power and willingness to save. From the pulpit we should speak plainly, pointedly, and tenderly, relying upon God to make our messages efficacious. We should have seasons of special and continuous effort, but by no means should we depend upon them alone. Every day, and particularly every Sabbath, should be the minister's opportunity to lead wanderers into the way of life.

Nor is this the work of the clergy alone. It should enlist the energy of every disciple. The field of service is a democracy in which there is no exclusive privilege. None can monopolize the noble art of doing good. All may aid in making the world brighter and better, and in hastening the coming of the divine kingdom on earth. And the day of the Church's power has ever been the day when the people were toiling to do the Master's will. As some one has said: "When Jesus has dominion over his followers, it will be but a short time until he has dominion over the whole wide world."

Shall we not make the coming quadrennium the greatest in the history of Southern Methodism? We may, if we will. But to do so, we must not allow ourselves to be sidetracked; we must keep steadily at the main work for which the Church exists; we must count all else as relatively unimportant compared with "spiritual achievements." We must have the faith and evangelical enterprise to dare and do for our Lord. We should adopt as our slogan the memorable words of William Carey: "Attempt great things for God; expect great things from God." Thus laboring together with "a single eye, the glory of Methodism will return, and the fires now languishing upon her altars will again be seen brightly burning, wherever her "far-flung battle-line" extends.

A DISCREDITABLE ATTEMPT.

The attempt to revive race-track gambling in the city of New Orleans is far from being a creditable piece of procedure. If it be true, as is alleged, that a majority of our business men desire a wide-open municipality, where vice, unblushing, may hold high carnival, then our situation is, indeed, most deplorable. But we by no means admit this to be true. After all their strenuous campaigning and the vigorous marshaling of their forces, the advocates of a return to the old regime were able to muster only 525 votes in the test election of the Progressive Union held last Thursday. This is less than one-third of the voting strength of that organization; yet, in view of the heroic effort made, it is fair to presume that the advocates of race-track betting commanded their full support.

Nothing could be more fallacious than the argument that licensed evil would tend to promote the prosperity of the city. On the contrary, it would tend to retard it. The old State Lottery was a financial curse both to New Orleans and the commonwealth of Louisiana. The best business asset of any community is a wholesome moral atmosphere. Among the proudest possessions of our municipality are its schools and colleges, and these cannot flourish where vice is regnant. One of the strongest points made against San Francisco in the contest for the Panama Exposition is the dominance of wickedness within her corporate limits. Out of a population of half a million, only fifteen thousand are members of any branch of the Protestant Church. As has been well said, the re-establishment of race-track gambling in New Orleans would place her more nearly on a parity with her great rival and materially lessen her chances to secure that world-wide celebration, which would contribute so much to her commercial up-building.

But, after all, it is strange that business men should think their views are entitled to unusual weight in such a matter. It is a question which concerns every citizen, rich and poor alike. The manual laborer with sons to rear should be shown more consideration in its settlement than the millionaire whose chief desire is to amass more property. Manhood is better than money, and should never be sacrificed for the mere procurement of wealth.

It is gratifying to observe that this effort to modify the Locke law and restore the vicious practices of the past seems destined to meet with overwhelming defeat. Be it said to their credit, both of our great dailies—the Times-Democrat and Picayune—are standing squarely out against the proposed change. The news from Baton Rouge indicates that the Legislators has been little affected by the agitation, and show no disposition to recede from the position previously taken. They seem to be worthy successors

of heroic Governor Nicholls, who said that rather than sign the Louisiana Lottery Bill, he would permit his only remaining arm to be severed from his body and buried upon the battle-field where reposed the other. That there are enough true and incorruptible men in that assembly to check the present vicious movement, we entertain not a particle of doubt. The threats of violence made against some of the clergymen of the city, only serves to show the desperate expedients to which the votaries of vice will resort to carry out their nefarious purposes. But they will not succeed in hushing a single voice, or lowering a single lance raised to do battle in virtue's cause. The forces of righteousness cannot be intimidated. Not to be affrighted are they who stand for God, for the peace and good order of society, and the protection of our youth.

A DESERVING CAUSE.

Elsewhere we publish an earnest appeal from Rev. John C. Park, of Oxford, in behalf of the North Mississippi Conference Ministerial Relief Association. He desires to secure three hundred laymen as honorary members of this organization, who would be expected to pay \$1 upon the death of any clerical member of it. They would not be beneficiaries of the Association themselves, but their connection with it would be wholly for the purpose of assisting the families of deceased preachers. Usually they would not be called upon to pay more than \$2 or \$3 a year, and it would be safe to assume that the demands upon them would never amount to more than \$5 or \$6 annually. Their contributions would make possible a reduction of the mortuary assessment of the preachers belonging to the order from \$5 to \$2.50.

The plan suggested by Brother Park is a good one and deserves to succeed. The Brotherhood for which he pleads is purely benevolent in its aims. It takes in all preachers alike, without reference to age or physical condition. It gives to the families of deceased ministers, many of whom find themselves in sore financial straits in the hour of bereavement, assistance when it is most urgently needed. Surely, our laymen will not fail to respond promptly to this call. Membership in the Association will furnish a gracious opportunity to minister to the loved ones of those who toiled unselfishly for a bare subsistence to upbuild the divine kingdom until the Master called them home. Let both our pastors and people heartily co-operate in carrying forward to quick success the scheme suggested. The Advocate will take pleasure in publishing the names of all honorary members as fast as they are secured. We sincerely hope that the desired number will soon be obtained.

A FEW WORDS TO OUR FRIENDS.

The summer is usually a dull season financially for the Advocate. Our subscription list ceases to grow, and our bank account generally dwindles almost to the vanishing point. Yet our working force has to be paid and our current expenses met. Already our receipts are commencing to show a decided falling off, and we are beginning to wonder how we are to tide over the next three months. We cannot make up our mind that existing conditions justify this annual struggle for survival, which we have to undergo. Why is it not a good time to press the claims of the Conference organ when district conferences, revivals, and camp-meetings are being held, and the membership of the Church is being largely increased? When men are impressed religiously, is not the opportunity favorable to induce them to support our various connectional enterprises?

We earnestly request our friends not to forget the interests of the Advocate for the next few weeks. Especially do we invoke assistance in the collection of arrearages. We have hundreds of subscriptions that are past due, and we urgently need the help of the brethren in realizing on them. Where a pastor cannot aid us in this work, we would appreciate it if he would appoint some one in his charge to look after it. This is a matter of the utmost importance. We will gladly send a list of delinquents when requested to do so. Let us, one and all, rally to the support of our paper, and build it up. The good of Methodism in this section demands it. The South is destined to undergo a marvelous development within the next few years, and our Church will have greater responsibilities and opportunities than at any time in the past. In meeting the new problems that will arise, she will need an organ in this territory second to none in the land to voice her sentiments and plead her cause. So he who contributes to the placing of the Advocate upon a more substantial basis is helping to fortify our Gulf Coast Methodism for the work of the future. Will you not lend a hand, brother?

THE MILLSAPS COMMENCEMENT.

The recent Commencement of Millsaps College was among the most interesting in the history of the institution. It began, as usual, with the Freshman and Sophomore declamation contests, which attracted much attention and were highly creditable. A great audience gathered in the chapel on Sunday morning, June 5th, to hear the baccalaureate sermon by Rev. George R. Stuart, of Cleveland, Tenn., who delivered an eloquent discourse on "Fixity of Purpose." On

Sunday evening, in the First Methodist Church, the distinguished evangelist gave before the Young Men's Christian Association his famous lecture on "The Stuff that Men are Made of." The Seniors delivered their orations, which elicited much favorable comment, on Monday, and Tuesday at 11 o'clock Judge R. V. Fletcher, of Jackson, made the Commencement address, which evinced much breadth of thought and was admirably suited to the occasion. Then followed the delivery of the diplomas in a most happy and impressive manner by Bishop W. B. Murrah. The graduates numbered 38—13 receiving the degree of Bachelor of Arts, 11 the degree of Bachelor of Science, and 14 the degree of Bachelor of Laws. Among those finishing the literary course were two young ladies.

The Board of Trustees held three sessions on Monday and one on Tuesday. All of the affairs of the institution were carefully enquired into, and the customary routine work was dispatched. The various applications for the presidency of the College were painstakingly considered, but no decision was reached. Bishop Murrah was elected President of the Board of Trustees, succeeding Bishop Galloway in that responsible position. Mr. Webster M. Buie, of Jackson, a nephew of Major Millsaps and a young man of competency and sterling worth, was chosen Assistant Treasurer of the Board. A Finance Committee to look after the investment of the funds of the institution was constituted, Major Millsaps, Mr. J. R. Bingham, of Carrollton, and Mr. W. H. Watkins, of Jackson, composing it. This movement toward the development of a permanent fiscal policy was at the instance of Major Millsaps, who for eighteen years has looked after the business interests of the College with such conspicuous ability, but who now feels the need of some assistance.

Never was the outlook for Millsaps College so bright. It has a capable faculty, which merits and commands the public confidence, and a devoted alumni, which is already beginning to make its influence felt throughout the State. It has an ideal location, a beautiful campus, and buildings well appointed and attractive. Its invested endowment is in the neighborhood of \$250,000; it is permeated by a wholesome religious atmosphere, and behind it is nearly two decades of honored and unsurpassed history. Its high place among the schools of the Church is well established and secure. It is the best asset of Mississippi Methodism, and should have the enthusiastic support of all the Methodist people of that commonwealth. Nowhere in the South can better educational advantages be commanded for young men desiring to take a collegiate course.

WORTHILY BESTOWED.

We learn that at the recent session of Centenary College the degree of Doctor of Divinity was conferred upon the Rev. J. M. Henry and Prof. Thomas Carter, both of the Louisiana Conference. The former is the accomplished pastor of the First M. E. Church, South, of Baton Rouge, and is conceded to be one of the growing young men of the connection. The latter is a popular professor in Vanderbilt University and a young minister of recognized gifts and scholarship. The honors conferred were well deserved, and will be worthily worn. We congratulate both those receiving the degree and the institution according to the distinction.

PERSONAL.

Bishop W. B. Murrah will spend the month of July in Texas.

Are you in arrears with the Advocate? If so, please renew. The address label on your paper will disclose the status of your subscription.

Miss Belle Bennett is attending the World's Missionary Conference now in session at Edinburgh, Scotland. She is one of the delegates to that great gathering.

The trustees of Millsaps College will meet in Jackson on Tuesday, June 21, to elect a President for the institution. Many applications from distinguished educators have been received.

Rev. J. M. Huggin requests us to state that hereafter his address will be Grand Junction, Tenn., instead of Mount Pleasant, Miss. We thank our brother for commendatory words and good wishes.

Dr. and Mrs. Felix R. Hill, of Centenary College, will spend the summer in Tennessee. Things about the campus will be under the direction of Mr. J. S. Johnston, the new professor of mathematics, during their absence.

Dr. James Cannon, Jr., the accomplished editor of the Baltimore and Richmond Christian Advocate, will be absent for several weeks in Europe. Dr. R. H. Bennett, of Lynchburg, Va., will edit the paper while he is away.

Dr. T. N. Ivey, the new editor of the Nashville Advocate, has made a fine beginning. His initial number measures fully up to expectation. We predict for him a career of large and growing usefulness on the tripod of our General Organ.

Rev. A. G. Hall is pleased with the progress of his work at Lamar, Miss. All is harmonious, and interest in the services continues to increase. The latest development is a young people's prayer-meeting, which meets weekly at the parsonage.

Rev. R. S. Walton, of Hammond, La., has lately been doing some valuable work for the Advocate, for which we heartily thank him. We have heard that it is his habit to do well whatever he undertakes. We wish him large success in his important field.

The Southern Christian Advocate of June the 9th contained the sermon delivered at the Commencement of Wofford College by Dr. John A. Rice, of this city. His theme was "Selfhood and Service," and the discourse abounds in beautiful and impressive passages.

At the recent Commencement at Wofford College the degree of LL.D. was conferred on Dr. Charles Forster Smith, of the University of Wisconsin. Dr. Smith was graduated from Wofford in 1872. He was also lately the recipient of this same degree from the University of Arkansas.

Monday's Jackson Daily News says: "Delegates representing the Methodist churches of Jackson left this afternoon for Natchez, where the annual session of the Mississippi Conference Epworth League will assemble Tuesday morning. About 200 delegates are expected at the meeting."

In sending in his list of appointments for the third round, Rev. W. H. Lewis, presiding elder of the Meridian District, says: "The work under my supervision moves on smoothly, and all of the preachers are rendering faithful service." We thank him for the promise of some field notes in the near future.

Rev. A. F. Moore, our pastor at Arkabutla, Miss., and Miss Lucile Hudson were married near Independence, Miss., on May 25, the Rev. W. M. Young, presiding elder of the Sardis District, officiating. We congratulate the contracting parties, and wish them a long life of usefulness and unalloyed happiness.

Bishop McCoy has recently appointed Rev. C. T. Barton to the Shuqualak charge to succeed Rev. Q. A. Oats, deceased, and transferred Rev. W. G. Burks from Grenada circuit to Guntown, to take the place of Brother Savage, appointed to Ruleville. What disposition has been made of Grenada circuit, we have not learned.

Dr. John W. Boswell has had an agreeable reception at Sardis, Miss., his new charge. He finds that Rev. J. T. Murrah, his predecessor, was quite popular, and was given up with reluctance. Though beginning in the middle of the year, he is encouraged, and "the prospect pleases." His lot has been cast among a royal people.

We acknowledge the reception of an invitation to an entertainment given their little daughter, Dorothy, by Mr. and Mrs. W. T. Knight, of Dubbs, Miss., some days ago. The sight of these familiar names calls up pleasant memories of happy hours spent in their hospitable home. We wish these kind friends every blessing that heaven has to bestow.

We are pleased to note that Mr. Ames Saunders, of Starkville, Miss., has been appointed attorney for Oktibbeha County, an office of responsibility and honor created by the State Legislature at its last session. He is a young lawyer of fine attainments and much promise, and his selection has given general satisfaction. He is an alumnus of the Law Department of Vanderbilt University.

"Bobashela," the Millsaps College annual, issued this year, is the best one which has yet appeared, and justly merits the high praise which it has received. The editor-in-chief was Mr. Edward C. Brewer, of Black Hawk, Carroll County, Miss., who was graduated with the Bachelor of Arts degree and attained distinction in nearly all of his studies. He is a capable and promising young man.

Rev. J. E. Craig, of Oakdale, La., has placed us under obligations for a list of subscribers to the Advocate. He finds the work difficult in his present charge, but is industriously endeavoring to take care of all the interests of the Church. May he realize the presence of the Master in his labors, and be instrumental in leading many into the kingdom! He may be assured that he does not toil in vain.

We take from The Times-Democrat the following dispatch from Gloster, Miss., bearing date of the 13th inst.: "Mrs. W. H. Huntley was taken suddenly ill in the Methodist Church yesterday, and fell to the floor. She has not spoken since. She is the wife of the Rev. W. H. Huntley, pastor of the Methodist Church here. She appears to be sinking, and it is not believed that she will live. One side is paralyzed." Brother Huntley has our sympathy and prayers.

Rev. M. D. Fly, of Byhalla, Miss., has our deepest sympathy in the loss of his beloved wife, who, as is announced elsewhere, passed away after a brief illness on June 3d. Immeasurably sad it is to have our loved ones taken from us, but there is consolation in the thought that they await our coming in the Father's house. May God comfort our brother in his lonely eventide with the sweet consciousness of his presence and the assurance of a happy reunion in the not-far future!

At this writing the North Mississippi Epworth League Conference is in session at Kosciusko. Dr. H. M. DuBose and other speakers of distinction are scheduled to be present. We doubt not that the occasion will prove to be one of much interest. Mr. J. B. Small, of Winona, who is active in the work, sent us a notice of the meeting last week, which reached

us too late for publication. We trust that in attendance and every other respect the gathering will fully meet expectation.

Mr. and Mrs. Guy Rochester Chism have announced the marriage of their niece, Miss Mildred Elizabeth Chism, to Mr. Travis Henry Taylor, Jr., in the Methodist Church at Friar's Point, Miss., on Wednesday, June 29th, at 1 p.m. Miss Chism is the accomplished daughter of the late Mr. J. B. Chism, of Friar's Point, who was widely known both in church and business circles in North Mississippi, and Mr. Taylor is a young man of capacity and high character. The Advocate extends congratulations.

We have in hand the Year Book of the Seashore Divinity School. It is neatly printed, beautifully illustrated, and admirable in every respect. The second session of this school will be held at the Seashore Campground June 28 to July 7. The program offers a feast of good things. In the absence of Bishop Hoss, whose work will take him to the Far East, the first six lectures will be delivered by Dr. C. M. Bishop, of the Missouri Conference. Let all of our young ministers who can, attend this excellent midsummer institute.

Information has reached us of the marriage of Rev. T. D. Lipscomb, our pastor at Trout, La., and Miss Minnie Martin, formerly a deaconess in the Alexandria District, which took place at the Ridge-dale Methodist Church in Chattanooga, on May 18. Rev. Battle McLester, the pastor, officiating. From Chattanooga the happy couple went to Washington City, where they were delegates to the World's Sunday School Convention; thence they came to New Orleans, and from here went to their home at Trout, where they are busily at work for the Master. We extend felicitations and best wishes.

MRS. L. P. WASSON DEAD.

Just as we are about to close our forms, a note from Rev. J. T. Lewis brings news of the death of Sister Wasson, the wife of our pastor at Friar's Point, Miss., which occurred in the parsonage at a quarter past 10 o'clock last Monday morning. Services were conducted by Brothers Woollard and Lewis, and her remains were taken by the afternoon train to Kosciusko for interment. We knew the deceased and held her in high esteem. She was a woman of many noble qualities. Our heart bleeds for Brother Wasson and the orphaned little ones. May the Master comfort and sustain them!

MRS. M. D. FLY CALLED HOME.

Dear Brother Meek: Sister Fly passed away Friday night, June 3, after a short illness. She was buried Saturday afternoon. Brother Davis and Mr. Raper conducting the services. Brother Fly is very feeble. NINA P. RAPER.

Byhalla, Miss., June 6, 1910.

CHILDREN'S DAY.

To Pastors and Superintendents in the North Mississippi Conference:

As soon as you hold your Children's Day service, or if on circuits when you have finished the round, send any money you have to the Treasurer of the Conference Sunday School Board, Rev. R. H. B. Gladney, Macon, Miss. This is very important, as the Board wishes to know who has observed the day and the Treasurer wishes to get his books complete before he goes to Conference. Several of the brethren have already reported; let others do likewise.

R. P. NEBLETT, Agent.

Columbus, Miss., June 11, 1910.

THE HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference will convene in Lucedale, Miss., on Thursday, July 14th, at nine o'clock a.m. Bishop Edwin D. Mouzon will preside. The opening sermon will be preached on Wednesday evening, July 13.

The business of the Conference will be finished on Saturday, but it is expected that all the members who can do so will stay over Sunday.

In order to be present at the organization it will be necessary to be in Lucedale, Wednesday night, at the latest. Any who may come Thursday morning from the north will miss most of the morning session, because of the late arrival of the southbound train.

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The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

SECOND QUARTER. LESSON XII.—JUNE 19, 1910.

THE PARABLE OF THE SOWER.

Matthew xiii. 1-9; 18-23. Memory Verse, 23. Parallel Passages; Mark iv. 4-8, 14-21; Luke viii. 5-8, 11-15.

1. The same day Jesus went out of the house, and sat by the sea side.
2. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.
3. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow.
4. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:
5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
6. And when the sun was up, they were scorched; and because they had no root, they withered away.
7. And some fell among thorns; and the thorns sprung up, and choked them:
8. But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.
9. Who hath ears to hear, let him hear.

Golden Text: "Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls." (Jas. 1, 21, E. V.)

We have been studying the miracles of Christ; to-day we have before us one of his simplest and greatest parables. It is commonly called the Parable of the Sower, but it might well be called the Parable of the Soils, for it is not to the sower or to the seed that our attention is directed—these are both supposed to be good—but to the different kinds of soil upon which the same good seed fall with widely different results.

The parable explains to us something that needs explaining—the reason why God's truth makes such different impressions upon different lives, failing utterly in many, and only partially succeeding in more. The answer of the parable is that the blame lies not with the sower or in the seed—where we sometimes unjustly place it—but with the soil, by which is evidently meant the hearts of men. In other words, the blame lies, at bottom, with the men themselves. Everything, so far as the effect is concerned, depends upon the state of heart in which the truth is received. The parable might be called a sermon from the text, "Take heed, therefore, how ye hear," and the four general classes of hearers are pointed out by analogy to the four different kinds of soil.

Christ himself, at the request of his disciples, interpreted the parable for us in a manner inimitable; and it is ours only to, if possible, re-interpret it in language and with application most appropriate for to-day.

1. Some seed falls by the wayside—hard, beaten soil in which the seed take no root, but are soon crushed or carried away. This is, of course, the worst condition of all, and it is commonly made to typify only the wicked hearer whose heart has long been a highway along which evil passions and desires have had full sway, until all the nobler impulses of the soul have been destroyed, so that no response comes to the higher appeal. And this is true. By the wayside hearer is meant primarily the wicked hearer with a heart rendered callous by sin.

But there are others, who think themselves very different, who must be placed in this class: The thoughtless, indifferent hearer, outwardly moral, perhaps; but so shallow and worldly as to take nothing seriously, is also a wayside for the Word of God. And there are many such, who go to church only to see and be seen, whose thoughts are only on styles, fashions, and pleasures, and on whom the sermon, songs and all, fall as water on a duck's back, with never a thought or mention of them to be applied thereafter. Such hearts are rendered callous by vanity.

But into this company of the wicked and the vain we must place another very different company still, as included also among the wayside hearers—the self-satisfied, self-righteous hearer, the Pharisees of Christ's audience; for on these also the Word of

18. Hear ye therefore the parable of the sower.

19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20. But he that received the seed into stony places; the same is he that heareth the word, and anon with joy receiveth it;

21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, he and by he is offended.

22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

God makes absolutely no impression. It may seem rather shocking to name thus drunkards, thieves, harlots, society ladies, elders, deacons, stewards, Sunday school superintendents and teachers, pastors, even bishops, as possibly belonging alike to the same class of wayside hearers; but such we do, assured that all alike, from different causes, may be in the same unfruitful state of heart. Certainly, some on whom God's Word makes least impression, whose cases are the most hopeless, sit in the front pews; well guarded lest any truth should strike them, and kindly passing it on to others whom they think it particularly fits.

2. The second kind of soil to which Christ alludes is the stony ground, where a large flat boulder lies unseen a few inches beneath the surface. The seed seem here especially to prosper. The warmth reflected from the stone below causes them straightway to spring up, and an abundant harvest is promised; but a little hotter sun and a little drought ends all. So with many. They receive the Word with joy, and for awhile believe; but in time of temptation fall away, or, as Matthew has it, "When tribulations or persecution ariseth because of the Word, straightway he stumbleth."

Such see religion only as much to get and nothing to give. They want Christ and heaven; but must be carried to the skies on flowery beds of ease, else they'll not go there. A little ridicule, or being called "narrow," an invitation to a ball, any call for self-denial or self-sacrifice destroys all. They just can't afford it, and religion goes.

Our Presbyterian brethren say it never came; but anyhow they fall from grace if they ever had any. The worst of it is they enter the church when with joy they receive the word, and remain there—unfruitful and unsaved—refusing to pay the price of being truly Christian.

3. Those "among thorns" are, of course, the over-busy men and women who "haven't time" for a really religious life and service. No time for Bible reading, family prayer, even church-going often. They are good soil, with large possibilities, but overgrown with weeds. The cares of life, the deceitfulness of riches, the pleasures of this life, and "other things," are enumerated as such by Christ himself. These things they treat as of more importance than their souls' interest, or that of their children; so they fail to bear fruit, or "bring no fruit unto perfection." Whether they may be saved or not, is a question on which interpreters differ.

4. Lastly, upon hearts likened unto good ground seed fall also. These are hearts open to receive truth, desirous of being good, of knowing and doing God's will, and willing to apply to their own lives sincerely the truths received. These bring forth fruit,

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some an hundred fold, some sixty, some thirty; and a Christlike character gradually appears, with service in proportion to ability, as the effect of a right receiving of the Word at the hands of the great Sower, or through his servants.

The Lesson's Message—Points to Impress:

1. You can find no man who is not included in some one of these classes. To which class do you belong?

2. Outward appearances are not the test to judge by. A Sunday school teacher, a deacon, may be a wayside hearer; a prodigal may prove to be good ground. A "bright conversion" or "great revival," with much weeping and rejoicing, may be but transitory emotion. Not tears, but standing tests is the sure evidence of religion.

3. The test of all hearing is its permanent effect upon the life. What is being the effect upon me of all my church-going? Am I becoming more devout and Christ-like? Am I expecting or desiring to become so? If not, I am a wayside hearer, or one unwilling to pay the price.

4. There is this important difference between the soil and a man's heart. He is responsible for whether his heart is hard, stony, thorny, or good ground; for he makes it one or the other by his daily spirit and conduct. By our choices in little things we are preparing our hearts, as soil, either for the reception or rejection of God's truth when we hear it. If you would enjoy and profit by the sermon Sunday, live right during the week. Indianola, Miss.

Tidings from the Field

Oakvale, Miss.:

We have the foundation laid for the Methodist Episcopal Church, South, at Oakvale, and over half of the lumber sawed. The pastor and the good women are doing their best toward trying to get the church completed in time to hold our revival meeting in, which will begin on Wednesday evening before the fifth Sunday in July. I heard one good woman say that she was going to feed her husband on lumber for breakfast, dinner and supper, until the lumber was sawed. I am sure that he won't dine many times before he will report to her that the lumber is ready. And she is not a member of our Church—she is an Episcopalian. May God bless the good women in their labors. Our Children's Day at Oakvale, on last Sunday, June 5th, was a success, viewed from a religious standpoint. The little children acquitted themselves nobly under the training of Mrs. Pearl Clark and Miss Vera Armstrong as leaders and moving spirits of the entire program. The writer preached a sermon to the children from the text, "Who is the greatest in the kingdom of heaven?" (St. Matt. xviii, 1.) We had a good meeting at Baxterville. The altar was crowded several times with penitents seeking for pardon of sin. I thank the Lord for the dear old Advocate, haven't received a copy of it without finding something in it I especially needed at the time. And it increases my desire to get nearer to my Savior. I am under the Blood just now. "Hallelujah!"—Hilary Westbrook, P. C.
June 8, 1910.

Collins, Miss.:

Rev. Walter G. Harbin has recently conducted a revival meeting at Collins in which he not only did the preaching in his usual clear and forceful way, but directed the song service as well. The meeting, in many particulars, was a great success. The Church was graciously revived, many souls professed conversion, others were reclaimed, twenty-eight persons were added to the Church (the M. E. Church, South), and four applied for membership in the Baptist Church. Thirty-six family altars were pledged, two additional prayer meetings were established, and eight new subscribers to The New Orleans Christian Advocate secured. One of the great features of Brother Harbin's meetings is the character of the work he does. His work is permanent. It abides after he has gone to other fields. He leaves the people reading their Church paper, and other wholesome literature, praying in their homes, and at their cottage prayer meetings, and rejoicing because "Christ has been brought into their homes." In this, and in many other ways, he is so helpful to the pastor with whom he labors. To pastors with whom Brother Harbin has not labored in revival meetings, I wish to say, he is a man full of the Holy Ghost and power, his pulpit ability fully meets the demands; his methods are approved; he labors harmoniously with the pastor, and magnifies the pastor in the estimation of his people. As I view it, his chief, his adorning virtue is that of humility. A choleric spirit, I have not known.—H. L. Norton.

Batesville, Miss.:

On Monday, May 23d, Rev. H. S. Spragins, Greenwood, Miss., came to us for the purpose of conducting a revival. His coming was altogether appropriate, as was shown by the large congregations that greeted him from the time of the first service. Knowing Brother Spragins, as you do, it goes without saying that his preaching was clear, strong and productive of great good to the church, as well as to the entire community. The meeting continued for eight days, growing in interest and spiritual power all the while. It has proved to be a verit-

able benediction to our church. Of recent date we have buried one of our most valuable members, Mrs. Elizabeth Moser Bates, the widow of the late Rev. James W. Bates. Sister Bates was born in Brownsville, Tenn., January 29, 1834, and for sixty-four years lived the life of a devout Christian. For many years she was the efficient and faithful wife of a Methodist preacher, and this service she rendered the Church when such service meant privation and incessant self-sacrifice. Her's was a pure life—so pure that it brings no thought of shame. Here, where she lived and wrought for many years, we hear only words of love and praise. Above all else, Sister Bates was a Christian—a Christian ever turning with love and confidence to her God for strength and guidance. Our hearts are sad, but we do not mourn as those who have no hope.—W. N. Duncan, P. C.

Ellisville, Miss.:

Dear Brother Meek—We have just closed the most remarkable meeting I was ever in here at Ellisville. Bro. D. E. Kelly held the meeting for me, and he held a fine, spiritual meeting. The crowds were very large. We had between three and five hundred out at the morning services, and from six to eight hundred at night. The Spirit came with the first service and there was not a single service but was filled with His power. There were conversions from the start. The meeting was so far-reaching that no one could tell just how many conversions there were. For the last week this meeting has been the sole topic of conversation for the whole town. Wherever there were two together, they were talking the meeting, saints or sinners. I am finding more each day who were influenced by the meeting to lead a new life who did not have an opportunity or did not take advantage of the opportunity during the meeting to testify to it. Seventy-five in all, joined the various churches—ten to the Baptist, sixteen to the Presbyterian. But there were many who were reclaimed, and many who were members of the Church who were converted. Brother Kelly held an old-time Methodist meeting—the kind we hear talked of, the kind we read about. It was a meeting where God was present in his saving power. No one could say anything that would adequately describe it. It was overshadowed and guided by the Spirit. Many took up family prayer, many took up praying in public, and many began to testify. Many whose cups of joy were full, rejoiced in the Lord. Men, women and children were in tears for sin. Strong men were torn all to pieces and sobbed aloud. It will be an abiding testimony of the power of God for years to come here at Ellisville. I wish a whole lot of people who are forever talking about the gospel losing its power and not having the kind of meetings we used to have, could have come and been with us. The Conference acted wisely in selecting Bro. Kelly for this work. He is filling his place full. That God may bless him in his labors is the prayer of Ellisville.—J. C. Chambers, P. C.

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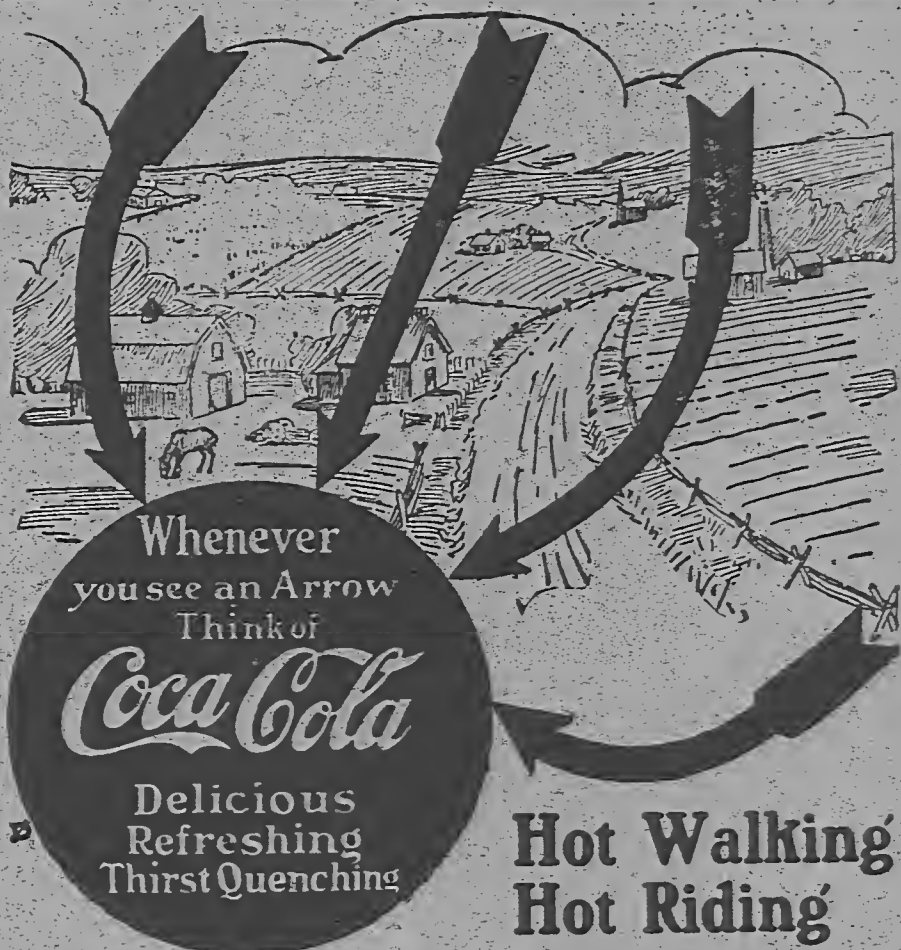
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Epworth League

By Rev. W. H. Coleman.

TOPIC FOR JUNE 19.

THE CHRISTIAN'S SECRET.

(Ps. xxv, 14; 1. Cor. ii, 9-13.)

The inquiring mind of man is ever seeking to learn some secret. I made a special visit last summer to the Yerkes Observatory, and made a careful study of the great telescope—the largest in use in the world—that was built at a cost of several hundred thousand dollars for the astronomers to use in learning the secrets of the stars.

The world, from time to time, has been startled as some acute mind penetrating the hidden realm of Nature has discovered some one of her great secrets and revealed it to his fellow humans. As when Newton discovered the secret of gravitation; Watt, the secret of steam power; Edison, the secrets of electricity; Marconi, the secret of ethereal transmission of human messages.

Along all scientific lines men have sought, and are still seeking, to discover the secrets of the vast universe of God as they pertain to man's environment and to his own body, mind and soul in all their complex relationships. But the profoundest secret of them all, and the one that is the richest in its revelations and beneficences is

The Christian's Secret.

I. It is the greatest in revelations.

(a) It reveals God. The mind of man naturally seeks God, but the untaught pagans of all ages and all lands are destitute of a true idea of God. Hence they have numerous and various false gods. But the Christian's secret is a revelation of the one true and living God. Not merely a revelation of the correct idea of God, but an apprehension of God—a consciousness of his presence, his goodness and his love.

(b) It reveals Christ as the divine Son of God and Savior of man. The one who possesses the Christian's secret may have studied the theologians' various theories of the atonement, or he may be ignorant of them all, but whether the one or the other he is undisturbed; for he has the blessed consciousness of the sublime fact of the atonement. The Christ who atoned for him on Calvary and arose from the dead is to him a living, present, personal Savior and Lord, dwelling in his soul in the person of the Holy Spirit and reigning in his life.

(c) Thus revealing God, the Father, Son and Holy Ghost, it reveals the essence of God, which is life and light and love. Therefore, it reveals real life in all its beauty and splendor and richness to the soul that knows the secret.

II. It is greatest in beneficences.

It not only reveals God, but the soul that enters into the fullness of this secret may be filled with all the fullness of God (Eph. iii, 19).

It not only reveals Christ, but the one who will seek and learn this secret may have Christ dwelling in his heart by faith (Eph. iii, 17).

It not only reveals life in all its real beauty and blessedness, but it brings that life into the soul. That life that is hid with Christ in God; the life that is kept by the power of God; the life that is full of peace and joy; the life that is eternal, and hence is free from the fear of death and the horrors of the grave.

III. It is greatest in superior fellowship.

I recently stood looking upon a great congregation of eight thousand choice spirits from twenty-four nations of earth and forty-seven denominations of Christendom as, in the inspiration of this Christian's secret and the joy of its fellowship, they joined hands and sang,

"Blessed be the tie that binds
Our hearts in Christian love."

IV. How do we learn this secret? By the Spirit (1. Cor. ii, 9-10).

Much is stated all through the Bible, especially the New Testament, about the life of the Spirit; its necessity; its great joys and blessings, and how to enter therein.

The disciples learned the fullness of the Christian's secret on the day of Pentecost, by entering into the spiritual life (Acts ii), and since that day we have been living under the dispensation of the Spirit. Christ had taught much regarding the spiritual life, as is recorded in St. John, chapters xiv to xvii. St. Paul, in the eighth chapter of Romans, tells us of the importance of the spiritual life, and in the latter part of the fifth chapter of Galatians he reveals to us the beautiful fruit of the Spirit that is manifest in any life that has learned this secret and continues to live the life that it brings.

Dear Leaguer, have you learned this secret? Are you living the life of the Spirit?

If not, would you learn it to-day; would you enter into the spiritual life now, and let your life be enriched thereby and made what it ought to be in the sight of God?

Then come, let us approach the door of entrance thereto. Now we stand upon the very threshold. Do you now and forever give up every sin and everything that is displeasing to God? Do you wholly commit yourself to him, to constantly do his will as he may reveal it to you, to daily live for him let it cost what it may, and if need be to die for him? Then you have entered into the beginning of the spiritual life and the revelations and blessings of the Christian's secret. Peace and joy will come into your soul; strength to resist sin and live for God will come into your life (Acts i, 8); the beautiful fruit of the Spirit will grow and mature in your life (Gal. v, 22-24); earth will constantly become more beautiful and heaven more real until that perfect day beyond the horizon of time when the transcendent glories of the eternal kingdom of God shall break upon your enraptured sight.

TO THE LAYMEN OF NORTH MISSISSIPPI CONFERENCE.

The Ministers' Relief Association has as its object the offering of immediate relief to the family on the death of a preacher who is a member of the association. Each preacher is required to pay \$5 on each assessment, the aggregate amount of such assessment to be paid to the family of the deceased. Laymen become honorary members (non-participating) by the payment of one (\$1.00) dollar on each assessment.

The Five-Dollar assessment is too heavy on those ministers who need the protection most. If 300 laymen will join the association, pledging themselves to pay one dollar on the death of each clerical member, we can reduce the clerical assessment to \$2.50.

Now, I make a plea to every layman who reads this notice to join the association, and I make this plea on the ground that you owe it to the Church. These men are working at under-values and they are doing this for you and your families. It is impossible for them to carry much insurance on the salaries they get. When they die, their families are often left without the means of meeting funeral expenses. This association provides for the necessary expenses, following the death of a member, and gives the family something to help them adjust themselves to a new situation.

Let every layman give his pastor one dollar and his name for membership in the association. Do it now. Do it to-day. Think of it, the first time you see your pastor. Do not delay.

JOHN PARK, Sec'y-Treas.

Oxford, Miss., June 10, 1910.

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Matherville, at Salem July 2, 3	
Wayne Miss'n, at Big Rock July 9, 10	
Shubnia and Quitman, at S. July 24, 25	
East Clark, at Hopewell July 27	
Waynesboro Aug. 7, 8	
Scioha, at Spring Hill Aug. 10	
Meridian, Central, 11 a.m. Aug. 21	
Meridian, East End, 8 p.m. Aug. 21	
Meridian, South Side and Poplar Springs, at S. Side Aug. 24	
De Kalb Aug. 26	
N. Kemper, at Mt. Zion Aug. 27, 28	
Buckatuna, at Chicora Sept. 1	
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My faith is that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience and by providence, than most men are aware of. It is not the light which is defective, it is an eye to see it.—Norman Macleod.

MRS. LUCINDA O'NEIL

The memory of a good woman, a wife, a mother, a sister, a neighbor, is sweet and comforting. It is a sad time in the history of a man's life when death comes and takes from him that one for whom he has left all others, the companion of his youth. The mind is found wandering back over the sweet past even to the time of the first happy meeting and back to the last and most sad parting, and there it stops to view the once active but now cold and silent form. The hands that were once engaged in making home happy are now folded upon the breast and the cheerful voice is hushed in death.

It must be a sad time in the life of a son or daughter when they tell us mother is dead. But the memory of that beautiful life of that sainted mother should cheer the hearts of father and children.

No one knows the value of a good woman to a world like ours. When God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life, he committed him to the care of a good woman, who nursed him in his infancy, and fled with him from danger. She watched over him during his childhood days, and sought him, sorrowing, when he was lost from her at 12 years of age. Thus she cared for him until in his young manhood he was torn from her tender embrace by ruthless hands and nailed to the cross. The influence of a good woman in the home or community cannot be excelled. Fathers teach us how to live, but mothers teach us to live, and when we have become men and women, as a rule we live the life mother taught us to live.

Sister O'Neil has gone from us, but her influence will remain and be spreading until time shall be no more. I think she was one of the best women I ever knew. It was my privilege to be her pastor for fifteen months and to visit her in the time of her illness. She manifested great patience during this struggle with what proved to be her last enemy. She was very much concerned about the welfare of the church, though her health was such as prevented her regular attendance thereon during our short acquaintance.

On the 5th day of April, 1910, she took her departure from friends and kindred of earth to the heavenly paradise, and on the next day we gathered with sad hearts at the old home, where she and her beloved companion had entered life together in their youthful days, and we were invited into the room where was placed the casket. Then after a prayer was offered, I witnessed one of the most pathetic scenes of my life. Her oldest son, Tommy, (our Rev. Thomas J. O'Neil of the Mississippi Conference), requested that all be asked to retire from the room for a few moments, except her relatives and pastor, and the door was closed. He asked that all gather around the casket, and as they did so he said, "Mother is gone, she cannot come back for us, but we can go to her now if you will all enter a covenant with me to meet mother in heaven, please join hands," and while hands of father, held hands of children, and hands of children held the hands of grandchildren. "Tommy" asked God to help them to keep their vow, after which we repaired to the old family cemetery near Middleton, in Clark County, Miss., where assembled a large congregation, and we laid the body of this godly woman in its last resting place.

Sister O'Neil was born in Covington County, Ala., March 25, 1849, and came to Clark County, Miss., in early life, where she remained until death. She joined the church in May, 1869, and was married to Mr. James J. O'Neil, Sept. 12, 1869, to which happy union was born eight children, four sons and four daughters.

Sister O'Neil was a good wife. I shall not soon forget with what kindness she spoke to her husband the last time that I was at their home, and

one could not associate with the children without being fully persuaded that they had a good Christian mother. She lived to see them all grown and married, and all settled in life. She was a joyful Christian, happiest when busy in the home, or looking after the sick of the community, or engaged in the worship of God. She had the spirit of service, and she hath done what she could.

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one could not associate with the children without being fully persuaded that they had a good Christian mother. She lived to see them all grown and married, and all settled in life. She was a joyful Christian, happiest when busy in the home, or looking after the sick of the community, or engaged in the worship of God. She had the spirit of service, and she hath done what she could.

May God bless the husband and children and help them to keep their promise and meet the loved one in heaven. M. R. JONES, DeSoto, Miss.

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LOCAL PREACHERS' MEETING.

All who expect to attend the Local Preachers' Association, to be held at Pine Valley, ten miles southeast of Water Valley, Miss., on Saturday and Sunday, July 9 and 10, will please give us notice how they will come; if by railroad, there will be conveyances arranged for Friday, the 8th, from Water Valley.

Let every member be present, and all others who may desire to attend. May the Lord give us a glorious time. Address, Rev. John Braswell, or W. A. Bruner, Pine Valley, Miss.

NOTICE.

• Dear Brother—Will you please say to the preachers of the Ruston District to send to me the names of delegates who will attend the Ruston District Conference, July 1-3, at Arcadia? It is important to get these names a few days before the meeting, so that I can arrange for all. I am trying to get reduced rates on the railroads. You and the publisher are cordially invited.

Brethren, please send me these names as soon as possible, and oblige.
R. O. WEIR, P. C.

NOTICE.

To the Preachers, Monroe District:

There is a northbound local train out of Tallulah, Mondays, Wednesdays and Fridays. The early morning east-bound V. S. and P. train connects with this train, allowing you to arrive in Lake Providence in the afternoon of the same day. You will be sure and instruct your delegates to leave on Wednesday or Friday. Otherwise, they will be delayed in Tallulah until next day. We expect to entertain all who will attend the district Conference and give you a hearty welcome.

L. A. HUMPHREYS, P. C.

MINISTERIAL RELIEF ASSOCIATION OF NORTH MISSISSIPPI CONFERENCE.

To the Preachers:

I am writing to-day an appeal to the laymen in behalf of the Ministers' Relief Association. Will you read it? Then will you co-operate with me in an effort to secure the necessary 300 honorary members?

Have some laymen to present the matter to your people and take the names and one advance assessment (\$1.00) and send names, with post-office address of each layman, who joins, to me.

The necessary three hundred can be secured within the next month. Help us now while the matter is on your mind. **JOHN PARK, Sec'y-Treas.**
Oxford, Miss., June 10, 1910.



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This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

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SOME LINES FROM TEXAS.

Dear Brother: Meek—The New Orleans Advocate reached me this morning at 9:15 a. m., but as it was Quarterly Conference here, I did not get to read it. I went and heard Rev. Foster Pierce, nephew of Bishop Pierce, preach an earnest sermon on why we often fail in the work of the Lord. So I have just perused your excellent paper, and was caused to run back many years to pleasant memories, as well as sad ones.

The obituary of Rev. Q. A. Oats and the sight of the names written and those who took part in his funeral service, touched me. I well remember my introduction to Brother Oats by Rev. B. M. Bounds, now of this Conference, at Corinth, in November, 1872, where he entered the Conference. Rev. R. M. Davis and I were close friends and were in meetings together in 1870, and J. E. Thomas and J. D. Newsom were friends of long ago. I spent some pleasant hours at Rev. L. M. Lipscomb's father's, in November, 1871.

But as I passed further on I saw a communication from Rev. D. H. Crowson, of Serepta. Then I paused, and began to think—there were once some of the best people there I ever saw. It was there I spent twelve years of my boyhood days, and where we had a fine high school, until our principal, Capt. H. G. Dunkin, went into the Civil War. There one of the grandest little women was quietly laid to rest in March, 1860, that these eyes ever saw. Her last words to my father and us children were, "I am going home to heaven; meet me there." The war changed things and many moved to Water Valley at its close. The last time I was there I preached for the P. E. at Quarterly Conference, and I was a stranger to nearly all, yet sweet memories of the place linger still. I could give a history of how that country has changed, but I forbear. I am glad to know the work of the Lord is now prospering there.

I can not close without expressing my sincere gratitude that Rev. W. B. Murrah has been made one of our new Bishops, and I am greatly gratified that we are this fall to have him preside over the North Texas Conference. He will not be a stranger to all when he gets here.

I start for Drew, Miss., to my brother's about the last of this month. I may be able to arrange to help some others in meetings, if they will address me in time. Yours in Christ,
S. W. MILLER.

Frisco, Tex.

DURANT DISTRICT CONFERENCE.

The members and visitors to the District Conference of the Durant District, which meets July 6th at Picken's, Miss., will please send their names to me at once, so I can provide accommodations for them.

S. M. THAMES.

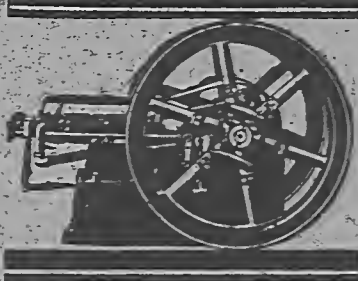
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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. MARTHA BURNLEY, wife of W. J. Burnley, died at her home in Ebenezer, Miss., Tuesday morning, May 25, after a severe illness of only a few days. Sister Burnley was born in Yazoo County, Nov. 25, 1836, and has served faithfully in the vineyard of the Master ever since. After a record of 52 years in the church, she "laid her armor down to receive the crown of righteousness" that St. Paul tells us is in store for all those who love his appearing. She leaves a faithful husband, two devoted daughters and a host of friends who mourn their loss, but look forward to another meeting. Ebenezer, Miss. OLIN RAY.

MARTIN ARMAND McHENRY, M.D., was born in Union County, Ark., Feb. 1, 1855, and passed away in Monroe, La., May 15, 1910. He became a member of the church at the age of ten years, was a steward before he was 21, and all during his life served the church in official relation. In 1855 he was married in New York to Miss Willie Holbrook, who, with three sons, survive him. He was a graduate of the University of Arkansas and of Tulane University. Since 1892 he has resided in Monroe and during this time has been an invaluable member of our church, pastor's friend and counselor, steward, trustee, and Sunday school worker. Chastened by a distressing disease, he did not murmur and he met the last enemy with heroic spirit. Former pastors of the church here will hear of his death with deep regret and with sympathy for the surviving ones who are left behind. Monroe, La. R. H. WYNN.

MARY PARNELL BIRDSONG was born at Selma, Ala., in January, 1868, at which place her childhood and young womanhood were spent. Early in life she joined the M. E. Church, South, and was until the day of her death a consistent church member. On the 16th of April, 1890, she was married to Mr. Frank Birdsong, in Issaquena County, Miss. Of this union were born three children, two girls and one boy, all of whom are left to mourn their loss. In the Sanatorium at Greenville, Miss., at 3:30 p.m., May 2, the soul of this Christian woman left its earthly habitation

and went to make its home where sorrows, sighings and tears are forever ceased. Her daughters, her son, her husband, her friends, are left to fight the battles of life without the presence of the one who had been so loyal as a Christian, so devoted as a mother, so true as a wife, so kind as a friend. We weep not as those who have no hope, for she who has gone before has left with us the sure testimony of a Christian life and the certainty of a reunion where "sorrow and sighing shall flee away," and "God shall wipe away the tears from all eyes."

ELMER C. GUNN, P. C.
Mayersville, Miss.

After several days of intense suffering, little RUSSELL EVANS KIMBALL, the only son of Brother G. R. and Sister Minnie Kimball, on April 29, "went to sleep." He was born May 2, 1909, and was therefore 11 months and 27 days of age. He was the idol of the home. Everything was being done for his care and development that a delighted father and kind mother could do for their precious little baby boy. He was just walking and beginning to talk, to the great delight of his parents. Russell was a bright, sweet, pleasing child. His was a good home here, and in his hours of pain and suffering all was done for him that loving hands could do. But God had use for little Russell in heaven; so he called him. He stayed in the home and with us long enough to gain our love and affections, and then quietly passed away from us. But we know where he has gone. He is with the Father in heaven. Weep not, dear father and mother and others for him, for Jesus said, "Suffer the little children to come unto me, and forbid them not" (Luke 18:16). And Russell Evans has gone to him. Therefore say like David of old: "Can I bring him back again? I shall go to him" (2 Sam. 12:23). So good by, little Russell for a while; we shall see you again. W. C. CARLISLE, P. C.

At her home, Ingleside, Miss., on the morning of Jan. 7, 1910, a mother was sweetly called home, while loved ones lingered around her bed to see the last of their sweet mother. Could we give her up? Yes, it was God's will to call her home; so, while we feel she is safe with her Savior, we accept her departure as best. But O, how we miss her sweet smile and dear presence! Mrs. KATE ELLIS WILLIS was born June 27, 1850 and in early life united with the M. E. Church, consecrating her life wholly to God. Just four months after our dear father, T. D. WILLIS, was laid away beside his dear wife and our fond mother. The funeral was conducted by Rev. G. H. Galloway. We feel as if he could not stay away from his precious

companion and went home to God. They leave three daughters and two sons to mourn their going away. He was born Oct. 15, 1845, and died May 4, 1910. Grieve not for them. Our loved ones are not dead, but asleep in Jesus. DAUGHTER.

GUSS DAVIS CHINN, son of A. R. and Mrs. Florence Davis Chinn, was born May 11, 1882, and died May 8, 1910. Guss was one among Hermanville's best boys. He joined the Baptist Church several years ago, but helped in all church work when he was called upon. In the sick room, or in the death room, there wasn't anyone better than Guss. He would go to any and all in time of need. He was a dutiful and thoughtful son and brother and a faithful friend. All who knew him loved him for he was of a sunny disposition. When his name was mentioned anywhere, it was always that Guss is a good boy. He leaves a father, mother, one sister and two brothers and a host of friends; one brother having been called home seven years ago. We feel that Guss is not dead, but sleeping. FRIEND.
Hermanville, Miss.

MEMORIAL RESOLUTIONS.

Whereas, God in his infallible wisdom and infinite love has since this Conference last met, twice sent the death angel into the Pelahatchie Church, and whereas in the death of Brothers GEO. T. ROSS and W. O. HESLEP, Pelahatchie Church has lost two of its most zealous and faithful members and this Conference two of its most active and loyal officials, and

Whereas, Brother Ross was, during his brief connection with this Conference, a most efficient and enthusiastic steward, and Brother Heslep for more than twenty years an able and earnest official. Therefore, be it resolved:

First—That this Conference of the Morton and Pelahatchie Circuit does lament the loss of these brethren who were ready in service and always exhibited Christian fidelity.

Second—That in our deliberations we shall miss their timely suggestions, their wise counsel, their faithful presence and their effective, Godly influence.

Third—That these resolutions be spread upon the Minutes of the Conference and a copy be sent to each of the widows of our deceased brethren with the assurance of our condolence and sympathy.

Mr. DAVID McDONALD was born March 24, 1831 and died Feb. 19, 1910. He joined the M. E. Church, South, when he was a young man but was not converted until after he was married. He was married to Miss C. J. Davis, Dec. 25, 1855. He was the father of nine children. He leaves a kind and loving wife and six children and twenty-

four grandchildren to mourn their loss, but his eternal gain. He has left hosts of friends and relatives. In early life he was bereft of a mother's love and care. Dear papa could not speak to us at the last. He calmly and peacefully closed his eyes and fell asleep, only to awake on the beautiful shore.

Asleep in Jesus, blessed sleep.
Where none can ever wake to weep.

Oh, how hard it was to give dear papa up. He was a good Christian. We all can say he was a kind and affectionate husband, father, grandfather and a good neighbor. He was the superintendent of the Sunday School at his home church for many years. He was faithful to attend church when it was possible for him to go and always gave freely and liberally as far as he was able to his minister and all good causes. The last time he had the opportunity to give was to the Orphans' Home, and now in our deepest grief, this is a sweet recollection. Let us hope and pray that thus may the star of our life set. There is no need of sorrow for dear papa, for

"It was only the footsteps of angels
That silently entered the door
And carried our own dear papa
To dwell on that beautiful shore."

"It was only a gleam of bright glory,
The gates of pure gold were ajar—
When dear papa went up with the angels
To be a bright, shining star."

"It was only a touch, soft and loving,
And then the dear form was at rest;
While the soul of our loved one departed
To dwell with the pure and the blest."

His daughter,
MRS. F. E. GALLOWAY.

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NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 23, 1910.

C. O. CHALMERS, Publisher.

VOL. 57—No. 25.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2837.

MEETING OF THE VANDERBILT BOARD OF TRUST.

Monday's Proceedings.

The question of control of Vanderbilt University will be settled, so far as the Board of Trust is concerned, to-day. One of the first acts of the Board after assembling yesterday was the appointment of the committee to investigate the credentials of Rev. V. A. Godbey, of Austin, Tex.; Col. N. E. Harris, of Macon, Ga., and A. W. Biggs, of Memphis, Tenn., who were elected by the Asheville Conference to membership on the Board. W. T. Sanders, Elliott H. Jones, Charles N. Burch, Hon. James C. McReynolds, Judge W. L. Moore, Judge W. C. Ratcliffe and Major R. W. Millsaps composed the committee.

This committee met yesterday afternoon in the office of Whiteford R. Cole, and the question at issue was thoroughly discussed. Mr. Godbey and Mr. Harris appeared before the committee and argued the question from the Church viewpoint, Colonel Harris going into the legal side of the question, and Rev. Mr. Godbey speaking in behalf of the general membership of the Methodist Church, South.

The committee adjourned soon after hearing the above gentlemen, to meet again this morning previous to the meeting of the general Board. The report of this committee and its acceptance or rejection by the general Board will call the turn on the next step in the fight for a self-perpetuating Board of Trust.

Neither Mr. Godbey nor Colonel Harris attended last night's alumni banquet.

The feature of the meeting of the Board yesterday morning was a letter to Dr. Kirkland from William K. Vanderbilt, present head of the Vanderbilt family, in which he virtually stated, according to Mr. Godbey, that he favored a self-perpetuating Board of Trust. It is generally considered that this expression will have considerable weight in the decision of the Board to-day.

The Board of Trust assembled for their annual session at 9 o'clock yesterday morning in the parlors of Wesley Hall, with Bishop Hendrix presiding, and all but two of the members present.

On roll call the names of the three men elected by the Asheville Conference were not read. Mr. Godbey and Judge Harris appeared later, however, and were received with the utmost courtesy. They remained during the session, but made no remarks before the Board. A communication was read from Albert W. Biggs, stating that he was detained from attending the meeting on account of business, but that he was in accord with the attitude of the other two men elected by the Asheville Conference.

The principal feature of the morning session was the report of Chancellor Kirkland to the Board. He presented the affairs of the university in able and concrete form. The Board was reminded of two vacancies in the college faculty, occasioned by the election of Dr. Collins Denny to the College of Bishops and the other by the elevation of Judge H. H. Lurton to the United States Supreme Court. Dr. Allen G. Hall, of the law school, was recommended by Dr. Kirkland to be dean of the law school, to succeed Judge Lurton.

No successor to Dr. Denny was suggested, but several names were filed with the Board.

Committees were named to consider the various features of the Chancellor's report. Committees on nomination to the Board and on budget were also named. These committees met yesterday afternoon and formulated their reports, which will be presented this morning.

Tuesday's Proceedings.

By a vote of 19 to 8 the Board of Trust of Vanderbilt University yesterday declined to seat the three gentlemen elected by the Asheville Conference of the Methodist Episcopal Church, South, to fill the

vacancies on the Board. Subsequently the following eight Trustees were elected, thus filling the Board of Trust to its full quota:

1912—Judge Claude Waller, of Nashville.

1914—R. F. Jackson, of Nashville, and Bishop W. B. Murrah, of Jackson, Miss.

1915—J. A. Robins, of McKenzie, Tenn.

1918—Bishop W. R. Lambuth, of Nashville; Judge W. C. Ratcliffe, of Little Rock; Major R. W. Millsaps, of Jackson, Miss., and Allen R. Carter, of Louisville, Ky.

Following the vote relative to seating the Conference-elected delegates, Bishop A. W. Wilson tendered his resignation to the Board, which was accepted, the vacancy being filled with the others. Bishop Key did not vote.

Of the men elected, Judge Ratcliffe, Major Millsaps and Mr. Carter are former members. Judge Waller is general counsel of the Nashville, Chattanooga & St. Louis Railway. Mr. Jackson is attorney for the Nashville Railway & Light Company. Bishop Murrah and Bishop Lambuth were both elected to the Episcopacy at Asheville. Prof. Robins is Principal of McTyeire Institute. He is recalled by many Vanderbilt students of the early nineties as one of the most worthy young men of his college days.

Prior to electing the new members, the Board of Trust rescinded its by-law providing for confirmation of its selections by the Board of Education of the Methodist Church, South, of which Bishop E. E. Hoss was recently made Chairman.

By refusing to recognize the Trustees elected by the Methodist General Conference and its other actions, the Board of Trust went on record definitely as favoring a self-perpetuating Board, the action, it is stated, being in keeping with the attitude which the Board of Trust has for thirty-five years maintained toward their trust.

The course of the Board leaves it to the Board of Education or the Church to make the first legal move.

The following letter written Chancellor Kirkland on the subject of the controversy was given out yesterday:

"New York, May 24, 1910.

"Chancellor J. H. Kirkland, Vanderbilt University, Nashville, Tenn.: My Dear Chancellor Kirkland—I learn with regret of the crisis that has arisen in university affairs. The question of control is vital for every institution. Uncertainty on this point is weakness and danger. The Vanderbilt Board of Trust has heretofore claimed authority, so I am informed, to elect its own members. This form of university administration has been highly satisfactory to me, guaranteeing a stability that inspires confidence. In the past history of the university this has also seemed consistent with the friendliest relationship between the university and the Methodist Church.

"It would seem to me very unwise to change this method of election and especially so as the legality of the change is in question. Such information as I have on the subject indicates that your Board has both legal and equitable right to perpetuate itself. If this be true, that right may not be properly surrendered to any other body without a violation of the trust. Friends and benefactors are entitled to know the exact legal status of the university and the rights of Trustees should be determined, if necessary, in the courts. In my opinion this settlement should be prompt and final. This need not mean unfriendly strife; it is in the interest of peace and harmony and should be sought in that spirit.

"Please convey to your trustees my views in this matter, which spring out of the great interest I have in the future welfare of the university. Yours truly, "W. K. VANDERBILT."

At 11 o'clock yesterday morning Bishop Hendrix called for the report of the sub-committee of seven appointed Monday to investigate the credentials of Rev. V. A. Godbey, Col. W. E. Harris and A. W. Biggs, the conference-elected trustees.

The majority report, favoring the rejection of the above three gentlemen, was signed by six of the committeemen, and was read by Chairman W. T. Sanders.

A minority report was presented by Major R. W. Millsaps, he being the only committeeman favoring the acceptance of the Conference Trustees.

The remainder of the day was spent in discussions of the above reports, practically every member of the Board speaking on the question. The final vote was taken shortly after 5 o'clock with the result as above stated.

Following the vote on the question, Rev. Godbey and Col. Harris, who had been present throughout the session, and had spoken from the floor, retired. Bishop Wilson resigned, and the Board of Trustees proceeded with the election of eight trustees to fill the vacancies.

Following the meeting of the Board, Bishop Wilson, the two members elected by Conference, Col. Harris and Rev. Godbey, held an informal conference and decided to give out no statement at this time regarding the probable attitude of the Methodist Church, or what would be the next step in the controversy.

Bishop Wilson and Col. Harris accompanied each other to Atlanta last night, and Mr. Godbey will leave this morning for his home in Texas.

Col. Harris and Mr. Godbey stated last night that they had received every courtesy at the hands of the Trustees, and that while there was a difference of opinion, their personal relations here had been very pleasant. They declined to discuss what action the Board of Education would take in the matter.

Bishop Hendrix, president of the Board, and Chancellor Kirkland declined to discuss the action of the Trustees.

"The trustees did not feel like changing their methods of administration of the trust without some authority for so doing," said a member of the Board last night. "We will abide by the decision of a court of authority, whatever that decision may be, but we do not feel like changing the administration of the trust without such authority." This expression probably represents the sentiments responsible for the action of the Board yesterday.

It is understood that a resolution was introduced by W. D. Bradfield, of Dallas, Texas, stating in effect that the action of the Board in refusing to seat the Conference-elected Trustees should not be construed to mean that Vanderbilt was not the property of the Church. This resolution was tabled.

The second day's session of the Board of Trust began at 9 o'clock yesterday morning. While the sub-committee of seven were formulating their report the committees appointed to take up the several parts of the Chancellor's report were heard and their reports approved.

On the recommendation of the Chancellor, Allen G. Hall was selected as dean of the Vanderbilt Law School. There was quite a discussion over a successor to Bishop Denny as professor of moral philosophy, but no decision was reached, the matter being left to the Executive Committee with power to act.

A committee on budget and finance was named, the report of the Chancellor showing that there had been a small deficit for the past year.

A resolution was adopted by the Board providing for the segregation of the Theological Department, and a committee was appointed to see to the enactment of such legislation as would make this possible under the Trust incorporation.

A committee was also appointed to secure the location of the George Peabody College for Teachers in close proximity to Vanderbilt.

Following the final vote on the seating of the three gentlemen elected by the Asheville General Conference, the Board proceeded to fill the vacancies on the Board of Trust. The committee on nominations was composed of G. M. Neely, Chairman; William Hughes and W. C. Ratcliffe, and the election resulted

as above stated. R. W. Browder, of Bowling Green, Ky., who voted to seat the Conference-elect Trustees, was dropped from the rolls. On the other hand, Major R. W. Millsaps, who brought in the minority report and voted to seat the Trustees, was re-elected.

The organization of the Board for the ensuing year concluded the 1910 session. Bishop Hendrix and Whiteford R. Cole were retained as President and Secretary, respectively. The resignation of Bishop Wilson left the Vice Presidency of the Board vacant, and Bishops Lambuth and Murrah were elected as Vice Presidents.

The Executive Committee is composed as follows: Bishop Hendrix, Bishop Lambuth, Whiteford R. Cole, R. F. Jackson, G. B. Winton, G. M. Neely, Judge Claud Waller and Chancellor Kirkland.—From the Nashville American, June 14 and 15.

THE WORLD'S MISSIONARY CONFERENCE.

The World's Missionary Conference, a representative gathering of Protestant churches, opened in Edinburgh, Scotland, June 11, under the presidency of Lord Balfour of Burleigh. There are 1,200 accredited delegates and 2,000 other representatives of churches, and missionaries present, representing all civilized races. The sessions will continue until June 23 and all phases of missionary work among non-Christian peoples will be considered.

The conference is unique in that it is designed to give representatives of all Christian churches an opportunity for an open discussion of all religious questions.

There are 500 American delegates present and 500 representatives of American missionary societies. The convention voted to sit in the deliberative session, which commenced June 12, as a committee of the whole, under the chairmanship of John R. Mott, of New York, General Secretary of the World's Student Christian Federation.

The various religious denominations throughout the world having delegates in the conference are represented in accordance with their incomes. On this basis, the representatives of the Methodist faith have the largest delegation. The total amount of income reported from the various Methodist bodies is \$2,679,341. The Methodist delegates number 139. Of this enormous total income, the Board of Foreign Missions, Methodist Episcopal Church, reports \$1,095,000, and has fifty-five delegates. The Woman's Foreign Missionary Society of the same church reports \$631,792, and has 32 delegates. The Methodist Episcopal Church, South, reports for its Board of Missions an income of more than \$700,000, with 19 delegates; and through its Foreign Missionary Society \$226,192, with 12 delegates.

The various Presbyterian bodies rank next to the Methodists, their total reported income being \$1,894,613, with a representation of 97 delegates. The Board of Foreign Missions, Presbyterian Church, U. S. A., reports an income of \$1,088,800, with 55 delegates, and the Executive Committee of Foreign Missions, Presbyterian Church, U. S. A., has an income of \$261,000 and 3 delegates. For some reason, the Cumberland Presbyterians are not mentioned in the list.

The income of the combined Baptist Missionary organizations is reported at \$1,280,976, and the Baptists have 66 delegates in the conference. The American Baptist Foreign Mission Society has an income of \$888,261, and a delegation of 44 members. The Seventh-Day Baptists have one delegate, representing an income of \$1,000.

The Protestant Episcopal Church reports, through its Domestic and Foreign Missionary Society, \$397,860, with 22 delegates; and the Missionary Society, Church of England in Canada, has an income of \$30,255, with a delegation of 2, making the total under the head of Protestant Episcopal \$428,115, and 24 delegates.

The Congregationalists, through the American Board of Commissioners for Foreign Missions, report an income of \$825,837, and have a delegation of 42 members. The total Congregational income for the United States and Canada is \$850,837, entitling the two countries to a delegation of 44.

It is interesting to note that the Society of Friends, commonly known as "Quakers," reports an income of \$33,000, and has a delegation of 3 members in the conference. Some of the other reports are as follows: Lutheran, \$131,994, 8 delegates; Christian, \$10,000, 1 delegate; Reformed Churches, \$293,568, 15 delegates; United Brethren in Christ, \$72,998, 5 delegates; A large number of inter-denominational associations are represented, with a total income of \$726,766 and 42 delegates.

The total income of all the organizations represented in the conference is reported at \$9,037,624, with 485 delegates.

What is universally admitted to be one of the most important matters to be considered by the conference is the proper preparation of men and women for missionary work. John R. Mott, M.A., General Secretary of the World's Christian Student Federation and Chairman of the "commission on carrying the gospel unto all the world" for the conference, in a recent pamphlet on the objects and purposes of the body, says:

"On the human side the world's evangelization

depends chiefly on the character and working efficiency of the missionary. Although this is generally admitted to be true, the fundamental matter of the preparation of the missionary has received comparatively little attention. It seems incredible that it has never been the subject of a comprehensive investigation and report by a thoroughly competent international commission. There is a growing feeling among missionary leaders and thinkers that the curriculum of studies of most theological colleges and other training institutions should be radically changed in several particulars in order to meet the requirements of a foreign missionary career.

It is believed also that wiser direction would be given to the preparatory studies carried on by missionaries during the first few years after they reach the mission field if there could be made accessible the experience of those societies which have given most thoughtful attention to language study and to the study of the institutions, religious customs and etiquette of the peoples to whom missionaries are sent. The scope of the work of this commission therefore will embrace the preparation of the missionary both at home and after he reaches the field. Its membership includes men and women who have had large experience in training missionaries and other Christian workers.

While the greater part of the time of the Edinburgh Conference will be devoted to the discussion of the reports of the eight commissions, in the evenings and at certain other hours, effort will be made to insure the presence of the principal native Christians. This alone will give the Edinburgh Conference unique distinction, and strikingly illustrate the development of the missionary movement of the Church.

Under the presidency of Lord Balfour, of Burleigh, supported by such vice presidents as Lord Reay, Sir Andrew Frazer and Sir John Kennaway, it is prophesied the deliberations of the Conference will be wisely and impartially guided. The aim and plan of the Conference have received the hearty approval of the Archbishop of Canterbury and the Primus of Scotland, as well as of other prominent men of other Christian communions in Europe and America. As is well known, the missionaries and native Christian leaders have for some time been strongly desirous that such a world missionary gathering be held.

Lord Balfour, of Burleigh, read a telegram which King George addressed to the conference expressive of His Majesty's deep interest and gratification, and his appreciation of the supreme importance of missionary work in cementing international friendship and peace.

THE MISSIONARY SITUATION.

The Methodist Episcopal Church, South, faces a new missionary situation. What the outcome is to be is for the whole Church to determine. Hence this writing. This new condition of enlarged responsibility and opportunity grows out of several factors which deserve to be set down, read and pondered by all who love our Zion.

1. The whole missionary history of the Church has led up to the present situation. The broad and aggressive policy; the continuous progress and enlargement; the faith that has followed the pillar of cloud, and sought the sheep astray in the wilderness; to the increasing complexity of methods and means; the development of the two Women's Missionary Societies with their manifold service and wonderful success; the emphasis given to Home Missions and their organization into a department of the Board of Missions; all this and more has issued in the unification of all these great interests in one Board. This history and this new consummation gives us a conspicuous place in the ranks of modern missionary forces, and places upon us an obligation that no ordinary and half-hearted effort can meet.

2. The heart of the Church universal is stirred as never before on the subject of missions. Immense forces are marshaling, and unrealized resources are waiting for the hour and the prevailing call to make a fearless assault on the world's darkness and ignorance. The hearts of men are trembling with expectancy and they are crying everywhere, "What shall we do?" This undefined impulse, this tremulous interrogation must be turned into purpose and the certitude of conviction; and conviction must be turned into action.

3. The situation calls for the consecrated efforts of a united Church. It is not a matter that can be wrought out by any amount of official machinery. It is a task for the whole Church. The final word for victory or defeat is not the word of one or a hundred, but the myriad-voiced affirmation of the entire Church.

4. There are none who can bring the whole Church into line except our pastors. They hold the key to the situation. They alone can make the availing plea. All our methods fall short of accomplishment without the earnest, insistent advocacy of the pastor. This cause is too fundamental, too serious, too near to the pierced heart of our Lord to be wrought out by any mere devices of organization or short and easy methods. It must root itself in the conscience of the Church and find its nourishment in the truth as it is in Christ Jesus.

The gospel of missions must be laid bare to the thought, and the will of Christ for a lost world must be laid on the consciences of the people till the missionary idea and obligation get into the very life-blood of the Church. Who but our pastors can bring the Church up to this apostolic lead? They alone can make men see that missions is not a matter of mere money, but of faith and love and obedience.

5. A united Board is the signal for a united Church. The time should have passed when a large number in the Church reject the great commission, and stand untouched, by all this throbbing and vivifying current of missionary effort. The whole Church of every name is awakening to the necessity of broadening the base of our constituency. The laymen with customary sagacity have discovered the need of this, and have raised the cry, "A Missionary Committee in every church and a weekly missionary offering from every member." They are offering themselves to help realize this slogan. When it is realized the financial problem of missions will be solved, as far as a method can solve it. Then assessments will cease from troubling and specials will be no longer a burden.

6. The need of such a method for increasing the regular income and so enlarging the basis of appropriation to the current expenses and steady support of our missions grows more emphatic every year. No amount of spasmodic and occasional giving, however liberal for special purposes, can answer the demand. There must be a larger income on the regular apportionment or the work already established will have to suffer.

7. The election of our long-time Senior Secretary to the Episcopacy takes from the leadership of our missionary forces one whose life and talents and training conspired to fit him for the post he has so signally filled. He has wrought his life into the cause and the Church has become accustomed to follow his leadership with confidence. The new secretarial force have inherited the success that has come to his leadership, and with it the first problems and increased demands that success always brings. In addition, the union of the Boards and the new form of organization throw on the new secretaries and other missionaries new and unusual responsibilities. It is scarcely necessary to say that the prayers and sympathy and fullest co-operation of all our people will be needed in the working out of our common task.

W. W. PINSON.

A GRAVE ISSUE FOR PROHIBITIONISTS.

By Nolan B. Harmon.

It was a cause of great rejoicing throughout the State and nation when the Legislature of Mississippi, in 1908, passed a prohibitory statute placing Mississippi, with a number of other Southern States that had passed similar amendments, in the dry column. But a late decision of the Supreme Court of Mississippi has brought us face to face with one of the gravest issues that the prohibitionists have had to deal with for many years.

In the case referred to, the Supreme Court of the State of Mississippi has construed the statute prohibiting the sale of liquors containing a small amount of alcohol and called "soft drink" or "near beer." The question resolves itself into a simple construction of the statute and an insight into the spirit of the statute, and this the Supreme Court gave us about two weeks ago. The statute in question reads as follows:

"If any person shall sell, or barter, or give away to, induce trade, any vinous, alcoholic, malt, intoxicating, or spirituous liquors, or intoxicating bitters, or other drinks, which if drunk to excess will produce intoxication, in any quantity less than one gallon, without having a license," etc., etc.

Now, the above is the statute which the Court has interpreted in a case going before the Court from the city of Jackson. Judge Anderson delivered the opinion of the Court, reversing the attitude of the Court as it had been previously fixed by the decision of a similar case before Justice Whitfield.

Judge Anderson held, in substance, that the clause, "which if drunk to excess will produce intoxication," qualified the kinds of liquor sold; and held that if a liquor or beverage of any character contained a small amount of alcohol, and that the drinking of such liquor or beverage to excess would not produce intoxication, then the liquor or beverage in question would not fall within the statute above rendered.

Anybody who stops a moment to look the issue squarely in the face can clearly see what will be the result of this decision. The bars are thrown down for the sale of near beer, and means but the opening for the sale of other liquors which the Court would hold as prohibited, if presented to them.

Justice Smith disagrees with Judge Anderson in his construction of the statute, but so far as we know gives no opinion in support of this disagreement.

Chief Justice Mayes concurs with Justice Anderson, but qualifies his concurrence by the statement that, if the beverage sold contains a sufficient quantity of alcohol to constitute the dominant quality of the beverage, and is the thing on account of which it is sold, there is then a violation of the law, even

though it be conclusively shown that such beverages are not intoxicating.

The concurring opinion of Justice Mayes errs in holding that the dominant ingredient must be alcohol for it evidently was the intent and purpose of the Legislature to prohibit, within the State, the sale of all beverages, sold as beverages, because of the fact that the beverages contain alcohol. As it now stands, the issue is a very grave one. For, as above stated, this decision will permit the sale of liquors, which, if drunk to excess, will produce intoxication. Liquors containing one per cent of alcohol, or one and one-half per cent of alcohol, will be a cover for the sale of all manners of intoxicating drinks. It will not only be "near-beer," but it will be old rye and all of that ilk under the guise of "near-beer."

This is the law of the land now, and will be until the Legislature modifies the statute in such manner as to obviate any such interpretation of the law as that rendered by Judge Anderson, or until the Court reverses itself in a proper case.

As already intimated, Judge Anderson's decision runs against the views of Justice Smith and reverses the Court in a decision rendered by ex-Justice Whitfield. There are, however, two possible ways to prohibit the sale of "near beer" and all other drinks sheltering under this name. Prior to the passage of the prohibition law, there existed all over the State private statutes prohibiting the sale of liquors within a certain distance of a school house. These statutes, it is thought, have not been repealed by the passage of the prohibition statutes, but are now in full force and effect. If this be true, as is thought by many, then it would be well to invoke the aid of these private statutes to prohibit the sale of "near beer" and all other alcoholic drinks. If the language of the private statutes is in effect the same as that of the prohibition statutes, then the opinion of the Supreme Court in its construction of the prohibition statutes will govern. If, however, these private statutes differ, they may be brought to bear with force against the sale of all such drinks.

But there is another proceeding, which if properly carried forward would doubtless bear with exclusive force upon the sale of all alcoholic drinks, "near beer" and all others. Under the opinion of Chief Justice Mayes, above referred to, it is possible and very probable that if in the prosecution of persons for the sale of "near beer" (granting that the liquor in question will not produce intoxication if it is drunk to excess) it is clearly shown by the State or the town, or the prosecution even, that the alcohol contained therein is the ingredient which brings about the sale and moves persons to purchase it, the Supreme Court would probably hold that such liquor or beverage comes within the statutes and is prohibited.

If the laws are properly enforced the vile concoctions known as "near beer" and all alcoholic drinks can be prohibited.

After the rigid enforcement of the liquor laws in the city of San Antonio against Sunday opening, and the closing of four hundred liquor saloons on Sunday for the first time in the history of that city, against the direst and most infamous opposition on the part of the liquor men and their co-adjutors, no one in Mississippi need cry that the laws cannot be enforced.

What we need is some of the vigorous methods which Bishop Mouzon and Dr. Rankin of Texas used in pursuing such institutions.

The Newton District Conference, at the close of the reading of the Temperance Report, adopted the following resolutions:

First—We regret that the Supreme Court could not agree unanimously that any alcoholic liquors sold as a beverage is a violation of the prohibition laws of the State.

Second—That we hereby pledge ourselves as members of the Newton District Conference to use all diligence to see that the laws are rigidly enforced against the sale of near beer and all other alcoholic liquors.

Philadelphia, Miss., June 11, 1910.

THE PAST A GUIDE TO THE FUTURE.

By E. B. Partin, M. D.

Mr. Editor: It did my soul good to read your editorial in a recent Advocate entitled "The Apostolic Age." I am glad that we have one at the helm who can be trusted to steer the dear old New Orleans Advocate in safe channels. The simplicity of the gospel, the old, old story of Jesus and his love, will always be the same as when the apostles first began to preach it in their day. Like its author, it is the "same yesterday, to-day and forever." And when men get the idea that, like material things, it is progressive and changes with the passing ages, they begin to stray from the truth as it is contained in the Bible.

As you say in your editorial, when we have had great revivals and reformations, it was when apostolic teaching and doctrine was restored to the world. It was by restoring to a backslidden world and a backslidden ministry the teachings of apostolic doctrine that Wesley was enabled, in the providence of God, to bring about the greatest revival since the

days of the early Church. And yet we sometimes hear it said by some in our own pulpits, that the religion of Christ, like the changing things of this world, must be "progressive." They compare it to the developments in the scientific world and say, "so must religion develop." "The kingdom of God," says the Apostle Paul, "is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

This is what constituted the kingdom of God in the days of the first Christians, and it is that which constitutes the kingdom of God to-day. And when this kingdom is set up in the soul of a man, then a growth is to take place, but it is a growth in grace and in the knowledge of Jesus Christ. We are to grow up into him until we come "to the measure of the stature of a full man in Christ." But says the inspired writer, we are to mind the same things, observe the same rule. The great Apostle warned the Christian of the danger of being corrupted from the simplicity of the gospel by the teachings of science, falsely, so-called. And the same warning is applicable in our day.

Before Christ came into the world, men looked forward to the coming Messiah. But after he came, men looked back to the cross on which he suffered and said, "It is finished," and gave up the ghost. Like Bunyan's Pilgrim, when they see "one hanging on the tree in agonies and blood," it is that look which breaks the sinner's heart and he feels his burden roll away. So it has ever been since the day of the atonement on the cross, and so it will ever be to the end of time.

A PLEA FOR THE PASTOR.

Dear Brother Meek—Since this is the day of advocacy of the women's rights in the Church, I ask the privilege of a short space in the dear old Advocate, that I may "speak my mind." However, it is not my purpose to agitate the question which is vexing the righteous souls of some of the sisters, for I am satisfied to let things stand as they are and as they have been ever since I joined the Church more than forty years ago.

In all the discussions of what the laymen should have, and what the sisters want, we have heard nothing of the rank and file—the men behind the guns, so to speak—the hard-worked pastor, whose duties never end and who is thought to have few, if any rights beyond going "where sent," collecting moneys, holding protracted meetings, visiting the people, burying the dead and meeting the demands of "unreasonable and wicked men."

The first rounds of Quarterly Conferences have been held—those which Post Oak Circuit says "tries the souls of men." The salaries have been fixed, and I have wondered if any thought has been had for more than "victuals and clothes." Ever since the return from the last summer's trips, many who worshipped at our Methodist altars and have enjoyed the sermons of these faithful pastors have been planning for their "next summer's outing" at some watering place or mountain home. Now, what provision has been made for these hard-worked servants, for a few days of rest—an annual vacation? When I go into the places of business I hear clerks, bookkeepers and even porters talking of their anticipated vacations (with wages going on, of course). Lawyers, doctors, school teachers, planters, all planning for a rest. Editors and preachers, alone, seem to be exceptions—immune to the contagion.

Now, of all the people in the world who need to be relieved of work for a season and allowed to get out among other men and with other surroundings, it seems to me that the preacher's demand is the greatest. While his great storehouse of information and inspiration is his Bible, and literature bearing thereon, still, for greater effectiveness and freshness of presentation, he needs to come in contact with the outside world—rub up against men of other callings and different experiences. It is well to study books, it is also well to study nature; but his great study is men and the needs of men.

Those of us who occupy the pew appreciate the great value of incident and illustration as employed so effectively by the evangelist. Many of their greatest sermons are only recitals of personal experiences and striking incidents gathered here and there in their travels; yet, we give the pastors no opportunity of such filling, and then compare him, to his discredit, with those who are adding weekly to their stores of information and usefulness.

A month off at chautauquas, among the mountains, on the seaside, communing with nature and associating with people gathered from hither and thither, will not only help the pastor, but will return to his congregation four-fold for the expense of time and money.

Again, it would give us of the pew a relish for the sermon, after we have also had a rest during the long, hot months of July or August. If everybody else is helped as a workman by a season of rest, why not the pastor, as well?

Let some one may accuse me of being a preacher's wife, it might be well that I say that my life has been spent upon the farm, as a farmer's daughter, and now a farmer's wife—a country girl and a country woman—who is proud of the distinction.

Yours in the interest of the pastors.

SISTER PHEBE.

THE LAYMEN'S GREAT MOVEMENT.

By Hon. W. A. Belk.

The preacher is a faithful servant. For centuries he has been declaring the whole gospel and has been standing upon the watch-tower warning the people and begging them to help bring about the salvation of the world.

It seems that at last their pleadings have borne fruit, and to-day we see the great Laymen's Movement spreading out before us. The people, the laity, are becoming aroused and are taking hold of the work. The preacher has been devoutly praying for this all these years, and he must not be surprised that his prayers are about, it seems, to be answered. Help to him has come. But to our mind this great movement is yet in embryo. The tremendous gatherings at these meetings, the magnificent and rousing addresses made there by good and learned men, are only the soundings of the cannon to the real battle. A few more of these great meetings, a little more of the speech-making, and then after the edge has been worn off and the real heart of the tremendous organization has been reached, we will begin to see it take on practical and every-day forms and get down to its real work and purpose. After all, its best work and its greatest ends are to be accomplished and seen right at home. The preacher will still lead in the fight, but what he wants and what he needs is help—practical help—from his laymen. I think that this great move will finally resolve itself into component parts. That it will be set off, if you please, into committees not unlike those of a legislative body and that certain kinds of work will be assigned to certain committees. For instance, let there be in each congregation a committee on finance, one on the needs of the Church, one to meet and welcome the strangers in our gates, one to look after the condition of the Church (I mean physical condition), one to look after the Sunday school, another to watch after the various societies of the Church, and so on to the end. Let there be one grand central or head office or organization for each of these committees; let it be systematic; let reports go up from each committee. Let the organization be complete all along the line. When something like that is done and the laymen thus work in direct harmony with the ministry, we will see results coming in thick and fast from this great Laymen's Movement.

These suggestions are crude, but believing that they point in the right direction, I venture to give them for what they are worth, hoping that others may take them up and clarify and apply them.

Holly Springs, Miss.

NO NEW NAME WANTED.

Dear Brother Meek: I think I shall have to send you back to the General Conference four years from now to undo something which you did.

I was pleased with your selection of Bishops and the way you handled the Vanderbilt question. But I am much displeased with the name you have proposed for our Church. How any body of intelligent Methodist preachers could have been so puffed up as to want to assume for themselves a name which belongs alike to all the Methodists of America, is beyond my comprehension. Such monopoly will be an insult to all the other Methodist Churches. Should I be living when our Conference meets in 1913, I shall vote against it first, last and all the time. It is claimed that the word "South" is a geographical limitation. What about the word "America" in Mexico, Brazil, Cuba, and elsewhere?

While I see no necessity of changing the name of our Church, I could have submitted to the name of Episcopal Methodist Church. That would not have infringed on the rights of others. But to be called the Methodist Episcopal Church in America, never. My opinion is that where there is so much prejudice against the word "South," we have no business to go, and that we have spent thousands of dollars in such territory which would have done much more good in Mexico, Brazil or Cuba. So, I hope that every member of the North Mississippi Conference will vote against this change, and instruct their delegates to the General Conference of 1914 to vote against it.

Tunica, Miss.

J. W. HONNOLL.

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Church News

It has been announced that Bishop Waterhouse will continue to reside at Emory, Va.

Miss Mary Helm's retirement from the editorship of *Our Homes* has caused widespread regret. She has in a marked degree the journalistic gift.

The General Board of Education will meet in Nashville on June 23d, when a secretary will be elected in place of Dr. Dickey, resigned. Other matters of vast moment will also be considered.

The Pacific Methodist Advocate has expressed pleasure in having the episcopal supervision of Bishop Waterhouse in the Far West. In this the Methodism of that section is indeed fortunate.

The Book Committee met in Nashville on June 10th. Mr. J. B. Morgan was elected chairman; Dr. O. E. Brown, vice-chairman; and Mr. W. C. Dibrell, secretary. Rev. W. E. Vaughan was re-elected editor of the Pacific Methodist Advocate.

Western methods of church work are coming more and more into vogue in the past-fettered Orient. The gospel tent has reached China, and is being used with good effect. So writes Rev. E. Pilley from Huchow in the June number of *Go Forward*.

Dr. Andrew Sledd has been elected to the presidency of the Southern University, at Greensboro, Ala., to succeed Dr. S. M. Hosmer, who resigned. Dr. Sledd has held chairs in several of the leading institutions of the Church, and was recently Chancellor of the University of Florida.

During his recent stay in the United States, the Hon. T. H. Yun secured money and pledges amounting to \$40,000 for a main building for the Anglo-Korean College at Songdo. The total sum asked for is \$50,000, so that \$10,000 yet remains to be raised. This additional structure is most urgently needed.

The late John A. Kasson, of Washington City, bequeathed a fund estimated at \$1,000,000, for the construction and maintenance of a Protestant Episcopal Cathedral in the District of Columbia. The structure is already well under way. All of the denominations seem to realize the importance of firmly entrenching themselves at the Capital of the Nation.

The Commencement sermon of Vanderbilt University was preached last Sunday by Rev. G. A. Ross, D.D., of Bryn Mawr, Pa. The Alumni address was delivered by United States Senator Duncan U. Fletcher, of Florida, an alumnus of '80, and the Commencement oration was by Ex-Senator James Gordon, of Mississippi.

Mr. John Crowe Ransom, B.A., of Vanderbilt University ('09), has been chosen Cecil Rhodes scholar at Oxford University by the unanimous vote of the Commission for Tennessee. He is the fourth Vanderbilt man to be thus honored, his predecessors having been John J. Tigert ('04), Millard Woodrow ('05), and R. E. Blake ('08).

The new Board of Missions is well officered. Dr. Pinson, the General Secretary, has both the natural gifts and training necessary for the responsible place to which he has been called. Dr. Ed F. Cook, Secretary of the Department of Foreign Missions, is an experienced and tested man. Dr. John M. Moore, the Home Secretary, is distinguished for his power of initiative and constructive church statesmanship, and Dr. E. H. Rawlins, the Educational Secretary, has attracted much attention by his masterful handling of missionary matters in Virginia. The Editorial Secretary yet remains to be selected. With such leadership we should make a great record in mission work during the next quadrennium.

The Methodists of Birmingham tendered Bishop J. H. McCoy an enthusiastic reception at the First Church in that city a few days since. Responding to the cordial greeting of his friends and neighbors, the Bishop, in a voice broken with emotion, said: "I never felt it harder to make a speech than I do to-night. I realize the impotency of mere words in expressing the gratitude and affection in my heart to my friends and neighbors for their kind words and for this great demonstration. To say I am overwhelmed would be to express poorly my feelings, so keenly unworthy do I feel of the confidence in my ability shown by my friends. Since the day of my election my mind has been filled, not with a sense of the dignity and honor of the high office, but of its overwhelming responsibility, and the demand for greater concentration and unremitting service. As you go to your Heavenly Father in prayer, remember your friend, and pray that God may hold up his hands and give him strength and help. Men are but mere incidents: the kingdom of God is everything. It is not the man whom you should consider, but the work for the common Master. I shall dismiss the personal aspect of my talk with a word of affection and gratitude for this notable demonstration.

This occasion shall be in my memory as a white stone, and I shall never forget your expressions of confidence and love." At the conclusion of his remarks Bishop McCoy announced his purpose to continue to reside in Birmingham, which statement was roundly applauded.

NEWTON DISTRICT CONFERENCE.

The Newton District Conference of the Mississippi Annual Conference met according to the appointment of the presiding elder in the thriving little city of Newton, Miss., June 7, 1910. The opening sermon was preached Monday evening by Rev. J. M. Weems, D.D., pastor of the Main Street Methodist Church, Laurel. This writer was elected secretary, and J. F. McClellan assistant. Out of a membership of one hundred and fifty-one, there were seventy-four preachers and delegates present at some time during the sessions of the Conference. This was about an average attendance.

A well arranged program had been prepared by the presiding elder covering every department of our Church work, which added very much to the interest and profit of the Conference. Every pastor, together with several local preachers and laymen, had subjects assigned them for discussion. Each speaker thought he had the most important subject, and prepared himself accordingly. Prominence was given to the Sunday school work, Church Extension, Foreign and Domestic Missions, and the work of the Women's Missionary Societies.

N. A. Mott, secretary of the Mississippi Conference Sunday School Board, and Rev. W. F. Long, the General Secretary of the Mississippi State Sunday School Association, were both in attendance by invitation of the presiding elder, and had work assigned them on the program. Each delivered instructive addresses on different phases of the Sunday school work. The work of the Woman's Foreign Missionary Society was ably presented by Mrs. A. F. Watkins, of Hattiesburg, and Mrs. Reese Price, of Newton. Mrs. J. B. Hobbs, of Laurel, spoke of the work of the Woman's Home Mission Society; while Mrs. J. C. Clark, also of Laurel, spoke with special reference to the city mission work of the society. These elect women discharged well the tasks assigned them, and I am sure that their addresses will give impetus to the work of the two societies. If more of our women could hear leaders like Mrs. Watkins and Hobbs tell of the great work that these societies are doing, it would be easier for the pastors to enlist them in this great work.

Revs. C. M. Chapman, pastor of the Fifth Street Methodist Church, Meridian; R. Selby, Conference Secretary of Education; H. G. Hawkins, president of Port Gibson Female College; and I. W. Cooper, D.D., president of Whitworth Female College, were all present and introduced to the Conference. The preaching was done by J. M. Weems, D.D., R. Selby, N. B. Harmon, H. F. Tolle, and I. W. Cooper, D.D. Each sermon was of a high order, and on subjects vital to present-day conditions and demands.

The routine work of the Conference was done by committees, District Conference blanks being used for pastors reports. This method commends itself in that it expedites the work of the Conference and relieves the secretary of much tedious work. From the report of the committee on the State of the Church, the following statistics are gleaned: Church members, 8,743; received this year, 271; received on profession of faith, 61; baptized, 47 adults and 49 infants; family altars, 224; church papers taken, 415. The district has made substantial progress in the matter of assessment for pastoral support over last year, the advance amounting to \$1,395.

The committee on Temperance brought in a very strong report, which was adopted, not only by rising vote of the Conference, but on the invitation of the presiding elder the entire audience voted for it.

The report, by special mention, deprecated and condemned the recent decision of the State Supreme Court, by which the sale of near beer is to be permitted in this State. The Conference, by resolution unanimously adopted, congratulated Bishop Murrain on his election to the Episcopacy, and requested him to make his residence in Mississippi.

A resolution brought in by the committee on Education and adopted by the Conference requests that the "President and Faculty of Millsaps College get out and associate among our people, and get acquainted with our boys, and attract them to our Conference College."

James Orion Ware was recommended for admission into the travelling connection.

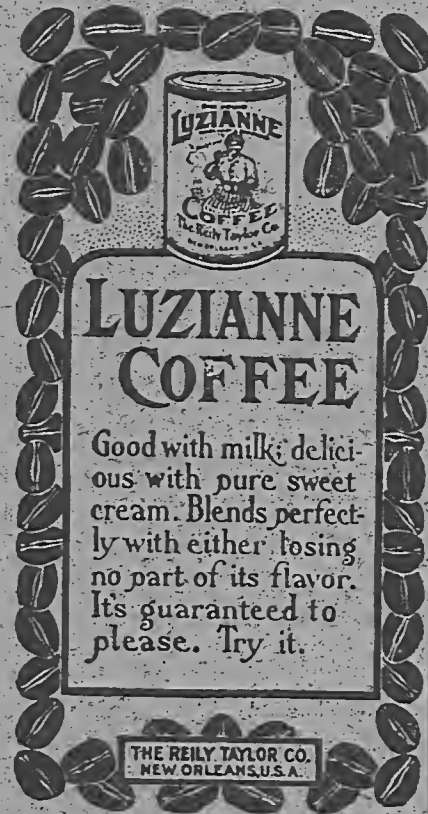
A. G. Gaine, G. W. Mars, P. L. Blackwell, and O. D. Laney were elected lay delegates to the Annual Conference, and Z. P. Brooks and T. B. Winstead, alternates.

C. W. Crook was elected District Lay Leader, with G. W. Mars, S. M. Ellis, W. L. Weems, Dr. P. H. Saunders, and D. M. White, assistant leaders.

Union was selected as the place for holding the next District Conference.

A resolution congratulating Newton on her substantial growth and the present prosperity, and thanking the people of the city for their generous hospitality was adopted by rising vote.

Rev. T. J. O'Neill, our young and wide-awake presiding elder, presided over the Conference with grace



and ease. The affairs of the district move steadily on under his brotherly supervision. His presidency over the Conference gave entire satisfaction. There was no note of discord in the Conference, but the entire sessions were pervaded by a spirit of brotherliness. The Conference was a feast of good things and a time of refreshing to us all. Every member of the Conference seemed to be an optimist. I confidently believe that this will be the best year in the history of the Newton District.

One regrettable feature of the Conference was that no one was licensed to preach. I believe that as a church we need to "pray the Lord of the Harvest" to call men into his ministry.

The licensing committee elected by the Conference are: L. F. Alford, W. W. Moore, H. E. Carter, and F. B. Ormond, with the presiding elder.

W. J. DAWSON, Secretary.

INTEREST GROWING.

To the People Called Methodists in Louisiana. Let me say that your female college at Mansfield has taken on new life. Our people here are enthused as I have never seen them over college affairs, the result of which will be all necessary repairs, buildings, sewerage and water works, and a general brightening up of things about the college. And to my mind, the only question now is, will our people give us their support and patronage or will they continue to contribute to the support of other than their own institution, and leave their own schools to perish for lack of patronage? I do sincerely hope we have seen the end of such folly, and that our people throughout the State will rally to both of our Conference schools as never before.

J. L. P. SHEPPARD.

Experience may rob us of our illusions, but it leaves us our heritage of common-sense, if we ever possessed such.—Arthur S. Hardy.

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Secular News and Comment

The drink bill of the United Kingdom of Great Britain and Ireland was \$30,000,000 less in 1909 than in the year preceding.

During the last twenty years immigrants into the United States have sent to other countries over \$640,000,000, the gains from their labor here.

Michigan was the first American State to try the establishment of a system of public education, which led from the primary school through the university. Four attempts were made to do this before it was successful, in 1850.

Sixty million feet of merchantable timber have been added to the Datil national forest, in New Mexico, and nearly a hundred thousand acres of land will be thrown open to settlement by a proclamation which President Taft signed on June the 8th.

Trade of the United States with its noncontiguous territories aggregated \$172,000,000 in the year just ended, against about \$64,000,000 a decade ago. In addition to the \$172,000,000 worth of merchandise, there was received from Alaska \$18,000,000 worth of gold of domestic production.

Luther Burbank, the "plant wizard" of Santa Rosa, Cal., has announced the perfection of two flowers new to the world—a poppy scientifically designated "Oneotbera Burbank II" and a white evening primrose. His new creations, he says, will be extensively reproduced at a ranch at Lempoc, Santa Barbara county.

By a change in the form of the postal order and the elimination of the mail advice to postmasters of the issuance of money orders, Postmaster-general Hitchcock expects to save to the government approximately \$500,000 a year. The order making the changes was issued by the Postmaster-general on June the 10th.

Paxton Blair, son of J. P. Blair of New Orleans, was awarded by the faculty of Lawrenceville School, Lawrenceville, N. J., the title of "Head of the School." This is the highest honor attainable in the school and is conferred upon the boy having the best standing in all his classes. This is the centennial year of the Lawrenceville School, which has an attendance of about four hundred pupils.

Levi M. Longenecker of Marietta, O., has completed a novel piece of furniture. It is a table made of forty kinds of wood, in 2628 pieces. It required 226 hours' work to make it. On the top is an owl artistically designed with different colored woods. The work is so neatly done that it would take an expert to detect a flaw. Some of the pieces of wood used were in the old bridge burned by the Confederate army at Columbia.

There is a movement for larger liberty in the Chinese Empire. Recently an imperial decree was issued constituting Provincial Assemblies, and stating that the way was being paved for calling a National Parliament nine years later. But the delegates to the Provincial meetings, who have begun to gather, have petitioned for an imperial decree authorizing a National Legislature at once. To this earnest appeal Prince Chun, the regent, is expected to delay his reply as long as possible. What the final outcome of this movement will be, it is impossible to foretell.

Writing of Iceland, a traveler says: "The people are as a class extremely well educated and many a young fellow you may see haymaking has been through the Latin school at Reykjavik, and is studying law, medicine or divinity in the winter. He finds the means for his winter studies by working on the land during summer. Iceland is essentially a democratic country, and every one has an equal chance of coming to the front. It is singularly unspoiled by the vices of an older civilization, and its people are marked for their simplicity of life and manners. I should unhesitatingly describe Iceland as morally the purest country in the world."

What is described by its makers as the most ingenious safe ever constructed has just been completed by the Chubb Company for the British Radium Corporation. The problem presented to the manufacturers was not only to construct a safe that would bid defiance to burglars, but which would at the same time prevent the escape of the radium. It is well known to science that radium emanations will pass through the thickest and hardest steel. For this reason, the inner coffer of the safe was made of lead three inches thick, inclosed within a burglar proof steel shell. There are many other special features, including a means of collecting the radium emanations before the coffer is opened. This compartment of the safe is designed to hold

one hundred pounds of radium, valued at \$5,000,000,000. The total weight of the safe is one and half tons.—New York Sun.

The latest battleships of the United States navy are not only living up to their contract speeds, but in recent four-hour trials under full power at forced draft have even exceeded the original contract performance. The latest instance of this is the case of the Louisiana, which, according to a dispatch to the Navy Department from Rear Admiral Shroeder, recently on a four-hour full-power trial maintained an average speed of 18.942 knots, and this, in spite of the fact that she drew about sixteen inches more water, with about one thousand tons greater displacement than on her contract run. The Michigan also made 19.42 knots, which is about a knot above her contract speed.

By a vote of 195 to 101, the lower house of Congress passed the Postal Savings Bank bill on the 9th inst. Under the provisions of this act, a board of trustees is created, consisting of the Postmaster-General, the Secretary of the Treasury, and the Attorney-General, who shall declare what postoffices shall become postal savings banks. Deposits in these banks made by any one person shall not be more than \$100 a month, or exceed a total of \$500. These deposits will draw 2 per cent interest per annum, or may be exchanged for government bonds in denominations ranging from \$20 to \$500, to bear interest at 2½ per cent. The postal savings banks may deposit their money in either State or National Banks, for which they shall receive interest at the rate of 2½ per cent. Prior to the passage of this bill by the House, the United States Senate had passed a similar measure, so that now the two will be considered by a conference committee representing the two bodies, and out of that will probably emerge the precise measure which is to become the law of the land.

The report of the Carnegie Foundation bearing upon the subject of medical education has stirred up a wave of protest throughout the country. It charges that the facilities for medical instruction are quite inadequate in New York, Missouri, Maryland, Tennessee, Mississippi and a number of other States. The author of the report is Dr. Abraham Flexner, who many are said to have mistaken for Dr. Simon Flexner, formerly of Johns Hopkins University and a physician of great eminence and learning. Commenting upon the strictures of Dr. Flexner, whose opinions are affirmed to be entitled to but little weight, Dr. Oscar Watson, of the Physicians and Surgeons' Hospital in New York City, said: "Medical educational facilities in this country are generally ahead of those in Europe. There may be room for improvement, but there is no occasion for the expressions used by Dr. Flexner. If the Carnegie Foundation is willing to give money toward medical education in this country, it will be appreciated." In some quarters Dr. Pichard, president of the Foundation, has been severely censured for allowing the publication, under its name, of a paper so sweeping in its criticisms.

Dr. Goldwin Smith, the eminent educator and author, died at his home in Toronto, Canada, on the 7th inst. Early in February last he slipped and fell in one of the halls of his residence, fracturing his thigh bone. It was then thought because of his advanced age he could survive for only a few days, but he lingered and seemed to grow stronger with the opening spring. At times he suffered acutely from the broken bone, which did not knit together. Within the last month he was taken to the library of the Grange (his home), which had been transformed into a bedroom, and there among his books the distinguished scholar spent the closing hours of his life. He was born August 12, 1823. He was the eldest son of the late Richard Smith, M. D., of Reading, England. He was educated at Eton and University College, Oxford, being elected a Fellow of the latter at twenty years of age. He was admitted to the bar at Lincoln's Inn, but never engaged in the practice of law. He was a tutor of King Edward when he was the Prince of Wales, and was a great admirer of the late British sovereign. From 1858 to 1866, he was Regius Professor of Modern History at Oxford. The year following the Civil War he became professor of English and Constitutional History at Cornell University, which position he held until he surrendered it in 1871 for a non-resident professorship and moved to Toronto, where he has since resided. Professor Smith's reputation as a scholar was as wide as the English-speaking world. The impress of Newman, Whately and Pusey was upon him, and wherever he went he made his influence felt. In the struggle between the States he was an intense partisan of the North, and seemed never to be able to do the people of the South justice. He was an earnest advocate of the annexation of Canada to the United States, and was vigorously opposed to the Boer war. He was fecund as a writer, and published a large number of volumes, some of which elicited high praise and attained to a large circulation.

BISHOP KEY.

Asking to be relieved from active work, Bishop Key wrote to the General Conference:

Dear Fathers and Brethren—

"Twenty-four years ago, at Richmond, Va., the General Conference laid on me the responsibility and work of one of its Bishops. In all fidelity of purpose and singleness of eye, I have sought to serve the Church and meet my obligations. My busy life has passed so swiftly and silently that, without realizing it, I find myself to-day near the eighty-first year of age. My health is perfect, thank God. My head is clear, my heart is warm, and my love and interest for our beloved Church grows with the years.

"But I realize that a Methodist Bishop at eighty years is an unreliable asset. The calendar is inexorable. The son of a Methodist preacher, born in a parsonage, the grandson of a preacher and the father of two preacher-sons, and educated in a Church college, and with a record of sixty-two years of unbroken service, I ask in the fear of God, and with perfect respect and love to all, that you grant me the release from the official and routine duties of the Episcopacy, and pass my commission to a younger and stronger man."

In presenting a loving cup to Bishop Key, at Asheville, Bishop Candler said: "Mr. Chairman and Brethren: You have heard that the greatest State of this nation is Texas. It contains a great many charges in the first place, and in the next place it contains more Methodists, and that helps Texas very much. But Texas without the Georgians in Methodism would not be the Texas we know to-day. There is a Georgian that Georgia parted with some time ago with very great regret. He had been with us from childhood. Back of him was his Methodist father, a Methodist preacher. He went away from us and went into the hearts of the Texans. He is now past four score years, or is three score years. My mathematics are always askew. Mr. Wesley said that mathematics tended to make a man skeptical, and you know I never was skeptical. I think I am immune from skepticism. He is now past his four-score years. They have been years of labor and sorrow, and yet, laboring, he still brings forth fruit in old age. The Texas delegation of this General Conference have asked me in their name to present to dear Bishop Key, loved and honored, this very beautiful loving cup. I will not undertake—yes, I will—to open it. I am not sure this is altogether unselfish on the part of our Texan brethren, for remember the assertion, 'he that giveth a cup of cold water to a disciple shall not lose his reward.' This cup is overflowing not with cold water, but with warm love."

BISHOP JOHN C. KILGO.

North Carolina yields this eminent citizen to the highest sphere in Methodism with reluctance. As president of Trinity College it has seemed that his going away would be an irreparable loss. But the time for his promotion was ripe, and what has happened is only the fulfillment of what had become an almost universal conviction, viz.: that he possessed in a pre-eminent degree the qualities essential for filling the great and responsible office of a Bishop in the Church.

As a preacher and platform speaker Bishop Kilgo has few equals, and no superiors, in this country, and it would have been robbing the Church of her right to utilize to the utmost such gifts if he had been held longer in any subordinate place. So while North Carolina regrets the loss to herself, she rejoices that the whole Church is to be permitted to share the blessing of the ministry of this man.

We rejoice the more in the election of Dr. Kilgo to the Episcopacy because we know that in him the Church is to have a real defender of the faith. In his message there will be no uncertain sound. He will stand square upon the Bible as the inspired Word of God, and the tendency to destructive criticism will find no comfort in him. May the God of our fathers gird him with strength and give him long life in which to do a work that shall abide during the centuries.—North Carolina Christian Advocate.

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REV. HIRAM RIVERS SINGLETON.

By Rev. H. M. DuBose, D.D.

In the death of Rev. Hiram Rivers Singleton, of the Mississippi Conference, a strong and beautiful life was rounded with sleep, and an effective testimony laid hold upon the things within the veil, an eloquent voice has grown silent, and an obedient and ever loyal son of the Church has been crowned.

The progenitors of Brother Singleton were of Scotch-English stock. The records of the family in America go back to the second decade of the seventeenth century, in Virginia. Later, the ancestors of his direct line removed to Sumpter District, S. C. There, for several generations, they were neighbors and friends of the Hamptons, a race who helped to make South Carolina famous in the nation's history of statecraft and chivalry.

The great grandparents of Brother Singleton removed from South Carolina to the region of the Mississippi in the early part of the nineteenth century, settling first in Wilkinson County, Miss., but more latterly removing to West Feliciana Parish, La. His Virginia and South Carolina forbears had been soldiers of the revolutionary war, and his early Mississippi kin saw service in the campaigns of 1812. His father graduated from the famous old-time academy at Bardstown, Ky., while his mother received her training at the Roman Catholic convent school at Nazareth, in the same State. They were married in West Feliciana Parish, and fixed their home at Jeanerette, in St. Mary Parish, where their son, Hiram Rivers, was born, in 1848.

The father of Brother Singleton was educated for the law, and, like his sire and grand-sires, was interested in sugar planting. However, soon after the birth of his son, he sold his sugar plantation in Louisiana and invested in cotton lands in the Brazos Valley in the new State of Texas. He lived upon this estate during the remainder of his life, dividing his time between the care of it and attention to a law practice which he established in Brazoria, the county seat, in which he lived. In 1853 both the elder Singleton and his wife were happily converted, and became members of the Methodist Church. In the autumn of the same year they were stricken, side by side, in one of those terrible visitations of yellow fever, once too common a recurrence in the malarial belts of the South. Beside their son, Hiram Rivers, they left a daughter to inherit their estate, which for that time was an opulent patrimony. By the end of the war between the States this fortune had been greatly diminished, but was still sufficient to afford the means of a hopeful beginning in life for the son, who had been with kindred and at school until his seventeenth year, when he joined the Home Guards of the Confederate Army. At or near the close of the war he took up cotton planting on his own estate, but after two years he sold his lands and entered upon the business of a druggist, for which he had a natural turn and liking. In 1869, he married Miss Lucy Burrass Forsythe, daughter of an early and distinguished member of the Mississippi Conference. In 1870 he had the sorrow to bury both his young wife and his first-born son. Already deeply spiritual in life, and having previously felt powerful drawings toward the ministry, he immediately after the death of his wife sold his business and entered the itinerancy as a member on trial in the Mississippi Annual Conference. This was in December, 1870. The appointments of that year put him in charge of the Covington Circuit, that section of Louisiana being then in the Mississippi Conference. It was an extended work, sixty miles around, and consisting of eight or nine appointments. With new experiences, new faces and associations, and especially with new and lofty ideals of service to be rendered to God and men he was drawn out of himself and out of his sorrow, which had settled upon him like a cloud. It was a year of activity for the young evangelist, a year of spiritual triumphs. The quiet youth brought up in plenty and seclusion found a tongue of eloquence that charmed all men and made the gospel message entertaining beyond the common call. More than one hundred members were received into the church, and many were reclaimed. It was a year of happiness and true enlargement. A strong and unanimous call for his return was sent to the Conference, but the commission of the itinerant carries no guarantee that the commissioned shall remain in one place. The next year he was appointed to the Rocky Springs work within the limits of the State of Mississippi. To this work he carried as a bride the loving and faithful wife who for nearly forty years was a true help-meet to his itinerant call and a guardian angel in his life and home.

Now began in earnest a remarkable ministry, extending through thirty-five years of active roll calls. From Rocky Springs Circuit he went to Brookhaven Station. Upon this follows a long list of station assignments, the very names of which suggest the adventures and changes of the itinerancy. They are: Waynesboro, Enterprise, Port Gibson, Canton, Yazoo City, Natchez, Crystal Springs, San Jose, Cal., Alameda, Sacramento, Jackson, La.; Baton Rouge, Rayne Memorial, New Orleans; Helena, Ark.; Searcy, Vicksburg, Port Gibson (a second pastorate) and Ocean Springs, at which last place his health finally

failed and he went upon the veteran's list, a list honored by the names of some of the most heroic men of Methodism.

For a time, after his superannuation, Brother Singleton resided in Nashville, but more latterly he moved his home to El Paso, Texas, where, on an April day of the now fruiting year, death found, but did not surprise, him.

Brother Singleton was one of the three or four men who have been nearest to my life and heart. It is now thirty-five years ago since our paths first crossed. O, the warmth and truth of his heart—the loyalty, the love of his soul! Galloway, Singleton! these were the names—the souls—that shed the earliest luster of a perfect friendship into my life. They have gone before me. It is one of the solacing thoughts of these days of toil that I shall find them in fellowship when I too am called to enter into the Master's presence. Farewell and hail!

Hiram Rivers Singleton was, when in the prime of his years, one of the most truly eloquent and persuasive preachers I have ever known. After having heard the princes of the American pulpit of the last and first decades of the two greatest centuries of time, I would willingly turn from the profoundest and most renowned of them all to hear again the friend and confidant of my youth in one of those rapturous appeals which made his early ministry "as the apple tree among the trees of the wood."

AUTOBIOGRAPHICAL SKETCHES.

By Rev. H. P. Lewis, Sr.

Chapter XVI.

While at Lauderdale I had occasion to study men and means in a way I never had before. Everywhere I go I find people wedded to their creed more than to their God. I found a few such in and around Lauderdale. Some people worship their church, some worship their favorite preacher, some their particular mode of baptism, while a few are devoted to their God and their Bible, losing sight of denominational preferences.

The more religion, pure and undefiled, one enjoys, the less bigoted, sectarian selfishness and the like there is in him. The man or woman who can't afford to go to any church save that of his own faith and order betrays a vast amount of profound ignorance or sectarian bigotry. Religion is love—love to God and mankind.

Among the good men I met at Lauderdale was one Shade Jamerson. He was a railroad man, conductor of a work train, with headquarters at Lauderdale. He was a strict member of the Baptist Church. He became deeply interested in the "second blessing" theory of sanctification. He sought and, as he said, obtained the blessing of perfect love. He talked it, he preached it, he sang and he lived it. He was at our first Quarterly Conference in Lauderdale, in March, 1886. On Sunday, after the 11 o'clock sermon, all Christians were invited to come forward and join in the communion service. Brother Jamerson belonged to a Church that would not allow its members to commune with other denominations, hence he sat back and looked on while Methodists, Presbyterians and others gathered around the communion altar and there commemorated the death and resurrection of the Savior. His conscience smote him. For the first time in life, he felt he was doing wrong by not communing with the Christians of other churches. He said to me afterwards, "I knew they were God's children; yet my Church would not let me commune with them." No wonder his conscience smote him. His eyes were being opened. He promised the Lord, if he would forgive him, he would do so no more. The next opportunity he had, he went forward, kneeled and partook of the Holy Sacrament. His Church separated him from its fellowship, and with a sad heart, he told me all about it. I said to him: "Brother Jamerson, don't remain out, but join some Church." He did so, and in a short while applied to my Church for membership. I handed him a Methodist Discipline, told him to read it carefully, and report to me at my next appointment there. He did so, and I administered the vows of our Church to him. In a short while we gave him license to exhort, which he used in a way that was a credit to himself and a blessing to others, and very helpful to me as his pastor. God bless all such men.

Early in the year 1886, I visited a home about a half mile from town. As I drew near the front door, an old gentleman came to meet me. Said I, "Brother Jamerson." "No, this is Brother Jamerson's father," was his reply. After spending a little while with Sister J. and her daughter, I called for a Bible. She said: "Brother Lewis, I am sorry to have to tell you, we have no Bible. We had one once, but in moving, it got wet and came to pieces. However, I may be able to find a part of it." "Do so," said I. "It may be we can find something worth reading in it." I read; we kneeled in prayer together. I afterwards wrote to Nashville for a large type book of the Psalms and gave it to the good sister. She paid for it in butter. The next time I visited her, she said to me: "Brother Lewis, I have read my book through." "It will bear reading again," I said. "Yes, and I am going to read it again," was her reply. Her daughter then said: "Brother Lewis, that is the only

Scripture I ever knew my father to read. I often see him reading that Book."

Before I left Lauderdale, both these old people professed faith in Christ; died in peace and went home to rest. Their son, Shade Jamerson, said to me, "No doubt that Book you gave mother was the means in God's hands in bringing them to Christ."

It pays to distribute good books; and there is no book better than the Bible. I have given away many Bibles and Testaments, and I find it pays to do so. If our preachers would supply themselves with good books and tracts, scatter them among people who need information on various matters of religious interest (such as Christian Perfection, Infant Baptism, Final Perseverance of the Saints, etc.), it would be of vast interest to our Church. After I became acquainted with the situation of things in and around Lauderdale, I went to work, raised a tract fund, procured a good lot of tracts bearing on the subject of Christian living and put them in the hands of people I thought would do the most good. I was afterwards gratified with the results. It pays to scatter good literature broadcast over the land; not your own alone, but some one else's productions.

I have often thought, if some preachers and others who are so bitter against the residue or "second blessing" theory of sanctification only had another baptism or two of the Spirit, they would not be so bitter. Let your people enjoy all there is for them in the religion of Christ, and exhort them to "go on to perfection."

I like a man who has religion enough to prompt him to say "Amen!" at the proper time when some one else is preaching. Some one asked Brother Ira B. Robertson why he did so much better in preaching to the negroes than when preaching to the white people. A colored brother who was standing near said: "We hopes him." Yes, it helps a preacher to hear a hearty "Amen!" coming from a good man while he is preaching.

While at Lauderdale, my oldest preacher boy, Barney, was licensed to preach. In 1888, Conference met in Vicksburg and Bishop Hargrove presided. My appointment for the next year was to Benton, about which I will write in my next.

CONCERNING MANSFIELD COLLEGE.

To the Methodists of Louisiana:

Two months ago I had no thought that my work would ever be in Louisiana again. When the trustees of our College for women expressed the belief that I could help in putting our institution on a foundation of assured success, I could not but remember how kind the people of Louisiana have been to me. The only response to such kindness seemed to be to undertake any work our people thought I would best do. I find myself therefore president-elect of Mansfield College.

In order that I may fully regain my strength for the session's work, I shall have to deprive myself of the pleasure of visiting our people this summer. In a few weeks I shall be at my desk at Mansfield and shall be glad to hear from all who are interested in training girls into womanhood under the safeguard of Christian instruction. Brother J. L. P. Sheppard will see you face to face and present the claims of our school.

I am assured by my doctor that I may go to my work in better condition than has been my lot for a decade. All now needed is to go slow with work until I am completely recovered from the shock of severe surgical operations.

May I not ask our pastors to give special attention to Mansfield's claims this summer? A card to Brother Sheppard will get prompt attention. After July 15, address me at Mansfield.

Faithfully and fraternally yours,

WILLIAM LANDER WEBER.

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DREAMS.

If a good little child be ever so good,
As good as a child can be;
Wee Willie Winkie comes over the hill
With his sack of dreams—comes he.
One little dream of a truly train,
One little dream of a candy cane,
One little dream of a woolly sheep,
One little dream of a doll to keep,
One little dream rub-a-dub drums,
One little dream of a top that hums,
One little dream of a trumpet red,
One little dream of a brand new sled,
One little dream of a chocolate drop—
Dream upon dream, and they never stop.
If a good little child be ever so good,
As good as a child can be;
Wee Willie Winkie—Why, here he is.
'Shut your eyes, quick,' says he.

—Selected.

HOW THE TWINS WERE PINNED TOGETHER.

Many years ago, before Uncle Sam had as many soldiers on the frontier as he has now, and before so many of the Indians had been civilized and taught to serve God and leave their terrible love of torturing and killing white men, a young man named Grover and his wife left their comfortable eastern home and took up a government claim in the far West. There they built a nice, tight log-house, and in a very few years had so improved their little home that it was an oasis in the immense prairie surrounding it. Vines almost covered the house, and plants which they had taken great pains to cultivate from the beautiful wild prairie flowers filled the pretty garden.

Ten years passed, and two merry boys, twins (whom their mother had named Romulus and Remus; no doubt expecting them to become founders of some great city of the future), and a dear little girl, four years younger, made the family a happy one indeed. In all these years they had been very fortunate in their intercourse with the Indians, who sometimes stopped at their door for food or drink, which was always kindly given. But Mr. Grover had never been willing to run the risk of leaving his little family alone. When he left home, he took them all with him in the big carry-all drawn by old General, a most important member of the family, who had served them ever since they had lived on the prairie.

But when the twins were nine years old, little Lucy was taken very ill, so alarmingly ill that it was necessary to have the doctor at once, and he lived in the nearest town, seven miles away. Mr. Grover could not leave his wife alone with the sick child, so it was decided that the little boys must go for the doctor on old General's back. They were quite used to scampering about on him just in sight of the house, so there was no fear that he would not carry them safely, and for a long time no Indians had been seen, nor had any rumors of trouble with them been heard.

So about seven o'clock in the morning, the twins were mounted on old General's back, intrusted with a note for the doctor, who was sure to come back with them if he could be found. If he could not, they were to leave the note for him and return at once. They started off in great glee, very proud of their trust. Rommy driving and Remy sitting behind him with his arms around his waist. This position was to be reversed on the homeward way, so that they should have equal share in the glory of the trip.

The anxious parents watched the little boys as long as they could see them, and when they were out of sight, with a prayer for their safe-keeping, they returned to little Lucy, who was growing so feverish and seemed so ill that they were very much worried about her.

Mr. Grover had thought it would take the boys about five hours to go and return, as old General would probably go at his own gait with so little authority behind! But soon after eleven, he found himself looking for the little speck that would first appear on the horizon. He had looked many times before he discovered the speck and made sure it was the old horse and his burden. As he was about to lay down the glass, another speck appeared, which he thought must, of course, be the doctor; but in an instant two more came in sight, and the distracted father saw that old General was running for dear life with three Indians pursuing him! On came the faithful horse with tail straight out and nostrils distended, straining every muscle to keep ahead.

What could be done? The father could not leave his wife and sick child alone in the house and run out to help the boys, at the risk of being killed and leaving his family helpless indeed. He could only barricade the cabin and cry to God for help. The door and windows were quickly barred, and a rifle thrust out of each loophole, made for the purpose,

but never used before. Perhaps one Indian could be shot and the pursuit hindered. This was not to be, however, for hardly was all secure before old General with the terrified boys on his back, flew through the yard and straight to the barn, the Indians rushing after him. After the clatter of hoofs on the barn floor there was absolute silence for several minutes—minutes that seemed hours to the waiting parents. Then, with an awful yell, the three mounted Indians tore out again, a frightened look on their faces, and rode off across the prairie, never once looking behind them.

It was but the work of an instant for Mr. Grover to unbar the door and run for the barnyard, fearing he knew not what. All was silent, and nothing to be seen but old General panting for breath and utterly exhausted. But when the father called softly, "Rommy! Remy," a faint moan came from a pile of soft straw and chaff near the barn door, and there, quite buried out of sight, he found the dear little fellows, pinned together with an arrow, and half dead with fright. It did not take long to cut the arrow in two and draw it out, and Rommy and Remy hardly felt any pain, so glad were they to see their father's face and to feel their mother's arms clasped about them. As the arrow had just passed through the flesh of their sides, no lasting harm was done, and the wounds soon healed.

This is the way the wonderful escape came about. When old General sprang through the back door of the barn, he swept the twins from his back right into the soft pile of straw and chaff, and so they were hidden from the Indians just at the very moment when they would have reached them. The savages had evidently searched for the little boys, and when they could not find them, in their superstitious fear they thought the Great Spirit had come to their rescue, so in their fright they galloped away with that one awful yell. And surely the Great Spirit, the loving God, had hidden the little fellows, and their grateful parents never forgot to give him the praise.

The doctor came in a few hours, and his medicines soon broke little Lucy's fever. He had three patients instead of one, and the arrow wounds were pretty sore for several days, but at the end of the week the children were all quite well and happy again.

The twins are old men now, and their children and grandchildren know this story by heart, and are never tired of hearing it. The arrow, mended by a silver plate, will be handed down as an heirloom for generations to come.

As for old General, he was treated as his heroism deserved, and was greatly beloved, you may well believe. When he grew too old to draw the carry-all, he spent the rest of his days in a delightful green-pasture, where he grazed and rolled and cantered about to his heart's content.—Augusta M. Reilly, in Christian Intelligencer.

OUR REAL WORK.

"The work which Christ gives to us really is to build character. We are not in the world to have a good time, to make money, to do great things, to write books, to cultivate farms, to sell goods, or to study; we are here to make men and women of ourselves. The test of success at the end is not our wealth, the extent of our fame, the number of things we have done, but our character—that which will live on the other side of death, the person who will appear before God when our spirit presents itself there. It is of the greatest importance, therefore, that we give first heed to the work that is being done on our inner life along the years."—To-day's Magazine.

SEASHORE CAMP-MEETING.

39th ANNUAL CAMP MEETING JULY 13-20.

The Seashore Camp Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during Camp Meeting.

A DELIGHTFUL SUMMER HOME.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

Many men and women date the beginning of their aggressive service for the Master to a few days spent on the camp grounds. There is a distinctively Christian atmosphere, and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about at-

tending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living.

ATTRACTIONS FOR THE SUMMER OF 1910.

The Seashore Divinity School, June 28, to July 7. The Seashore Divinity School is under the control of curators for the Louisiana, Mississippi, North Mississippi and Alabama Conferences. Some of the brightest minds in these four Conferences will be among the instructors, and several brilliant men will be brought from a distance.

Annual Camp Meeting July 13-20. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God. We hope for a revival this year.

Seashore Assembly for Christian Workers, July 21 to 31. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

For full particulars, address as follows:

In regard to accommodations: R. G. Price, Biloxi, Miss.; or S. G. Meyer, 116 St. Charles St., New Orleans, La.

Christian Workers' Assembly: Rev. F. S. Parker, D.D., Nashville, Tenn.

Seashore Divinity School: Rev. H. M. Ellis, Brookhaven, Miss.

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Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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Editorial.

THE VANDERBILT SITUATION.

The situation resulting from the action of the Vanderbilt Board of Trust in their annual session in Nashville last week is acute and most deplorable. By a vote of nineteen to eight, the three trustees elected by the recent session of the General Conference were denied the right of membership in the body. High-handed as this was, it was quickly followed by the adoption of measures even more startling and revolutionary. The right to confirm the trustees elected by the Board of Trust, which has been exercised in some way by the Church ever since Vanderbilt University has been in existence, was summarily repealed. But not even with this did the gentlemen stop. Knowing that what had been done would create a storm throughout the connection, and desiring as much as possible to protect both the Church and the institution, Dr. W. D. Bradfield, of Texas, introduced the following resolution: "The right of the General Conference of the Methodist Episcopal Church, South, to appoint the trustees of this University being denied by this Board of Trust, great unrest is likely to follow to the damage of the University and the Church. To allay as much as possible this unrest, and to guard as far as possible the interests of the University, this Board hereby declares the trust it holds is a trust for the Methodist Episcopal Church, South, and that Vanderbilt University belongs to said Church." This resolution was promptly tabled.

What is the significance of the foregoing action of the majority of the Vanderbilt Board? In the light of what had transpired before and of the attending circumstances, the position of these gentlemen, before so difficult to determine, is now perfectly plain. They regard themselves as a self-perpetuating body. The right of the Church to confirm the trustees they hold was purely a gratuitous concession, which they might have repealed at any time, and which they will allow no longer. The Church in no sense owns the institution, or has any charter right in its government. They do not even hold it in trust for the Church. The only right which belongs to the Methodist Episcopal Church, South, is that of patronage. She may furnish the students, and should count it a privilege to do so. She is not competent to participate in the management of the University; that should be left wholly in their capable hands. Such, in substance, are the extraordinary views of the dominant element of the Vanderbilt Board of Trust, as they have been driven at last to disclose them. They have, in effect, declared their absolute independence and their right to do, unchecked, anything they please.

This position contravenes what the Church conceives to be its manifest rights at every essential point. It violates claims long recognized and never before openly challenged. It conflicts with declarations made from time to time by the Board itself, in which the ownership of the Church has been conceded and the trustees have been spoken of as its representatives. Thus when they were asking the General Conference of 1898 to take the institution over from the eight original patronizing Annual Conferences, they expressly declared that they "held it in trust for these Conferences;" and in the paper adopted when they received the report of the Vanderbilt Commission, they said they "recognized and rejoiced in the ownership of the Church." Yet their late action repudiates both of these former declarations, carefully made on occasions of great importance.

The attempt to fasten upon the Church the responsibility for the present unhappy situation is only in keeping with the disingenuous course which the Vanderbilt Board has been pursuing for several years. There is not a particle of justification for the charge. The bearing of the Church at all times has been dignified, respectful, and courteous. Whatever individ-

ual members may have done, it cannot be shown that the Church acting in an official capacity has ever failed to have proper regard for the Board of Trust. When differences of view began to be apparent, the General Conference of 1906, desiring to allay agitation and obviate the possibility of trouble, appointed a commission composed of five able lawyers who were Methodists and Christian gentlemen, to whom was referred the task of determining the precise relation of the University to the Church. That commission showed Chancellor Kirkland and his associates every possible consideration. The Chancellor appeared before it both in person and by the representation of counsel. When this tribunal announced its findings, the Church accepted them without reservation and in good faith; but this the Board of Trust refused to do. Rumors as to the attitude of the latter were rife throughout the connection, and a feeling of widespread uncertainty and unrest continued. This, together with certain attempted actions of the Board, led to considerable agitation in the secular and church press.

Such were the conditions existing when the recent General Conference assembled in Asheville, where all matters relating to Vanderbilt University were referred to the Committee on Education, which had on it some of the strongest men in the body. So far from being prejudiced or dominated by one or two men, this Committee had an open mind and was entirely pacific in its attitude. It heard the representatives of both sides of the controversy and sought light from every possible source. It left nothing undone to secure a peaceful adjustment of the matters at issue. It voted to levy an assessment of \$20,000 for the Vanderbilt Theological Department, and, in order to relieve the Board of Trust from an embarrassing position in which they had placed themselves, recommended that one-fourth of the trustees of our educational institutions be allowed to be taken from outside of the Church. It offered to yield every point involved except the ownership of the Church and the right to elect the trustees, if the Church should choose to exercise it. It proposed not to disturb the arrangement then existing in the slightest particular, if the Board of Trust would meet and spread upon their minutes an acceptance of the findings of the Vanderbilt Commission. The effort to have that body come together in Asheville was wholly in the interest of peace, and was not, as is stated in the last copy of the Vanderbilt University Quarterly, to coerce them into the election of "trustees to represent the faction in opposition."

Instead of responding to the efforts of the Committee on Education to effect a harmonious settlement of the points in controversy, the representatives of the Vanderbilt Board of Trust were evasive, non-committal, and unwilling to come to any definite terms. Though nearly half the members of that body were on the ground, they would not consent to have a meeting to confer with the Committee on Education. Tennessee lawyers, quite as able as those said to advise to the contrary, declared that there was no legal obstruction to such a meeting in Asheville, though for that matter the Committee on Education did not care whether the meeting asked for was a legal one or not. An agreement with the Board in an informal session would have been quite satisfactory, as they could later have carried out the conclusions reached in their regular annual session. The utmost concession that could be secured from the officials of the University on the ground was that, if let alone, they would recommend the election of three additional Bishops as trustees and the acceptance of the report of the Vanderbilt Commission. "In so far as it is a correct exposition of the laws of Tennessee," this recommendation they said the Board would "doubtless accept." Representing the Church, the Committee on Education could not afford to agree to a compromise so vague as this. There would have been no certainty as to what would result; if turned down by the Board, the General Conference would have been adjourned for four years and the Church left helpless. Moreover, the expression, "in so far as it is a correct interpretation of the laws of Tennessee," was most indefinite and would have continued things in a wholly unsettled state. Having exhausted every other recourse, the Committee on Education then decided to elect three trustees to fill the existing vacancies on the Board of Trust, which, it was felt, would serve to join the issue and force that body to take such action as would disclose its true position. But not desiring to do anything radical, the Committee recommended that, with the exception of these three, the trustees should continue as heretofore to be elected by the Board of Trust and confirmed by the General Board of Education. The seating of the trustees elected at Asheville would have settled one question, and one only, the right of the Church to select the trustees, if it should choose to assert it. To be exercised only in a single instance, there was no reason that that action should have caused a particle of disturbance unless the principle involved were denied. And that the Committee could not afford to surrender.

We have recited this history because we desire that the responsibility for the present unfortunate condition of things should rest where it properly belongs—upon the Vanderbilt Board of Trust. They, and they alone, have created the wide breach now existing between the University and the Church.

For several years their movements have been secretive, strange, and unusual. Exactly what they meant, it was difficult to discover. But at last they have ceased to be evasive and hesitant, and have plainly shown where they are headed. Determined to have absolute independence, they have "crossed the Rubicon," and drawn up their forces in battle array. And battle they shall have. And it will be a fight to the finish. The Methodist Episcopal Church, South, is not so weak that she cannot maintain her rights, as they who are seeking to run rough-shod over her will soon have occasion to learn. She founded and owns Vanderbilt University, and we believe that the courts will give it to her. But if in violation of the principles of justice and equity, the cunning of men should cause her to lose it on some legal technicality, as Bishop Wilson said in his great address in tendering his resignation a few days since, she will rise in her might and build a better and greater institution than Vanderbilt.

HOW THEY VOTED.

The following were the members of the Vanderbilt Board of Trust as it was constituted on June 13 and 14, when it went on record as repudiating the authority of the Church (the figures indicating date of expiration of term):

1910—R. W. Browder, Bowling Green, Ky.; Allen R. Carter, Louisville, Ky.; R. W. Millsaps, Jackson, Miss.; W. C. Ratcliffe, Little Rock, Ark.

1912—Samuel Cupples, St. Louis; John H. Dye, Little Rock; W. L. Moose, Morrilton, Ark.; W. P. Sanders, Athens, Ala.; W. D. Bradfield, Dallas; William Hughes, Spring Hill, Tenn.

1913—Bishop A. W. Wilson, Baltimore; J. H. Kirkland, W. R. Cole and G. B. Winton, Nashville; Bishop J. S. Key, Sherman, Texas; Robert S. Mad-dox, Atlanta.

1915—C. W. Byrd, Nashville; Chas. N. Burch, Memphis; James C. McReynolds, New York; Eugene J. Buffington, Chicago.

1916—Nathaniel Baxter, Jr., Nashville; Newman Cayce, Columbus, Miss.; G. W. Martin, Martin, Tenn.; J. R. Pepper, Memphis; Bishop E. R. Hendrix, Kansas City; H. H. White, Alexandria, La.; W. J. Young, Danville, Va.; E. J. Jones, Kansas City; E. B. Chappell, Nashville.

When the vote, which is destined to become historic, was taken, Bishop Key, Judge Newman Cayce and Hon. H. H. White were absent. Those voting to recognize the authority of the Church were as follows: Bishop A. W. Wilson, R. W. Millsaps, John R. Pepper, W. D. Bradfield, R. W. Browder, E. B. Chappell, John H. Dye, and W. J. Young.

In a matter of such vital importance, it is only just and fair that the attitude of every man on the Board should be made known to the public.

MAJOR R. W. MILLSAPS.

Major R. W. Millsaps is being accorded much praise for his brave and manly fight for the rights of the Church at the recent meeting of the Board of Trust of Vanderbilt University. He was on the sub-committee appointed to consider the credentials and eligibility to membership of the three trustees sent up by the General Conference, and when his associates on that committee (which was made up chiefly of lawyers, two of whom were not Methodists) brought in an adverse recommendation, though there were six to one against him, he made a minority report and ably championed it. Not once after the issue was joined and the real purpose of the majority of the Board was disclosed, did he waver in his advocacy of the ownership and authority of the Methodist Episcopal Church, South.

The course of this noble Mississippian has not in the least surprised us. Though he had been supposed to favor the view of Chancellor Kirkland and Bishop Hendrix, and did, in fact, agree with them as to the desirability of a broad and progressive policy for the University, we had never doubted where he would stand if he ever saw the charter rights of the Church in the institution imperiled. We knew the make-up of the man and his devotion to the Church in which he was reared, and of which he has been so long an honored and trusted member. To it, he has given a lifetime of service and hundreds of thousands of dollars—more money, probably, than any man in the South, with the possible exception of the Dukes of North Carolina. He is the founder of one of the leading colleges of Southern Methodism, which he committed to the care of the patronizing Annual Conferences, leaving the selection of trustees absolutely to them. Facing such an issue as that which arose at Nashville, there was but one course for such a man to pursue, and that he adopted resolutely, fearlessly, nobly.

And Major Millsaps' judgment as to the principles involved ought to carry great weight. He is a man of collegiate education, of profound insight, and of almost unerring judgment. A graduate of the Harvard Law School—the greatest in the United States—(though since early manhood he has not practiced in the courts), his opinion as to any legal question is of unusual value. We know no man whose leadership we would so readily and so unquestioningly follow. He met the crisis which confronted him a few days since most magnificently. And in

so doing, he attained to still more majestic proportions, and wrote his name even more luminously upon the imperishable pages of Methodist history.

Nor do we doubt that, if he had been living, side by side with him would have stood the princely figure of Charles B. Galloway, his close and intimate friend. For though he stood with the administration when mere matters of policy were involved, and deplored outside agitation when it seemed to him to be unnecessary, if the time had ever come (which it might not under his wise leadership) when the ownership of the Church was really and unmistakably challenged, there is no question in our mind as to what Bishop Galloway would have said and done. No heart more loyal to Methodism ever beat in human breast, and no man ever walked the soil of earth who was more inflexible in his adherence to the principles of justice and equity, or who was less susceptible to the lure of wealth and the blandishment of power. Freely he spent himself to build up the Church, and he was incapable of doing aught to tear it down.

A HIGH COMPLIMENT.

The New York Independent, one of the most scholarly and ably edited weeklies in America, in its issue of June the 16th, makes the following reference to Bishop J. C. Kilgo and Trinity College:

"We were glad for the Southern Methodist Church, but sorry for Trinity College, Durham, N. C., that President Kilgo was elected Bishop. Trinity College and the South Atlantic Quarterly, edited there, are among the most progressive influences in the South. Prof. William P. Few, dean of the college and one of the editors of the Quarterly, has been elected president to succeed President Kilgo. He is a native of South Carolina, a doctor of philosophy of Harvard, and a frequent and forceful speaker and writer on educational topics. His administration begins under most favorable auspices, with new buildings being erected, and an additional gift of \$100,000 from Mr. B. N. Duke."

A VISIT TO PONCHATOULA.

It was our pleasure to run up to Ponchatoula, which is on the Illinois Central Railroad, a little less than fifty miles north of New Orleans, last Saturday afternoon and occupy the pulpit of the Methodist Church there Sunday at 11 o'clock. We were greeted by a fair audience, who seemed to give good attention to the exposition of the Word. This town is situated in the midst of a truck-farming section, and has a population of perhaps 800 or 1000. Our pastor is the Rev. J. P. Haney, whose health for some weeks has been impaired, but who is now beginning to regain his strength. Of the three Protestant churches in the village, ours is far in the lead. The membership numbers about 115, and the house of worship is a modern brick structure, commodious and well appointed, which is valued at \$10,000. It was erected four or five years ago under the aggressive leadership of Rev. F. N. Sweeney. Brother Haney, who came to the charge last winter, found it encumbered with a debt of \$1,600 or \$1,700, but by wise management he has about succeeded in wiping this out, and Bishop Murrah is expected to preach the dedicatory sermon in the near future. All departments of the work—the Epworth League, the Sunday school, and the missionary societies—are well organized and rendering effective service. We were particularly pleased to hear the pastor speak encouragingly of his prayer-meeting. A flourishing mid-week prayer service is a certain indication of a healthful spiritual condition. Mr. J. R. Abels, Mr. William Jackson, Mr. Blass Spiller, and Mr. E. D. Vineyard, a solid body of men devoted to the interests of the Church, constitute the official board. While in the town we were the guest of Mr. and Mrs. J. R. Abels and of Brother and Sister Haney, who left nothing undone to make our stay comfortable and pleasant. We shall not soon forget their abounding kindness.

DECEASE OF MRS. W. H. HUNTLEY.

Mrs. Josie Huntley, the wife of the Rev. W. H. Huntley, of Gloster, Miss., who was reported critically ill in our issue of last week, passed peacefully away at noon on Monday, June the 13th. She was stricken with apoplexy while attending church on the day preceding, and grew steadily worse, until life became extinct. She was buried at Brookhaven on Tuesday, the 14th, at 5 p.m. Dr. Featherston and Brothers Leggett, Watkins, Sharbrough and Ellis conducted the funeral service. Sister Huntley was educated at Whitworth College, and was a woman of culture and noble Christian character. She was interested in all the work of the Church, and her influence was widely felt for good. Besides her sorrowing husband, she leaves several children and a large circle of friends to mourn her departure. May God graciously sustain all of the bereaved, and bind up every stricken, bleeding heart! We trust that some one will furnish the Advocate with a suitable memoir in the near future.

PERSONAL.

Have you sent in your renewal to the Advocate? If not, now is the accepted time to do so.

The Tremont Circuit is making good progress and doing nicely under the efficient pastorate of Rev. A. L. Davenport.

Rev. C. C. Miller, presiding elder of the Baton Rouge District, brightened the sanctum by his presence one day last week.

A meeting is now under way in Court Street Church, of Hattiesburg, Miss., under the leadership of Rev. H. R. Singleton, of Alexandria, La.

The Seashore Divinity School will open on Tuesday, June 28th. Let every preacher who can, arrange to attend. It will be a great occasion.

Rev. J. E. Denson, presiding elder of the Lafayette District, reported a profitable session of the District Conference, held in Eunice some weeks since.

Rev. O. S. Lewis has had a great revival in the Broad Street Church, of Hattiesburg, Miss. The preaching was principally done by Rev. D. E. Kelly, the Conference Evangelist.

Rev. A. Inman Townsley, the versatile pastor of the Second Methodist Church of this city, will lecture on "Sam Jones, the People's Philosopher," at Kentwood, La., on Monday night, June 27.

Rev. W. A. Betts writes from Montrose: "Please announce that I can assist the brethren in their meetings for awhile, and suggest that prompt engagements be made herein for several reasons."

The Sunday school of the Carrollton Avenue Church, New Orleans, held its Children's Day on the twelfth inst., the collection amounting to \$31.56 and six children were received into the church.

Last week we gave a report of the Woman's Home Mission Society under the heading, "An Enjoyable Meeting." This was credited to Olive Branch, Miss., and should have been credited to Magee, Miss. We gladly make correction.

Mrs. John A. Randolph is spending the summer at Iuka, Miss. Her husband, who is a member of the North Mississippi Conference, is chaplain at Keithly in the Philippine Islands. In recent letters he has reported his work there as doing well.

The Monroe District Conference is in session at Lake Providence this week, with Dr. S. S. Keener presiding. Bishop Murrah is expected to be in attendance Saturday and Sunday. The work is reported to be making commendable progress in that section.

We are pleased to note that Rev. W. Fred Long, the faithful State Secretary of the Mississippi Sunday School Association, who has recently been quite ill, is now convalescent. Even a temporary retirement of this tireless toiler from the field of service is appreciably felt.

The program and notice of the Durant Conference is unique and complete. It gives the complete roll of the Conference and the program planned for each day. We trust that when it shall assemble in Pickens, Miss., July 5, that the realization shall be better than the excellent promise.

A few days since, Mr. R. B. Linfield, a brother to Rev. W. L. Linfield, our pastor at Hazlehurst, Miss., called at this office. Mr. Linfield had just returned from a trip to Central America. He was very much delighted with all that he saw, and hopeful for better commercial relations with Spanish America.

The press dispatches report that the North Mississippi Conference Epworth League meeting at Kosciusko was a brilliant success. Among the speakers of note were Dr. E. H. Rawlings, the new Educational Secretary of the Mission Board; Rev. J. Bruce Alry, President of the Seashore Assembly of Christian Workers, and Rev. J. R. Countiss, President of Grenada College.

After an extensive preaching and lecturing tour, Dr. John A. Rice is back in the city. While away he preached Commencement sermons at Wofford College and the University of Texas, and delivered addresses at Emory and Henry College, the Methodist Training School in Nashville, and the Southwestern Students' Conference. He is in great demand for such occasions.

The Poplar Springs Church, of Meridian, has just experienced a revival under the able leadership of Rev. J. W. Ramsey. There were a number of conversions and additions to the membership and a quickening of the spiritual life of the church. The pastor, Rev. Isaac L. Peebles, is in high favor with his people. The recently completed building in which the meeting was held is a beauty.

In the parsonage at Ruston, La., on the 16th inst., Rev. C. D. Atkinson, pastor of Parker Memorial Church, New Orleans, was married to Miss Claudie Ficklen. The marriage was solemnized by Rev. A. G. Shankle, the brother-in-law of Miss Ficklen. The bride is a consecrated and trained Church worker, and will make an ideal preacher's wife. We wish for this worthy couple a long, useful, prosperous and happy life.

Rev. T. V. Peters seasoned a call in this office a few days since by turning in a few subscriptions. His face is always welcome, for we know him as a young man who is accomplishing results for the Master's kingdom. But it always attracts the at-

tention of the editor, when worthy men remember that a church paper cannot live without subscribers, and prove their friendship by substantial deeds.

Rev. R. M. Evans calls our attention to the fact that Rev. C. W. Baley's report of his work contained in the Advocate of June the 9th was misleading in that it bore the date of Courtland and appeared to be a write-up of that charge, whereas Brother Baley's work is at Eureka, six miles out from Courtland. This mistake, was the editor's, who, in justice to all concerned, is glad to make the correction.

The death of Mrs. Anne Hargrave Saunders, which occurred at Starkville, Miss., on May 25th, in the eighty-ninth year of her age, filled our heart with sadness. Bright, cheerful, and full of hope, she carried sunshine wherever she went, and made better every life she touched. Having served her day and generation long and well, she has fallen asleep, leaving behind the fragrance of kindly deeds and a good name. A beautiful tribute to her character appears in this issue from the pen of her grandson, Mr. W. R. S. Wilburn, of Winona.

A dispatch from Franklin, La., to the Times-Democrat bearing date of the 15th inst. says: "The wedding ceremony uniting Dr. Paul W. Trowbridge and Miss Mary Lucy Foster took place this evening at the Methodist Church. The Rev. C. C. Wier pronounced the ceremony. Dr. Trowbridge is a business man of Franklin, and his bride is the third eldest daughter of Senator Murphy J. Foster. They were the recipients of many handsome presents and the good wishes of their numerous friends. An elaborate reception was tendered the guests at Dixie, the home of the bride."

Mr. Vanderbilt's letter to Chancellor Kirkland should deceive no one. He is not the Vanderbilt whose liberality made possible the establishment of the institution. This gentleman is not a Methodist, and knows little of the workings of the Methodist Church. There is no reason why his views should in any sense have a determining influence upon the points at issue between the Church and the Board of Trust of the University. Moreover, Mr. Vanderbilt's letter has every indication of having been called forth in response to a communication addressed to him. There is not the slightest evidence that he had anything to say upon the subject until he was asked to do so. We have heard it stated that a Nashville lawyer, in sympathy with the position of the Board of Trust, furnished him his information as to the legal aspects of the case.

The following are officers-elect of the Mississippi Conference Epworth League, which convened in Natchez a few days since: President, Dr. F. L. Walton, Meridian; first vice president, Clifford R. Field, Natchez; third vice president, Miss E. Maud Ellis, Sharon; fourth vice president, the Rev. J. Lamar Neill, Lorman; treasurer, B. Stewart, Centerville; secretary, W. H. Grant, Laurel; superintendent of junior department, Mrs. M. M. Goodwin, Mayersville; Era agent, Miss Joe Ellis, Brookhaven. District secretaries: Meridian District, Miss Ida Curtiss, Meridian; Seashore District, H. C. Lucas, Gulfport; Brookhaven District, Miss Olive Lipscomb, Brookhaven; Natchez District, Miss Ethel Shaw, Natchez; Jackson District, A. P. Holt, Jackson; Newton District, Miss Bertha Mitchell, Laurel; Hattiesburg District, O. J. Franklin, Magee; Vicksburg District, Miss Fannie Naason, Port Gibson. Delegate to Seashore Assembly, A. H. Poythress, Meridian.

From the Carrollton Conservative (Mississippi) of June 15th we clip the following: "A brilliant audience that filled the Court room on Friday evening of last week enjoyed the splendid recital given by Miss Lois Harvey's music class. The program was made up of choice piano numbers, a vocal solo, a violin solo, and a chorus by the sight-singing classes. So charmed were the people that the room constantly resounded with applause from the delighted audience. At the conclusion of the charming musical and before the audience could disperse the patrons and pupils completely surprised Miss Harvey by presenting to her a beautiful gold watch, which was engraved thus, 'Miss Lois Harvey, from appreciative patrons and loving pupils, 1910.' Miss Harvey has accepted the position of voice teacher in Grenada College for next session, a position for which she is peculiarly prepared. The college is to be congratulated on securing one so well qualified to succeed Mrs. Clifton, who has for eight years made so conspicuous a success of that department at Grenada. The trustees were greatly gratified when Miss Harvey accepted her acceptance of the position."

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The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

SECOND QUARTER. LESSON XIII.—JUNE 23, 1910.

THE PARABLE OF THE TARES; OR THE PROBLEM OF CHURCH DISCIPLINE.

Matt. xiii. 24-30, 36-43.

24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

36. Then Jesus sent the multitude

Golden Text: Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. xiii. 43.

1. The Lesson's Meaning.

Men have always longed and rightly, that the Church would be a pure and holy Church, fulfilling the ideal of a kingdom of God on the earth. And men have sought to realize this ideal in various ways. First, by preaching a pure and holy gospel, calling men to live in harmony with the noblest Christian principles of conduct. But it has ever been sadly true that this does not result in a perfect Church, for tares always appear among the wheat. The first impulse then of all ardent souls is to try a second means of purifying; to root up the tares and cast them out. This spirit is not wholly bad, it is a suggestion that comes to every young Christian, and as Archbishop Trench says, "It would argue but little love or holy earnestness in him, if he had not this longing to see the Church of his Savior a glorious Church, without spot or wrinkle." Yet Christ restrained it in the parable which we study this morning, and gave answer to the question, Wilt thou then that we go and gather them up? "Nay, lest while ye gather up the tares, ye root up also the wheat with them."

The reply was discouraging; yet history has revealed its wisdom. No Church has ever been or can be kept pure by a close exercise of discipline, and the multiplied attempts at doing this from the time of the Donatists down have sadly failed. None have ever even been able to claim for long that theirs was a Church, however small, made up exclusively of regenerate and holy members. Our holiness brethren to-day, for all their censure of the Church for its lack of discipline, do not present to the world the longed-for spectacle of a communion holy and undefiled. The effect generally of men, in the Church as officials, or outside as schismatics, attempting to judge and excommunicate others is of self-righteousness and presumptuous uncharitableness, rather than the spirit of Christ. We believe it true as was said to me years ago by my aged father, "My son, I never saw any good yet come out of a church trial."

The reason is that men are not qualified for this delicate task; and even though qualified, and they could pick out each piece of darnel unerringly, still, as Christ said it might not do to pull it up, "lest ye also root up the wheat with it." As Marcus Dods shows clearly, "You cannot touch one man and one only. With him are his children, his friends, his followers if he be a man of influence. You cannot thrust him from you without repelling all who are attached to him. And of those who are attached to him, are you sure there are none who belong to the kingdom? No little blade springing up by the root, which did you let it grow, would abound in fruit? For that a man is evil himself is no proof that all his connections are evil. On the contrary an ungodly man will often cling to those who belong to the king-

dom, as if somehow they must find an entrance for him along with themselves. And though, in the realm of nature it is impossible, in the realm of grace the Augustinian maxim is sometimes true: "Ut qui hodie sunt zizania, cras sint frumentum;" "That which to-day is darnel, to-morrow may be wheat."

37. He answered and said unto them, He that soweth the good seed is the Son of Man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

So, the subject of our lesson to-day might well be given as The Problem of Church Discipline, Bishop Candler and Dr. Parker, in our Sunday School Magazine, to the contrary notwithstanding. For the consensus of opinion of the ablest commentators from Augustine to the present is well stated thus by Trench: "It must be evident to every one who is not warped by a dogmatic interest that the parable is, as the Lord announces at its first utterance, concerning the kingdom of heaven, or the Church. It required no special teaching to acquaint the disciples that in the world there would ever be a mixture of good and bad; though they must have been so little prepared to expect the same in the Church, that it was very needful to warn them beforehand, both that they might not be offended and think that the promises of God had failed when evil should appear; and also that they might know how to behave themselves when that mystery of iniquity, now foretold, should begin manifestly to work. Nor need the term 'world' here used perplex us in the least. No narrower word would have sufficed for him, in whose prophetic eye the word of the gospel was contemplated as going forth into all lands, and sown in every part of the great outfield of the nations."

The teaching then of the parable is that the ideal of the Church can never be fully realized in a world of sin. According to Meyer, Jesus himself here affirms, "The visible Church; up to the day of the judgment is to comprise within its pale those who are not members of the invisible Church, and who shall have no part in the kingdom that is to be established. The separation is not a thing with which man is competent to deal, but must be left in the hands of the Judge." Wesley, even, the author of the most minute system of Church discipline ever proposed, admits this interpretation, but with a qualification, well stated; which both Trench and Meyer also recognize. "Darnel in the Church," he says in his Notes, "is properly outside Christians such as have the form of godliness without the power. Open sinners such as have neither the form nor the power are not so properly darnel as thistles and brambles: these ought to be rooted up without delay, and not suffered in the Christian community. Whereas, should fallible men attempt to gather up the darnel they would often root up the wheat with them."

The conclusion of the whole matter is that at best Church discipline is to be administered with the greatest cau-

tion. There is no intimation here (though there is in Pauline Epistles) that it is to be exercised at all; for the same argument, that the roots are so intertwined as to make plucking of one without the other impossible, applies as well in the case of thistles and brambles as in the case of tares. Personally, we believe that the purity of the Church can best be promoted and preserved by the preaching of a pure gospel, with the solemn sanctions set forth at the end of this parable. The day of harvest is not yet. But surely, at last "The Son of Man" shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine as the sun in the kingdom of their Father.

II. The Lesson's Message. Points to Impress.

1. Our present method of administering Church discipline finds more justification in the teaching of Christ than the elaborate plan laid down in the Discipline.

2. Failure to take what seems a bold stand, expelling and such like, is sometimes not due to cowardice but to a deeper wisdom arising through deeper insight into God's Word.

3. The Church never was and never will be on earth made up exclusively of true Christians. To demand that it should be so before one enters it or that one should remain in it is to

exhibit a spirit of Pharasaic pride, which classes the critic as among the faulty ones. The thing that should ever be demanded is pure doctrine and Christian standards proclaimed.

4. Church membership is not a ticket of admission to heaven. Any exercise of discipline which would allow those left in to think it so would be pernicious, or doctrine of baptism leaving such impression.

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In building up a Christian character there is as much need of earnestness, concentration, alertness, persistence, all-dominating enthusiasm as there is in building up a business or a profession. We must take hold with both hands and with our strongest might.—Selected.

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GRANDMA.

Ann Hartgraves Mills Saunders was born April 28, 1822, near Hartsville, Tenn., and died May 24, 1910, at Starkville, Miss., where she had spent the last thirty years of her life. She was the youngest child of John F. Mills and Nancy Hartgraves.

Hers was one of the most remarkable lives I have ever known. She came of sturdy colonial stock; back of her were ancestors who had battled for liberty in the American Revolution; and her father and her mother's father crossed over from Virginia into Tennessee in the pioneer period; the days when Tennessee was a wilderness.

At the age of twenty she married William Russell Saunders, a young lawyer, eleven years her senior, and a son of Rev. Hubbard Saunders and Chloe Russell, youngest daughter of General William Russell. Soon after her marriage she left her childhood's home, "Rose Hill," near Hartsville, Tenn., and came with her husband to Mississippi. Often have I heard her tell the story of that voyage up the Cumberland river, into the Ohio, down the Mississippi, and up the Yazoo to Yazoo City. From there they went to Lexington, and after a year or two moved to their plantation near Valden in what is now Carroll county, but which was then a part of Holmes county.

Here were spent the early years of her married life, in a log house built by her own slaves, and here it was that she showed most strongly that strength of character, that brightness of spirit, which continued with her even unto the end. Accustomed to every luxury, she willingly put the old life behind her for the sake of him into whose hands she had given her future. She loved to recall those early days in Mississippi, for the memory of them was linked with the memory of her early married life.

During the years that followed, eight children came to bless their union, one of whom died in early life, the rest surviving her. Besides her own children, she reared an orphan nephew and niece, the children of her sister.

Those were happy years for her. She lived the old plantation life of the Old South, entertaining her friends and neighbors, spending many of her summers at the old home-place in Tennessee, making the journey by carriage, over the old Natchez Trace, blazed out by Andrew Jackson. Then the war came, and she gladly gave her eldest son, Hubbard, then a mere boy, to his country's service. During that time her home was open to the soldiers of the Confederacy, and many a wounded lad was nursed back to health beneath that hospitable roof-tree.

In 1864 her husband went to St. Stephens, Ala., where he owned some salt works, and there fell ill and died on the 20th day of August of that year. News traveled slowly in those times, and it was many days before a messenger reached her, bearing the sad tidings of her loss; then she journeyed to Alabama to see the spot where he slept.

I think hers was the most beautiful love-story I have ever known. While she lived for nearly half a century after her husband's death, his memory was always green in her heart, and in the latter days of her life, as she came nearer the light of eternal morning and eternal youth, her heart was always slipping back into the days of her girlhood, and to the early years of her married life. And after her death we found folded away the letters which her husband had written her nearly seventy years ago.

She was a woman without deception, and she was true in all things. She had the Scotch idea of the clan, and she was the veritable head of her family. She never got out of touch with humanity. She never grew away from life, "but drew about her, as closely as she could, its ties, its sympathies, its duties." She loved young people, and loved to have them about her; and it was, perhaps, this quality

that lengthened her life far beyond four-score years.

Everyone knew her as "Grandma," and as one who loved her said, "We shall all miss her, for she was every body's grandma."

She was devoted to her Church, which she attended the very Sunday on which she was struck down by apoplexy; and it was fitting that she was buried from its doors, whose threshold she will never cross again. Life for her was simple, not complex. She did not

"Stretch lame hands of faith and grope,

And gather dust and chaff and call To Him she thought the Lord of all, And faintly trust the larger hope;"

But hers was rather the faith that cried, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

As the casket lay by the chancel during the simple funeral service, a shaft of sunlight sifted through the stained glass windows and fell like a benediction upon it, lighting up a sheaf of lilies and the Confederate flag, sent by the Regina Harrison Lee Chapter of the Daughters of the Confederacy, of which chapter she was the mother. It was symbolic of her life.

And so we laid her away, out in the sunlight which she loved so well, beneath a canopy of flowers, the gift of loving friends, there to rest until the sunrise of the eternal morning, when God shall call his faithful home.

W. R. S. W.

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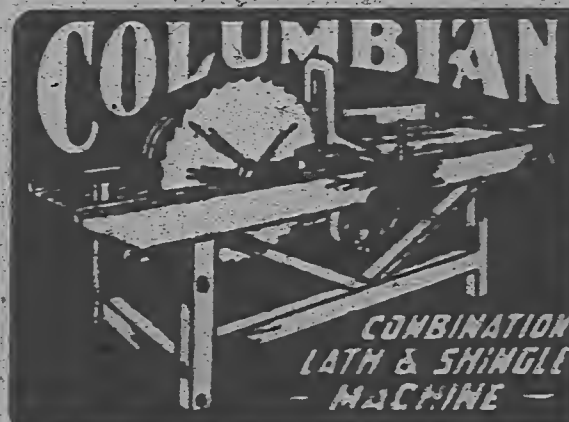
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ADVOCATE CAMPAIGN.

One by one the Conference organs are being forced to increase the price of subscription. On July 1, the Western Methodist will begin to charge \$2. We are fighting against making a similar advance, because we want the Advocate to have a large circulation and a far-reaching influence. But the tide is against us, and we urgently need the help of our friends. Will you not present the claims of the Advocate to your people? And we also ask for aid in the collection of delinquent subscriptions. Our campaign has been languishing lately. Let every pastor and interested Methodist assist us in forging forward. Please do this at once. It will enable us to do more for the Church, which is our ambition.

We give below the names of friends who have placed us under obligations by sending in subscriptions since our last report: Rev. W. G. Harbin, of Haynesville, La.; Rev. M. R. Jones, DeSoto, Miss.; Rev. J. F. Waltman, Coushatta, La.; Rev. Thos. L. Porter, Taylor, Miss.; Rev. J. W. Harper, Blairstown, La.; Rev. J. H. Grice, Fannin, Miss.; Rev. T. D. Lipscomb, Trout, La.; Rev. M. L. Burton, Seminary, Miss.; Rev. E. A. Moody, Woodville, Miss.; Rev. W. L. Graves, Itta Bena, Miss.; Rev. J. E. Craig, Oakdale, La.; Rev. D. Scarborough, McComb City, Miss.; Rev. R. S. Walton, Hammond, La.; Rev. T. L. Oakes, West, Miss.; Rev. A. G. Hall, Lamar, Miss.; Rev. Jas. L. Red, Meadville, Miss.; Rev. J. W. Ward, Madison, Miss.; Rev. C. F. Staples, Gibbsland, Miss.; Rev. W. E. Dickens, Pelahatchie, Miss.; Rev. A. J. Harris, Hattiesburg, Miss.; Rev. W. A. Hays, Bay Springs, Miss.; Rev. L. M. Broyles, Corinth, Miss.; Rev. G. W. Bachman, Winona, Miss.; Rev. W. E. Dickens, Pelahatchie, Miss.; Rev. E. Blizzard, Myrtle, Miss.; Rev. W. W. Perry, Terry, Miss.; Rev. E. E. Langford, Brooksville, Miss.; Rev. D. M. Floyd, Dumas, Miss.; Rev. G. A. Guice, Saucier, Miss.; Rev. W. L. Stormont, Black Hawk, Miss.; Rev. R. H. Barr, DeKalb, Miss.; Rev. A. L. Davenport, Rara Avis, Miss.; Rev. W. V. Sbeare, Booneville, Miss.; Rev. R. A. Davis, Blenville, La.; Rev. A. W. Langley, New Albany, Miss.; Rev. J. A. Goad, Sidon, Miss.; Rev. E. Nash Broyles, Coffeeville, Miss.; Rev. T. V. Peters, Slidell, La.; Rev. H. E. Carter, Decatur, Miss.; Rev. T. B. Holoman, Moss Point, Miss.; Rev. A. J. Davis, Porterville, Miss.; Rev. T. W. Lewis, Columbus, Miss.; Rev. J. A. Goad, Sidon, Miss.

CALENDAR.

Seashore Divinity School, Seashore Campground, Biloxi, Miss., June 28-July 7.

Young People's Missionary Movement Conf., Asheville, N. C., July 1-10.

Seashore Camp Meeting, Seashore Camp Ground, July 13-20.

Seashore Assembly for Christian Workers, Seashore Campground, July 21-31.

District Conferences.

Monroe District, Lake Providence, La., June 22.

Ruston District, Arcadia, La., July 1-3.

Aberdeen District, Pontotoc, Miss., June 20-24.

Sardis District, Senatobia, Miss., June 23-26.

Durant District, Pickens, Miss., July 6-8.

Hattiesburg District, Lucedale, Miss., July 14-17.

PLAN OF EPISCOPAL VISITATION.

First District, Bishop A. W. Wilson.
Virginia Conference, Centenary Church, Richmond, Va., Nov. 9th.
North Georgia Conference, Athens, Ga., Nov. 16th.

Second District, Bishop E. E. Hendrix.
Denver, Denver, Colo., Sept. 8th.
Western North Carolina, Winston-Salem, N. C., Nov. 16th.
North Carolina, Elizabeth City, N. C., Nov. 30th.
South Carolina, Charleston, S. C., Dec. 7th.

Third Dist., Bishop Warren A. Candler.
Holston, Chattanooga, Tenn., Oct. 5th.
Tennessee, Clarksville, Tenn., Oct. 12th.
Memphis, Paducah, Ky., Nov. 9th.
Cuban Mission, Havana, Cuba, Jan. 19th, 1911.

Fourth Dist., Bishop H. C. Morrison.
Western Virginia, New Martinsville, W. Va., Sept. 7th.
Illinois, Patoka, Ill., Sept. 22d.
South Georgia, Columbus, Ga., Nov. 30th.

Fifth Dist., Bishop E. E. Hoss.
Japan Mission, Arima, Japan, Sept. 1st.
Korean Mission, Songdo, Korea, Sept. 15th.
China Mission, Huchow, China, Oct. 12th.
Baltimore, Clifton Forge, Va., March 29th, 1911.

Sixth Dist., Bishop James Atkins.
New Mexico, Artesia, New Mex., Oct. 6th.
West Texas, Austin, Tex., Oct. 26th.
Central Texas, Waxahatchie, Tex., Nov. 2d.

Seventh Dist., Bishop Collins Denny.
Missouri, Plattsburg, Mo., Aug. 31st.
Southwest Missouri, Webb City, Mo., Sept. 14.
St. Louis, Cape Girardeau, Mo., Sept. 28th.

Eighth Dist., Bishop John C. Kilgo.
Kentucky, Harrodsburg, Ky., Sept. 21st.
Louisville, Russellville, Ky., Sept. 28th.
North Alabama, Huntsville, Ala., Nov. 30th.

Ninth Dist., Bishop W. B. Murrah.
German Mission, East Bernard, Tex., Oct. 27th.
North Texas, Wichita Falls, Tex., Nov. 23d.

Tenth Dist., Bishop W. B. Lambuth.
Brazil Mission, Sao Paulo, Brazil, July 28th.
South Brazil Mission, Santa Maria, Brazil, July 7th.
Bishop Lambuth will go to Africa also in the interest of the Mission which the Board of Missions proposes to open in that field.

Eleventh Dist., Bishop E. G. Waterhouse.
Montana, Butte, Mont., Sept. 8.
East Columbia, Walla Walla, Wash., Sept. 15th.
Columbia, Medford, Oregon, Sept. 22d.

Twelfth Dist., Bishop E. D. Monson.
Mississippi, Hattiesburg, Miss., Dec. 7th.
Mexican Border Mission, Monterey, Mex., Feb. 2d, 1911.
Central Mexico Mission, Mexico City, Feb. 9th, 1911.

Thirteenth Dist., Bishop J. H. McCoy.
Arkansas, Fayetteville, Ark., Nov. 2d.
Little Rock, Prescott, Ark., Nov. 16th.
White River, Forest City, Ark., Nov. 23rd.
North Mississippi, Sardis, Miss., Nov. 30th.

The semi-annual meeting of the Bishops will be held in New Orleans, La., Oct. 20th.

There are those on whose very faces may be traced the peace of God, whose features are radiant with unearthly beauty, whose very presence diffuses spiritual fragrance wherever they are. It is not difficult to discover their secret. The power of the Holy Ghost and the gift of his wisdom have given them a glimpse of the glories of the eternal world, and that vision has preserved them untouched amid the temptations of the world, the flesh and the devil.—Southern Churchman.

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Again death has visited our "camp" at Muddy Springs Church and released another confederate veteran from the struggle of life. On Sunday, April 3, 1910, just as the sun had finished its course and sunken in the West, to rise with the dawn of the morning, GEO. W. ROBERTS, lay upon his bed facing the last moments of his evening-tide of life. With weeping loved ones and sorrowing friends drawn closely about him, he finished his course and sank to rise with the dawn of eternal morning. He was born near Magnolia, Miss., Nov. 15, 1842, and while just blooming forth into young manhood he entered the ranks of the Confederate Army, making a faithful, brave and true soldier. After the war was over, at twenty-eight years of age, he was married to Miss Janie Guy, on April 1, 1870, who preceded him by a few years, on the long journey from whence no traveler returns. He testified during the last days of his illness to the fact that "the way" was clear, no fear in his "setting out to sea." "Blessed are they who die in the Lord." May he who doeth all things well, bless and comfort his surviving children and enable them to live such useful lives as to give them an inheritance with their father among the saints in glory.

J. LOYD DECELL, P. C.

VENA BAGGETT, the wife of W. F. Baggett, was called to dwell in the beautiful city of God on May 23, 1910. I will not say that she is dead. She has just fallen asleep in Jesus. We miss her—oh, how we miss her! We miss the sweet voice which sang the sweet songs of Zion so perfectly. She was 36 years old. She leaves three little children, a husband, and a host of loved ones to mourn their loss. The merry talk and laughter which cheered our hearts and filled the home with sunshine we hear no more. The vacancy can never be filled, but her mission, though brief, was not in vain. The Lord gave and the Lord hath taken away, blessed be the name of the Lord. Weep not, dear friends, for the Father has just taken her home where we shall soon follow. Vena was loved by all who knew her. Bright and promising she was, but God had need of her. May divine grace be sufficient for the bereaved ones.

By a brother, A. H. BAGGETT.

Mrs. LAURA WHITTINGTON PRICE was born Dec. 3, 1847, and closed her eyes in the last long sleep March 7, 1910. She was the widow of the late Rev. Thomas Price, of the Mississippi Conference. She was converted when quite young, and she let her light so shine that others seeing her good works were constrained to glorify God. She was sick for some time before her death, and she spoke often of her bright prospect for heaven. Her death was calm and serene, beautiful as the going down of the sun; her name is embalmed in loving hearts, and her memory is like ointment poured forth. She was the mother of several children. Two grown daughters ministered to her every want during her illness, and as one beheld the devotion, he could not refrain from saying, "behold how they loved her." The Sunday school and Church has lost a friend. She was prompt to attend all the services in the house of God, and how she was missed when we assembled and knew that she was not, for God took her. To the children we will say, Turn your eyes from the desolation your mother has left, and think of her enjoying the realities of her heavenly home. To all who have shed a tear at her going away we will say, Prepare to meet her in the bright beyond, and when the mists have cleared away you will see and know why the Father saw best to take her.

C. M. MARTIN, P. C.

JANE PINKNEY CRUMP, daughter of James Pinkney Crump and Louisa Crump (nee Harper), was born in Shelby County, Ala., June 19, 1843. Her father died during her childhood. Her mother then married Seaborn Ozley, and they moved to Union Parish, La., in 1849. Here she married A. C. Harper, Dec. 20, 1866, which happy union was dissolved by her death Feb. 27, 1910. Radiant in her young womanhood and a joyous bride, she stood at her marriage within a few feet of the place where, worn with suffering, the messenger found her when he came to bear her to the "bridal of the soul." She was converted and joined the M. E. Church, South, in her twelfth year, at the old Alabama Camp-ground, and was a member of the church which stood near her home for more than fifty years, and all those years was a consistent, devout Christian. Her religion was of the "shouting kind," and the memory of those bursts of joy will long linger with those who heard them. Truly, she adorned her profession by an upright walk and a godly conversation. For forty years she suffered much pain, but bore it with Christian fortitude. In all the relationships of life she bore her part uncomplainingly and well. She was the loving, devoted wife of my brother, and a true sister to

me. For forty years their home was a place of rest to the pastors. Often did they here find the hearty welcome, the hospitality and cheer of a true Christian home. She leaves an only son, James Henry Seaborn, who, with his wife and little children remain to mourn their loss and honor her memory. She was truly a good woman, one of singular beauty and purity of character. She has gone, not empty-handed, into the presence and joy of her Lord. She is not dead, for her influence lives on, the memory of her good works abides.

J. D. HARPER.

Alabama Christian Advocate please copy.

LUDIE E. DRAKE was born June 16, 1897, and departed this life May 15, 1910. She was converted and joined the M. E. Church, South, at Bethel Church, in Kemper County, Miss., under the pastorate of the writer. She was a consistent member until death. She was an intelligent child, a model character in school, where she was loved by all her schoolmates. Her life encompassed energy, honor, truth and good-will. Her faith was simplicity itself. Her home life was so calm, happy and beautiful. She loved her Bible and always knew her Sunday-school lessons well. In the death of Ludie the family, church and community have lost one of its best and choicest characters. She was too pure for this world, and God took her to himself. Do not mourn as those who have no hope. Nay, for she is not lost to you who are found in Christ. Sent before like unto a star which, going before as a guide to another hemisphere of glory. Her remains were laid to rest in the Bethel Cemetery, to await the call of the Master in the last day. Then, bereaved ones, think of Ludie not as dead, but as one living in celestial realms—not as a flower that has withered, but as one that has been transplanted and touched by a divine hand, is blooming in richer colors and sweeter shades than those of earth. Her pastor,

C. C. GRIFFIN, P. C.

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Rev. R. A. Meek, Editor New Orleans Christian Advocate; residence, 724 Nashville Ave.; phone, uptown 679.

NOTICE.

To the Pastors of the Corinth District.

I have been requested to write a history of the District, and in order to do so will need the District Conference Records. Will you be kind enough to inquire of your congregations if they know where any of them can be found and request them to send them to me? I have the two last ones running back twelve years, but back of that I have not been able to find any of them. Please attend to this, and any information about them will be appreciated.

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Epworth League

By Rev. H. B. Watkins.

TOPIC FOR JUNE 26, 1910.

THE CHRISTIAN'S VICTORIES.

(References: II. Cor. 2:14-17; Romans 8:35-37.)

It should be a matter of great gladness to the young Christian that his life need not be one of constant defeat and failure, but that it can be one of constant victory and of every day triumph. It is true that the Bible is full of characters that fell and failed in varying degrees. But their very failures are recorded in order that God's children, catching the secret of their failure, might prevail at their very weakest point. On the other hand, the key-note in the gospel writers is one of triumph, and to sooth one's conscience for falls and failures, one must look elsewhere than the Bible. Possible victory is written everywhere. In addition to the references given above, just here have the Leaguers read the following passages from the New Testament: I John v. 4-5; Romans vii. 24-25; I Cor. xv. 55-58; Philipians iv. 13; I Cor. x. 13. If one would gather from these New Testament quotations that this writer was at a loss to find his note of triumph in the Old Bible, I need point you to such as Psalms xxxli. 1-2; Job xli. 25-27, while the 23d Psalm forms a complete song of triumphant faith.

Let us now briefly examine at what point in his life the Christian may look for victory.

I would say, first of all, he can have victory over himself. One cannot have seriously considered this Christian warfare before he discovers that he is his own enemy and that the fiercest battle he fights is one fought out upon the battle ground of his own heart. The sea of Galilee hovering there amid its hills is the scene of no tempest half so furious as some that beat upon the human soul. What winds, what contrary winds! What billows! What contrary winds! But, dear friends, no storm is so severe that he whom we have taken into our ship cannot still it with his wonderful "Peace be still!" To me one of the most solemn passages of God's Word is James 1:15. It shows that the beginning of death takes place not in some outward act, but that it begins in some unholy, selfish or dishonest meditation in the secret places of the human soul. Psalm vii. 14 is to the same effect. Doubtless our hearts echo the prayer given in Romans vii. "O who will deliver me from the body of this death!" Do our hearts also echo that triumphant exclamation: "I thank God through Jesus Christ my Lord!"

In practical religious life I would the more and more commend that good hymn

"Yield not to temptation, for yielding is sin;
Each victory will help you some other to win."

laying especial emphasis on the chorus:

"Ask the Savior to help you,
Comfort, strengthen and keep you;
He is willing to aid you—
He will carry you through."

I would say again that he can have victory over the world: the world, with all of its enchanting voices, with all of its charming scenery, with its beckoning hands, with its calling companions, still victory! No wonder that Jesus, loving and yet fearful of the world, should have prayed for his followers, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil!" There is the Christian's true attitude toward this merry, needy, busy, greedy world in which we live, to be part and parcel of it and yet free from its evils. Let us pray to be triumphant over its sins, but ministering to its needs, to visit its wid-

ows and fatherless, to comfort its heart-broken, to feed its hungry, to rescue its perishing, to lift up its fallen, but to keep ourselves unspotted from its ills. "I have written unto you, young man, because ye are strong and the Word of God abideth in you and ye have overcome!"

I would say again that the Christian can have victory in the service of his Lord. "The pleasure of the Lord shall prosper in his hands." "Then will I teach transgressors thy way and sinners shall be converted unto God!"

We must be patient and prayerful and earnest and gentle and sincere; at last shall we prevail with men and we shall see at least some measure of fruitfulness characterize our lives! Let us not be discouraged at evil, much more let us not be overcome by it. By all means, let us overcome it with positive good.

Lastly, we shall be victorious in our prayer life and shall know the meaning of "prevailing prayer." I have placed this last. Should I not have placed it first? For through and underneath all the victories of our lives runs the victorious prayer. O, like Jacob, let us wrestle with God that we may prevail with God and man. The triumphant life is the life lived close to God, the consecrated life, the spirit-filled life. How joyous a thing to find God answering our prayers and to know that by the mysterious power of prevailing prayer we are in communion with heaven.

Tidings from the Field

South Washington Street, Vicksburg:

Sunday, June 12, was a good day for this church. Bishop W. B. Murrah preached a great sermon and dedicated the church at 11 a. m., and raised \$100 on the parsonage debt and baptized five children. The house was full and everyone was delighted. The sermon by the Bishop was a masterpiece, dealing with the great essential truths of the gospel in its relation to the soul. He portrayed the desolation of a godless soul and the riches of a godly soul. The whole congregation was lifted into a higher sense of appreciation of our religion. We had the pleasure of having with us at this service, Rev. Ira B. Robertson, W. A. Terry and G. H. Hawkins. At 8 p. m., the same day, we held our Children's Day service, as recommended by the General Board. At this service the house was full to overflowing and standing room was in demand. Our little folks acquitted themselves well and reflected great credit on those who trained them for the service. Surely this church has a promising future.—W. H. Saunders.

Sardis, Miss.:

Believing that a large number of the readers of the Advocate would be pleased to hear from Sardis, I take pleasure in saying that the church in Sardis is coming along. Recently we have had a change of pastors, Dr. Boswell taking the place of Brother Murrah, who was sent to Aberdeen by Bishop Hoss.

Much as we disliked to give up the man that we had, we find that we shall like Dr. Boswell, and do now like him, and that the work of the church will go forward just the same. One workman displaces another. Dr. Boswell has occupied our pulpit two Sundays now, and both days we have had very large congregations at both the morning and evening services, attentive and appreciative, and he is being most cordially received. He is a very clear preacher, a fine theologian, is unaffected and sincere, and of very evident piety. These qualities in a preacher always count.

We shall extend a cordial welcome to the Conference which is to meet here in November, hoping above all things that the session may be a blessing to us.—J. S. Carlton.



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Seashore Camp Ground	July 17
Plaquemine	July 24
McDonoughville, a. m.	July 31
Epworth, p. m.	July 31
St. Tammany Ct.	Aug. 6, 7
Covington	Aug. 7, 8
Shidell, at Sildell	Aug. 14
Felicity, a. m.	Aug. 21
Algiers, p. m.	Aug. 21
Carrollton	Aug. 28
Second Church	Sept. 4
First Church	Sept. 11
Rayne Memorial	Sept. 18

F. N. PARKER, P. E.

Lafayette Dist.—Third Round.

Gueydan, at Gueydan	June 25, 26
Indian Bayou, at Hebron	July 2, 3
Jeanerette	July 9, 10
New Iberia	July 10, 11
French Mission, at St. Mar-	
tinsville	July 16, 17
Houma, at Bourg	Aug. 6, 7
Patterson	Aug. 13, 14
Prudhomme, at C. P.	Aug. 20, 21
Rayne	Aug. 27, 28
Jennings	Sept. 3, 4
Lake Charles	Sept. 10, 11
Sulphur, at Sulphur	Sept. 11, 12
Ennice, at L. P.	Sept. 17, 18
Bell City, at B. C.	Sept. 24, 25
Lake Arthur	Sept. 25, 26

J. E. DENSON, P. E.

Monroe Dist.—Third Round.

Monroe	July 3
Bonita, at Jones	July 5, 6
Bastrop	July 9, 10
Gilbert, at Holly Grove	July 13, 14
Florence, at Tensas Chp.	July 16, 17
Marion	July 20
W. Monroe, at Logtown	July 23, 24
Winnsboro, at B. Prairie	July 30, 31
Tallulah	Aug. 6, 7
Rayville	Aug. 7, 8
Mangham, at Union	Aug. 13, 14
Downsville, at Wilhite	Aug. 20, 21
Waterproof, at Wesley	Aug. 25
Floyd	Aug. 27, 28
Eros, at Indian Village	Aug. 31
Lake Providence	Sept. 3, 4
Merrouge	Sept. 7
Brookland	Sept. 10, 11

S. S. KEENER, P. E.

Ruston Dist.—Third Round.

Arcadia	July 2, 3
Simsboro, at Antioch	July 9, 10
Homer	July 16, 17
Benton, at Benton 8 p. m.	July 22
Plaindealing, at Walker	July 23, 24
Haynesville, at Colquitt	July 30
Haynesville Mis., at W. C.	July 31
Ruston	Aug. 7
Vernon, at New Prospect	Aug. 13, 14
Blenville, at Burk Place	
11 a. m.	Aug. 18
Bernice, at Summerfield	Aug. 20, 21
Ringgold, at G. B.	Aug. 27, 28
Gibland, at O. G. 11 a. m.	Sept. 1
Jonesboro, at Wyatt	Sept. 3, 4
Winnfield	Sept. 4, 5
Houghton	Sept. 8
Lisbon, at —	Sept. 10, 11
Minden	Sept. 17, 18
Cotton Valley, at — 11 a. m.	Sept. 19
Lanesville, at P. G.	Sept. 24, 25

R. W. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Daleville, at Andrew's Chpl.	June 21
Binnsville & Wabalak, at	
Binnsville	June 22
Lauderdale, at Lockhart	June 29
Matherville, at Salem	July 2, 3
Wayne Mis'n, at Big Rock	July 9, 10
Shubuta and Quitman, at S. J.	July 24, 25
East Clark, at Hopewell	July 27
Waynesboro	Aug. 7, 8
Scooba, at Spring Hill	Aug. 10
Meridian, Central, 11 a. m.	Aug. 21
Meridian, East End, 8 p. m.	Aug. 21
Meridian, South Side and	
Poplar Springs, at S. Side	Aug. 24
De Kalb	Aug. 26
N. Kemper, at Mt. Zion	Aug. 27, 28
Buckatunna, at Chicora	Sept. 1
Enterprise and Stonewall,	
at Concord	Sept. 3, 4
Porterville, at P.	Sept. 10, 11
Vimville, at —	Sept. 14

Meridian, 5th St., 11 a. m. Sept. 18.
Meridian, 7th Ave., 8 p. m. Sept. 18.
W. H. LEWIS, P. E.

Newton Dist.—Third Round.

Raleigh, at Pleasant Hill	July 16, 17
Trenton, at Trenton	July 23, 24
Shiloh, at Clear Creek	July 29
Morton and Pella, at Lindsey	
Chapel	July 30, 31
Walnut Grove, at Good	
Hope	Aug. 5
Carthage, at Conway	Aug. 6, 7
Rose Hill, at Hopewell	Aug. 13, 14
Laurel, 1st Church	Aug. 20, 21
Laurel, Kingston	Aug. 20, 21
Laurel, 6th Street	Aug. 22
Newton	Aug. 23
Homewood, at Gasque	Aug. 24
Lake, at Lake	Aug. 27, 28
Hillsboro, at Lane's Chapel	Sept. 3
Forest, at Coutrel	Sept. 3, 4
Montrose	Sept. 6
Chunkey, at Lost Gap	Sept. 10, 11
Decatur, at Union	Sept. 15
Neshoba	Sept. 16
Stallo, at Cook's Chapel	Sept. 17, 18
Philadelphia	Sept. 19
Hickory, at Spring Hill	Sept. 24, 25
Indian Mission, at Talla	
Chulah	Sept. 30
Edinburg, at Scotland	Oct. 1, 2

T. J. O'NEIL, P. E.

Brookhaven District—Third Round.

No. Wesson, at Providence	July 9, 10
Osyka, at Muddy Springs	July 12
Magnolia, at M.	July 13
Snmmilt, at E. McComb	July 16, 17
La Branch and Fernwood, at	
La Branch	July 17
Monticello, at Bahala	July 23, 24
Brookhaven, at B.	July 31
Gallman, at Old Crystal	
Springs	Aug. 6, 7
Crystal Springs	Aug. 9
Topisaw, at Topisaw	Aug. 13, 14
Silver Creek, at S. C.	Aug. 20, 21
Wesson, at W.	Aug. 28, 29
Bogue Chitto and Norfield,	
at Bogue Chitto	Sept. 3, 4
Prentiss, at Santee	Sept. 10, 11
Buford, at B.	Sept. 17
Tylertown, at Tylertown	Sept. 18, 19
Pearlhaven, at P.	Sept. 24
Hazlehurst, at H.	Sept. 25, 26

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Third Round.

Taylorville, at Mize	June 26, 27
McLain, at Crossroads	July 3, 4
Mt. Olive, at Oakvale	July 9, 10
Hattiesburg, at Court St.	July 12
Purvis, at Pinegrove	July 20
Lux, at Good Hope	July 23, 24
Eucutta, at Good Water	July 29
Vosburg, at Sandersville	July 30, 31
Pachuta, at McGowan's	Aug. 2, 3
Hattiesburg, at Main St.	Aug. 4
Hattiesburg, at Broad St.	Aug. 5
Ellisville, at Overt	Aug. 7, 8
Maxie, at Batson's	Aug. 9, 10
Oloah, at East Columbia	Aug. 13, 14
Sumrall	Aug. 21, 22
Leakesville, at Adam's M.	Aug. 24, 25
New Augusta, at N. A.	Sept. 4, 5
Eastabuchie, at E.	Sept. 10, 11
Magee, at Rials	Sept. 15, 16
Bethel, at Summerland	Sept. 17, 18
Seminary, at S.	Sept. 19
Lucedale	Sept. 21
Collins, at Ora	Sept. 24, 25
District Conference meets at Luce-	
dale, July 14, at 9 o'clock a. m., and	
continues through the 17th. Bishop	
E. D. Mouzon will preside. All mem-	
bers of the Conference are especially	
requested to be present at the begin-	
ning. M. B. SHARBROUGH, P. E.	

Seashore Dist.—Third Round.

McHenry and Wiggins, at	
McHenry	June 25
Howison and Saucier, at St.	
John's	June 27
Handsboro and Mississippi	
City, at H.	July 9, 10
Brooklyn and Bond, at B.	July 11
Ocean Springs	July 12
Gulftport, 29th Street	July 23, 24
Logtown	July 26
Bay St. Louis	July 27
Mentorum, at Mt. Zion	July 30, 31
Hub, at Wesley Chapel	Aug. 13, 14
Poplarville	Aug. 15
Carriere and McNeill, at	
Picayune	Aug. 16
Columbia	Aug. 17

Oakville, at Baxterville	Aug. 18
Coalville, at White Plains	Aug. 20, 21
Long Beach	Aug. 26
Lumberton	Aug. 27, 28
Vancleave, at Red Hill	Aug. 31
Wolf River Mission, at Beau-	
lah	Sept. 1
Moss Point	Sept. 2
Americus, at Big Point	Sept. 3, 4
Pascagoula	Sept. 5
Escatawpa, at Orange Gr.	Sept. 6
Gulftport, 25th Avenue	Sept. 10, 11
Biloxi	Sept. 14

W. B. JONES, P. E.

Natchez Dist.—Third Round.

Woodville Ct., at Bethel	July 9
Woodville Station	July 10
Liberty, at Salem	July 16, 17
Natchez, Pearl St.	July 22, 24
Natchez, Jefferson St.	July 24, 25
Fayette	July 25
Washington	July 23
Meadville, at Eddiceton	July 30, 31
Hamburg, at Knoxville	Aug. 6, 7
Homochitto, at Mt. Vernon	Aug. 13, 14
Adams, at Ebenezer	Aug. 20, 21
Centerville	Aug. 24
Gloster, at Woodland	Aug. 27, 28
Nebo, at —	Sept. 3, 4
Bayou Pierre, at —	Sept. 10, 11
Barlow, at —	Sept. 12
Wilkinson, at Friendship	Sept. 17, 18
Scotland, at —	Sept. 24, 25

H. WALTER FEATHERSTUN,
Gloster, Miss. P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Third Round.

Macon	June 26, 27
Columbus, First Church	July 2, 3
Columbus, Second Church	July 3, 4
Shuqualak, at Salem	July 10, 11
Brooksville, at Prairie	July 17, 18
Sturgis	July 22
Starkville ct., at Lebanon	July 23, 24
Winstonville	July 30, 31
Mathiston	Aug. 4
Cedar Bluff, at Bills	Aug. 5
Mayhew, at Klgore	Aug. 13, 14
Hebron, at Prairie Chapel	Aug. 20, 21
Columbus ct.	Aug. 27, 28

J. E. THOMAS, P. E.

Durant Dist.—Third Round.

Dist. Conf. at Pickens	July 6, 8
Viaden, at Columbiana	July 2, 3
Pickens, at Richland	July 9, 10
Durant	July 10, 11
Ebenezer, at Bethany	July 16
Lexington	July 17, 18
Sidon, at Sidon	July 17, 18
Rural Hill, at Macedonia	July 23, 24
Chester, at So. Union	July 25
Louisville, at Nexapater	July 26
West, at Hebron	July 30, 31
Kosciusko Sta., at E. Union	Aug. 1
Sallis	Aug. 6
Ackerman	Aug. 7, 8
Kosciusko Ct.	Aug. 13
McCool	Aug. 14, 15
Poplar Creek	Aug. 20, 21
Black Hawk	Aug. 27, 28

N. G. AUGUSTUS, P. E.

Corinth Dist.—Third Round.

Wheeler Ct., at Asbury	June 24
E. Booneville Ct., at Shady	
Grove	June 25, 26
Rienzi Ct., at Bethel	July 2
Guntown Ct., at Pleasant	
Valley	July 3, 4
Myrtle Ct., at Friendship	July 9, 10
Hatchie Miss., at El Bethel	July 16
Rainey Miss., at Marvin	July 23
Ripley and B. M., at Falk-	
ner	July 24, 25
Belden Ct., at Bethel	July 29
New Albany Ct., at Ecu	July 30
New Albany Sta., at N. A.	July 30, 31
Jonesboro Ct., at Ebenezer	Aug. 6, 7
Dumas Ct., at Dumas	Aug. 13
Dry Run Miss., at Mt. Zion	Aug. 13, 14
Tishomingo Ct.	Aug. 20, 21
Mooreville Ct.	Aug. 25
Mantachie Ct.	Aug. 26
Marietta Ct.	Aug. 27, 28

Pastors will please see that answers
are furnished to questions 17, 20 and
22.
BEN P. JACO, P. E.

Aberdeen Dist.—Third Round.

Pontotoc, at Pontotoc	June 22
Palestine, at Troy	June 25, 26
Shannon, at Pleasant Gr.	July 2, 3
Aberdeen	July 3, 4
Okolona Ct., at Grady's C.	July 9, 10

Montpelier	July 16, 17
Houston	July 17, 18
Verona, at Plantersville	July 23, 24
Okolona	July 24, 25
Okolona Ct., No. 2	July 30, 31
Tupelo	July 31, Aug. 1
Pittsborough, at Big Cr.	Aug. 6, 7
V. and C. C., at Vardaman	Aug. 7, 8
Nettleton Ct., at N. Chapel	Aug. 13, 14
Amory and Nettleton, at N. Aug.	14, 15
Smithville, at Paine Memo'l	Aug. 20, 21
Greenwood Springs, at Soule's	
Chapel	Aug. 21, 22
Fulton Ct., at Van Buren	Aug. 27, 28
Tremont Ct., at Mt. Pleasant	Aug. 28, 29
Buena Vista	Sept. 3, 4
Prairie	Sept. 4, 5
Houlka, at Asbury	Sept. 10, 11
Derma, at Hurricane	Sept. 11, 12

JAMES H. FELTS, P. E.

Sardis Dist.—Third Round.

Sardis	July 2, 3
Como	July 9, 10
Wall Hill, at Marvin	July 16, 17
Byhalla, at Fountain Head	July 23, 24
Pleasant Hill, at Baker's	
Chapel	July 30, 31
Tyro, at Emory	Aug. 3
Mt. Pleasant, at New Sa-	
lem	Aug. 6, 7
Eureka, at Mt. Olivet	Aug. 13, 14
Olive Branch, at Oak G.	Aug. 20, 21
Hernando and H., at Hinds	
Chapel	Aug. 27
Coldwater, at Coldwater	Aug. 27, 28
Tony Town, at Sees Chp.	Aug. 31
Crenshaw, at Mastodon	Sept. 3, 4
Senatobia, at Mal' Malson	Sept. 7
Cockrum, at Cockrum	Sept. 8
Batesville	Sept. 10, 11
Courtland	Sept. 15
Enid	Sept. 17, 18
Arkabutla, at Harmony	Sept. 24, 25

W. M. YOUNG, P. E.

Winona Dist.—Third Round.

Kilmichael, at Stewart	June 25
Winona Station	June 26
Greenwood	July 10
Itta Bena 8 p. m.	July 10
Tom Nolen, at Walthall	July 15
Belzoni, at Belzoni	July 17, 18
Winona Ct., at Salem	July 23, 24
Webb, at Dublin	July 28
Schlatter	July 31
Mars Hill, at Chapel	
Hill	Aug. 4
Carrollton, at Colla	Aug. 6
Indianola	Aug. 7, 8
Miner City	Aug. 13, 14
Inverness, at Colla	Aug. 18
Ruleville, at Ruleville	Aug. 19
North Carrollton, at Long-	
view	Aug. 20, 21
Moorhead, at Sunflower	Aug. 27, 28
Lambert, at Sandy Bayou	Sept. 2
Tutwiler, at Marks	Sept. 3, 4
Slate Springs, at Bentley	Sept. 9
Eupora, at Eupora	Sept. 11, 12

E. S. LEWIS, P. E.

Greenville Dist.—Third Round.

Arcola and Hollandale, at	
Arcola	June 19, 20
Greenville	June 26, 27
Cleveland	July 3, 4
Lula and Lyon, at Lula	July 10, 11
Shelby, at Duncan	July 12
Boyle, at New Salem	July 16, 17
Coahoma, at Dundee	July 23, 24
Jonestown	July 24, 25
District Mission	July 27
Clarksdale	July 30, 31
Gunnison, at Malvina	Aug. 6, 7
Rosedale, at Beulah	Aug. 9
Glen Allen, at Winterville	Aug. 11
Tunica, at Robinsonville	Aug. 13, 14
Cleveland Circuit, at Ship-	
man Church	Aug. 16
Hillhouse, at Deeson	Aug. 18
Lake Cormorant, at Eudo-	
ra	Aug. 20, 21
Leland, at Tribbett	Aug. 23
Shaw	Aug. 27, 28
Friars Point	Sept. 4, 5

A COLLEGE FIGHT.

Prof. R. E. Smith taught in the city schools. One day he walked out and said: "I will build a great school without football or city evils. School men will hate me, but parents will send their children across the continent to my school." He then opened a college in a beautiful health resort in Tenn. His words came true; it was a long, hot fight, but now students come from 20 States and Cuba. Smith tells his story in a charming little book fresh from the press. Our readers may get it free by sending a card to Ruskin-Cave College, Ruskin, Tenn.

NEW ORLEANS CHRISTIAN ADVOCATE

ROBERT A. MEEK, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 30, 1910.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2838.

Editorial

Too many people have a mild case of religion. The symptoms of it are discoverable only occasionally, and then they are very faint.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right—stand with him while he is right, and part with him when he goes wrong.—Abraham Lincoln.

"They profess that they know God, but in their works they deny him." Such was Paul's characterization of some of the people of his time. And they have followers not a few in this day—men who call themselves Christians, but whose lives utterly disprove the claim. What one does is a better indication of what he is than anything that he may say. Not witnessing lips, but witnessing lives, are what the Church needs.

Teach the people what Methodism stands for. Let them know that it holds to the doctrine of a universal atonement; that every man may be saved if he will. We have everything to gain and nothing to lose by giving our doctrines wide publicity. So in the pulpit, by the fireside, in the Sunday school, and by the circulation of tracts, we should instruct and indoctrinate our membership. Informed Methodists are the best variety.

Man is no freak of evolution. The Darwinian theory of the origin of man is the pedigree of a bastard race. At the Scientific Congress in Moscow, Virchow declared that the theory of man's origin from an inferior species "had been beaten along the whole line of battle." Fogazzaro, the distinguished Italian writer, says: "We must admit that science does not possess a single reliable direct proof of the origin of man from an inferior species," and Moleschott declares that "men were more generous to Darwin than the facts." Man is not a gorilla, with his savage propensities tamed by the gang spirit of social instinct. Back of Adam is God.—J. I. Vance.

Environment is powerful, but not all-powerful. One's surroundings are apt to affect him, but they need not overcome him. High purpose may rise superior to adverse conditions. The beautiful water lily, white and stainless, springs from the foul bog. So beautiful characters may be discovered where one would least expect them. The early saints walked unsolled along the streets of the vilest cities that history has known. They had spiritual health within, and naught could corrupt them from without. Purity of heart produces purity of life. One should not needlessly expose himself to temptation, but if it can not be escaped, he should not despair. If he will live in conscious touch with God, he can remain strong and true. Of our Lord himself it was prophesied that he should be "as a root out of a dry ground."

"FISHERS OF MEN."

"Come after me, and I will make you to become fishers of men." Such was the Master's message to Simon and Andrew who were casting a net into the sea of Galilee. "And straightway they forsook their nets and followed him." The words of our Lord upon this occasion, like so many of the utterances that fell from his lips, are pregnant with meaning. To him who ponders them they are an unfailing mine of rich instruction.

First, we have disclosed the true function of the Christian ministry. It is to be "fishers of men." The greatest thing upon the planet is man. The world was made that he might be. All things material have value only in their relation to him. But he is fallen—gone astray—submerged beneath the waves of wickedness and worldliness that surge about us. Being a free moral agent, his rescue can not be effected by constraint; it must be voluntary. He must be influenced—won—caught—by an appeal to motive that touches the heart and sways the will.

The nobility of this work is plainly apparent. It has to do with sentient, immortal beings whose potentialities and possibilities God alone can measure. It is the loftiest service in which human energies can be enlisted. As one has said, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, we engrave upon those tablets something that no time can efface, but which will brighten through all eternity." Earth celebrates material achievements, but heaven celebrates the reclamation of the lost. "There is joy in the presence of the angels of God over one sinner that repenteth."

But the Master's words also imply the difficulty of the work to which he calls his ministers. To be a successful "fisher of men" is no easy task. It requires the utmost skill, and is enough to perplex an angel's brain and heart. Sin blinds, fascinates, enslaves and holds the race fast in its destroying fetters. Its fictions allure and charm, and men love and cling to them. In society, in business, in politics, everywhere, they are living for self, and ignoring God and the spiritual. To arrest their attention, to arouse their consciences, to make them see the meaning and responsibility of life, to awaken within them a sense of guilt and need, to show them Christ and lead them to accept him, is the most stupendous and appalling undertaking ever committed to finite hands. No wonder that with the vision of what was to be done unfolding before him, Paul exclaimed, "Who is sufficient for these things?"

It should be observed, however, that the divine call is "to become fishers of men." This should be the aspiration, the supreme aim, the consuming passion of every preacher. He should leave nothing undone to equip himself to lead men to his Lord. Studious of books, of human nature, and of methods of works he should be, that he may command the respect and attention of those whom he would reach. Graces of manner and speech he should toil after, that he may grip those who come within the sphere of his influence. Whatever might give him readier

access to the minds and hearts of the people, he should diligently seek. Nowhere is the dullard and intellectual drone so much out of place as in the Christian ministry. With achievements to perform, beside which all others pale into insignificance, the representatives of Christ in the world should develop and use to the utmost all of the powers—physical, mental, and spiritual—with which God has endowed them. Not to do this is to betray in a measure their sacred trust, and fall short of their high and holy calling. The empty library shelves of many a pastor is the explanation of his lack of force and efficiency. He has dawdled and degenerated into a weakling, when he should have been storing up strength for the vast and intricate work before him.

But though important and indispensable, human equipment is not all that is needed. Far, far, from it. Jesus said, "I will make you to become fishers of men." It was his teaching, training, and transforming power that qualified the apostles to thrill the hearts and impress with the truth the multitudes of their day. Nor are his touch and instruction less requisite now. "With Christ in the school of prayer," one may yet learn what is taught in no earthly university. Without the tutelage of the Holy Spirit, none may hope to acquire the art of so letting down the gospel net that he may capture prizes for the Master. To have proficiency in the responsible service whereunto we are called, both human and divine furnishing are needed. The absence of either makes a defective workman, who blunders where he ought to exhibit skill, and whose success is meager compared to what he ought to accomplish. Let the Church pray for pastors who in the highest and best sense are "fishers of men," whose dominant purpose every day is to win souls, whose pulpit utterances vibrate with the evangelistic note, and in response to whose appeals our altars shall be crowded with penitents, burdened with a sense of sin and seeking the forgiveness of God. Such ministers are after the original pattern and in the true apostolical succession.

Man is a bi-world creature. He lives on earth, yet holds citizenship in the sky. He has commanding duties to perform in his present sphere of existence, but he should not forget that his abiding home is beyond the sunset's radiant glow. Happy the man who when cares annoy and burdens press, like Abraham of old, can see the "city which hath foundations, whose builder and maker is God!" As the years pass, and the wrinkles deepen, and the locks whiten, and feebler becomes the form, such an one can sing:

"But the truer life draws nigher,
Every year;
And its morning star climbs higher,
Every year;
Earth's hold on me grows slighter,
And the heavy burden lighter,
And the dawn immortal brighter,
Every year."

"Some men strive to maintain two ratings: one for the commercial agency, and the other for the Lord's treasury."

BISHOP HOSS ON THE VANDERBILT SITUATION.

The following is the interview which Bishop Hoss gave expressly to the Memphis Commercial Appeal, and which was published in its issue of Tuesday, June 21.

A Citizen of Tennessee.

"Where are you from just now, Bishop?"
 "From Muskogee, Okla."
 "Is that your present residence?"
 "Oh, no. Nashville is my legal residence. I have simply been on a visit to my son, with whom my wife is spending some months."
 "Do you expect to remain permanently in Nashville?"
 "Certainly I do. I shall stay there till I am buried, unless my church should move me out."
 "Does your church fix the residence of its bishops?"
 "It has never done so yet, but it has the power and may exercise it at pleasure."
 "Have you noticed the action of the Vanderbilt board of trustees?"
 "Yes, as far as it has been made public."
 "What do you think about it, Bishop?"
 "Well, the trustees seem to have been going some."

"Just what did they do?"
 "To begin with, they refused to recognize the three trustees elected by the General Conference. In addition to that they abolished the by-law that required all trustees nominated by the Board during the interval between General Conferences to be confirmed by the Board of Education. When they had gone that far, they peremptorily laid on the table the following resolution offered by Drs. Bradfield and Dye and Bishop Key:

"The right of the General Conference of the Methodist Episcopal Church, South, to appoint the trustees of this university being denied by this Board of Trustees, great unrest is likely to follow to the damage of the university and the Church. To allay as much as possible this unrest, and to guard as far as possible the interests of the university, this Board hereby declares the trust it holds is a trust for the Methodist Episcopal Church, South, and that Vanderbilt University belongs to said Church."

One Thing Left Undone.

"Could they have gone any further?"
 "Yes, there is one other thing they might have done to emphasize their repudiation of the Church's ownership and control."
 "And what is that, Bishop?"
 "They might have ordered the removal of the dust of Bishops McKendree, Soule and McTyeire from the campus. The graves of these great men there, carry an unpleasant suggestion of ecclesiastical narrowness, and ought by all means to be leveled so as to avoid giving offense to the very broad-minded gentlemen who think that churches are an unnecessary survival of the dark ages."

"I suppose, Bishop Hoss, that you are not inclined to conceal the fact that you are a Methodist?"
 "If I have ever made any apology for it in public or in private I 'disremember' when."
 "What do you think about the growing opposition to the churches?"
 "I do not think it is growing, except in patches. As far as it exists, it is usually based on ignorance and prejudice. Anti-ecclesiastical cant is as little and as contemptible as ecclesiastical pretense can be. It is a grave mistake to suppose that all the fools and all the Pharisees are cooped up in the churches. A good many of them are running loose on the outside."

"Coming back to the subject, Bishop, were you surprised at the action of the Vanderbilt Board?"

His Position Vindicated.

"Yes and no. I was surprised, greatly surprised, at the attitude taken by several gentlemen who had given me to understand that they sympathized with the claims of the Church on the subject and then voted the other way; but I was not surprised by the course of the majority. It was precisely what I expected and predicted. Nothing could have vindicated my utterances more completely."

"After all Bishop, were not the trustees obliged as conscientious men, to abide by the laws of Tennessee?"

"Why, that is the very point. The only reasonable and elaborate interpretation of the Tennessee laws on the subject that has ever been put forth, is that of the very able commission of lawyers appointed by the General Conference at Birmingham for the purpose of considering and determining this exact matter. The Board of Trust, after all their sybilline pronouncements, have at last appealed from this interpretation, not to the law of the land, nor to any civil court, but to the individual opinions of two or three lawyers who furnished them with ex parte judgments. Inrenched behind these opinions, and without even the shadow of authority from any civil tribunal, they have flouted the Church's authority as of no account whatever."

"But, Bishop Hoss, have they ever at any time admitted that the commission had any jurisdiction?"

"Certainly they have. When they appeared before it, both in person and by counsel, and made their pleas, they conceded the fact. Otherwise, why did

they waste time by appearing at all? As the matter stands, they seem to have argued this way: 'If we win our case, it is a good court. Otherwise, it is not worthy of the slightest respect.' But they furthermore admitted the jurisdiction of the commission by receiving its report, spreading it on their minutes, and passing elaborate resolutions about it."

The Tennessee Law.

"May I ask, once more, Bishop Hoss, whether it is not the opinion of all reputable lawyers in Tennessee that the commission did, as a matter of fact, err on all material points?"

"Well, now, a good friend of mine, who is not himself a lawyer, is reported to me to have said as much as that, but evidently he was speaking without knowledge. Mr. Albert W. Biggs thinks that the commission hit the Tennessee law in the center. Mr. Percy D. Maddin and Judge W. Judd, both of whom are professors in the law faculty of Vanderbilt University, fully agree with him. The latter gentleman has kindly furnished me a very learned and elaborate paper sustaining the commission at every point. If it were necessary I could name at least a score of others."

"Is it true, Bishop, that the last General Conference of your Church was virtually dominated by one or two men, who carried their own wishes at all points?"

"I saw something like that in the report of an address made by my old friend, Dr. W. L. Dudley, before the alumni meeting at Columbia. If he really said it, he was not as circumspect as he usually is. The Doctor is a great authority in chemistry and football, but all that he doesn't know about a Methodist General Conference would make a very big book. There is no more independent and self-respecting body under the sun, and none that attends to its business with more orderly dignity. The intimation that it is a sort of mob or ill-regulated popular assembly, is an affront to the Methodist Church, and will do no good to those that indulge it. Chancellor Kirkland and his very diligent friends lost their case there, as they did before the commission, simply because they could not make their contentions good. They had every chance to do so, and failed. Naturally their estimate of the Conference is not high."

Petition of Alumni.

"But, Bishop, did the General Conference give due regard to the great petition of the alumni?"

"Yes, it weighed that petition for what it was worth. But concluded, first, that with one-half of the present Board of Trust already chosen from the alumni, they had not any just ground of complaint, and, secondly, that it was at least a trifle inconsiderate for a body of gentlemen who claim the right to nominate one of their own members for every vacant trusteeship, then to follow that action by coming to the Conference with the solemn assurance that it ought not have anything to say about such matters."

"While I am on this subject I may as well say that this petition was not really as great as it seemed to be. Twenty-five or thirty gentlemen at Nashville got together and assumed to represent 531 alumni of that city. By what authority they did this thing I have not yet been able to find out."

"At another place one man met and made himself president and secretary of the meeting and chairman of the committee on resolutions. He is set down in the petition as representing nine."

"As far as I can discover those who assembled in any community took it upon themselves to represent all the alumni and ex-students living there or thereabouts."

"Moreover, the whole movement instead of being spontaneous, was systematically worked up from Nashville. One need go no further than to the pages of the printed petition itself to become aware of this fact. I venture to affirm that out of the 700 old students, for example, of the theological department, not fifty can be found, who, on full information, will endorse the course of the Board of Trust."

Bishop Hendrix's Position.

"How do you explain, Bishop Hoss, the position of Bishop Hendrix on these matters?"

"I don't know exactly what his present position is; and, in any event, it would be indecorous for me to express a public judgment concerning it."

"What do you think about Mr. Vanderbilt's letter to the board?"

"Why, anybody that reads it can see that it was based on a prejudiced and one-sided statement of the case. Mr. Vanderbilt was led to believe that the church is seeking to change the established order of administering the affairs of the university, when, as a matter of fact, every change that has been attempted or suggested has come from the trustees."

"Were you well acquainted, Bishop Hoss, with Bishop McTyeire?"

"Yes, I was, considering the difference in our ages, very intimate with him."

"What do you think about the effort on the part of the Board to justify their course by an appeal to his words?"

"Nothing could be more preposterous. The Bishop's dying charge to his colleagues was: 'Lay your hands on this university for government and guidance, as by charter you have the right to do.'"

Yet, the gentlemen who seek absolutely to deny that the Bishops have any legal relations to the university, and to cast them out of it, have the cool assurance to claim that they are trying to carry out his desires. I very much wish that he could get up and face them for one day."

Denominational Control.

"Has it not occurred to you, Bishop, that it would be wiser after all to have a great denominational university than one under the control of the Church?"

"That is a question that I do not care to discuss. But, if anyone wants such a university, let him build it. What I do object to is the forcible sequestration of the property of the Methodist Church to accomplish that end."

"Has not the city of Nashville some right to be heard in the premises?"

"I don't see why. The Methodist Church brought all these millions into Nashville. But for it not a dollar of the vast amount would ever have come there. In many other ways the Church has contributed, and is contributing immensely, to the material and moral welfare of the city. If ever any community was under obligations to feel kindly towards a religious denomination, this is surely the case. Only last week the city of Dallas, Tex., made a bona fide offer of \$400,000 in cash and fifty acres of land to our Southwestern University to pull up and move thither from Georgetown, and it did this on purely business principles, knowing how much the institution would mean to the city. Why should Nashville be unkindly toward the Methodist Church? Why, above all things, should any Nashville Methodist join this senseless clamor against the Church's control of its own affairs?"

Self-Perpetuating Boards.

"Are the other Boards of the Church self-perpetuating?"

"Oh, no! Not one of them. The Publishing House, the Board of Missions, the Board of Education are all Tennessee corporations, and yet the directors of them are chosen quadrennially by the General Conference. Does anybody think that Nashville ought to have a say about the management of these corporations simply because they have their legal home there? There are twenty cities in the South that would each give a large bonus to get them and not think of claiming control over them. If the Church is to be fought in Nashville, it may have to consider the question of moving its official headquarters to some community that is not hostile. But I have never believed that this cackle against the Church represented any considerable or effective sentiment. When the issue is fairly made, Nashville will be broad enough to recognize the facts that I have just mentioned."

Action of the Bishops.

"What do you suppose the Bishops will do in the present emergency?"

"Why, of course, they will do just what the General Conference has instructed them to do."

"What, if they should decline to obey the instructions of the General Conference?"

"That is something that never has happened yet and is not likely to happen. The General Conference is for the purpose of making laws and regulations for the Church itself. Self-respecting men, whose chief duty it is to see that these laws are executed, will hardly set an example of insubordination. The Bishops will either obey or quit. That they should presume to eat the bread of the Church and tamper its authority under foot is not a thing that can be seriously thought of."

"But, Bishop, you must admit that if a suit is brought there is at least the possibility of the Church's losing?"

"Yes, the bare possibility. But I am so thoroughly convinced of the justice of the Church's contentions that I do not see how the final decision could go against it. In a court there will be a chance to sweep away that great array of misrepresentations that has gathered about the case. The facts beyond a question are that the Church founded the university and has had from the beginning the right to control it."

Judge O'Rear's Conduct.

"Before you conclude, Bishop, tell me whether there is any truth in the criticisms that have been made of the conduct of Judge O'Rear at Asheville."

"I do not know just what these criticisms are; but I do know that no man could have deported himself with more dignity and propriety than the judge displayed. He was courteous, conciliatory and straightforward. All that he did could be published to-morrow without the slightest discredit to him. I do not hesitate to say that any effort to belittle him or to make things at him is most unbecoming. The men who do so would be discreetly slow to do it in his presence. Perhaps they are resentful of the fact that they could not answer his arguments. I have known such things to happen."

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DEFENDS BISHOP MORRISON.

It seems that the Committee on Episcopacy at Asheville made its criticisms on the ground of complaints made by individuals and possibly by the officials of one or two churches. If the complaints from other sources were no more reasonable and no better founded than those that went up from South Carolina, and I suspect they were not, then the committee did the Bishop an injustice, and the Church an injury. It was the business and duty of that committee to exhaust every resource to find out beyond any doubt as to whether there was any reasonable ground for these complaints. For instance, the Bishop did absolutely no harm, but much good, in his administration of the affairs of our Conference, as two years of unprecedented peace, progress, and prosperity in Church matters clearly indicate. His administration had at its close, and has yet, the hearty endorsement of three-fourths of the preachers and nine-tenths of the laymen in South Carolina. He did everything strictly according to law and with a good Christian spirit. He made a good many moves it is true, but no more than are usually made. About eighty or a hundred of the rank and file have been moved every year, from time immemorial, with only an occasional kick. But Morrison moved the wrong people. He did what no other Bishop ever does; so far as I know, opened himself to the approach of every preacher and layman, promising to consider their needs and advice, and any information they might give him. He soon found out that the sentiment of the Church was, that no presiding elder should serve in that appointment more than eight years consecutively, and some of them not more than four. The conference had so expressed itself by an overwhelming vote at Florence. Most of the Bishops have ignored the sentiment of the conference. There had been for several years a good deal of unrest and dissatisfaction. It may have expressed itself in an unwise and unspiritual way at times, but it was here and much more wide-spread than some are wont to suspect. Bishop Morrison entertained the same views, and, therefore, moved eight of the twelve presiding elders, some for inefficiency and unacceptability and some because they had been there too long, much too long, already.

It was generally conceded that one or two of them might have been retained with great propriety. Some of those he put in might have been improved upon, but as a set they were as good as those put out, as they have proven by their records. This part of Bishop Morrison's administration was applauded by the preachers and people all over the State. Bishop Morrison recognized the rank and file of the ministry. He also recognized the laity. He respected their sentiments and asked their advice. He is democratic rather than autocratic, as some are wont to think. South Carolina likes him. They are encoring him yet, and will until he returns. They hope it will be next year. To them he is a very interesting bishop. He is no figurehead in an Annual Conference. When he is present there is something doing in the conference room and in the cabinet. Something worth while, too. This is a true statement of the case—the side the committee on episcopacy did not hear. I am no special pleader for Bishop Morrison. I have scarcely a passing acquaintance with him. I am in no sense indebted to him. I have never received an appointment at his hands and never expect to. Nor am I in any way indebted to the Church. I served it thirty-seven years on circuits, stations, and districts on half pay. I have never gotten anything through favoritism, for I never was a favorite with anybody. I never was politician enough to work myself into any place even if I had wanted to do such an unworthy act. I have always taken my appointments, stood in my place, and done my work without fear or favor. I have nothing to complain of. I am a supernumerary now, living better than ever before, doing all the work my hands find to do. I am as cheerful, happy, and hopeful as any man on the American continent. I am, therefore, in a position to judge this matter without favoritism or prejudice. There was absolutely no ground for complaints against Bishop Morrison from South Carolina. And from what I can learn by contact with other parts of the connection, the same would be found to be true of other Conferences. If the rank and file of the preachers and the laity could be heard. If the committee had information from all sources they would not have made the criticisms they did. Bishop Morrison is stronger with the body of the Church to-day than ever. We are glad he has only one less appointment than the youngest and strongest of the bishops.—G. T. Harmon, in The Southern Christian Advocate.

THE BATON ROUGE DISTRICT CONFERENCE.

Dear Brother Meek: From the standpoint of the host, I desire to say a word about our recent District Conference, which was held at this place. It might be more fitting for some one else to write it up, but as yet nothing has been said.

The Conference was indeed a success. The opening sermon was preached by Rev. J. W. Lee of Kentwood, Friday night, May 27, on the subject, "Behold the Man." The business of the Conference opened Saturday morning, with Rev. C. C. Miller, presiding

elder, in the chair. Rev. R. S. Walton, of Hammond, was elected secretary. Devotional services and appropriate introductory remarks were made by the presiding elder. An address of welcome was delivered by W. H. Sullivan, General Manager of the Great Southern Lumber Company, which was instructive and enjoyed by all who heard it.

All the pastors were present but five, viz., of Mt. Hermon, Ponchatoula, East Feliciana, Zachary and Live Oak. The reports showed the churches in good condition, and the optimistic spirit seemed manifest. We had the largest representation of lay delegates known for many years. The attendance was unusually good, notwithstanding the long and expensive trip and circuitous route to the extreme eastern town.

The Conference was a benediction to the town and to our church. All the brethren expressed themselves as having had a delightful stay in Bogalusa.

On Saturday we had with us Rev. R. W. Vaughan, manager of our Methodist Orphanage, who was accorded the 11 o'clock hour to represent the cause of the "little folks." A resolution was passed, asking the pastors of the District to endeavor to raise, as a minimum amount, an average of fifty cents per member for the Orphanage.

A sermon was preached in the afternoon by Rev. C. F. Sheppard, of Second Church, Baton Rouge. At night Rev. S. L. Riggs preached to a full house on "The Holy Spirit." The day, Sunday, was entirely given to religious work. At 9 o'clock a love-feast was conducted by Rev. L. C. Wilson, of Franklinton, and the 10 o'clock hour was given to Judge R. R. Reid who delivered a masterful address on the Laymen's Movement. Rev. J. M. Brown, of Clinton, occupied the pulpit at 11 o'clock, after which the communion of the Lord's Supper was administered by the presiding elder. This was an inspiring scene. All the ministers, forming a semi-circle about the chancel, knelt together and commemorated the death of the Lord. Afterwards a large per cent of the congregation, consisting of all denominations, came forward and participated in the service.

At 3 o'clock in the afternoon, Rev. J. A. McCormick, of Greensburg, preached a soul-stirring sermon on missions. This was said by some to be the "Pentecost" of the Conference.

At night, Rev. J. M. Henry, D.D., of First Church, Baton Rouge, preached an able sermon to an Annual Conference congregation. Great crowds were turned away at the door who could not get in. All the preaching was of a high order and had the Methodist ring.

The next day, Monday, being the last day of the Conference, was devoted to hearing reports of pastors, committees, and election of delegates, etc. Prominence was given to the Laymen's Missionary Movement and, in open Conference, was ably represented by J. R. Abels and Wm. Jackson, of Ponchatoula. The latter was chosen as field worker in the district and an assessment was ordered to cover his expenses.

Delegates to the Annual Conference were elected as follows: G. O. Denham, of Baton Rouge, and J. R. Abels, of Ponchatoula, on the first ballot; and Hon. B. D. Talley, of Bogalusa, and Rev. H. C. Murphy (local preacher) of Pine Grove, on second ballot. Wm. Jackson and Wm. Rounds were chosen as alternates.

On Monday, the last day of the Conference, we were honored with the presence of the following brethren from New Orleans: Revs. W. W. Holmes, A. S. Lutz, H. T. Carley, C. D. Atkinson, L. A. Sims, A. I. Townsley, J. F. Foster, and J. L. Sutton, who were formally introduced to the Conference.

Brother Miller presided over the Conference with marked ability and there was perfect harmony throughout the session. The next District Conference will be held at Franklinton.

We were sorry not to have the editor of the Advocate with us.

After resolutions of thanks were read and adopted, one of the most harmonious and pleasant Conferences ever known in the Baton Rouge District came to a close, and we said "good-bye" to a body of ministers and laymen, than whom there are none more faithful and true. Each left feeling better prepared and more determined to do the great work committed to his care. JOSEPH MARTIN ALFORD.

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference convened at Tunica, Miss., June 16, 1910, with the presiding elder, Rev. W. W. Woollard, in the chair. There were present at the Conference, 17 preachers and 44 laymen. The following visiting brethren gladdened our souls with their presence: G. W. Bachman, the efficient Conference Colporteur; Rev. W. M. Williams, the skilled manager of our Orphans' Home at Jackson; Rev. J. H. Barrington, of the White River Conference; Rev. J. M. Wyatt, the genial manager of the Oxford Training School, and T. B. King, the enthusiastic and able lay leader of the Memphis Conference.

After devotional exercises conducted by Rev. L. A. McKeown, this scribe was chosen secretary, and the business of the Conference was at once taken up.

The report of the pastors showed that our preachers and members are at work and are making progress. There was a happy note sounded in the report

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of each pastor. Everyone seemed happy and hopeful. The reports showed that forty-four per cent of the assessment for pastor's salary, fifty-one per cent of the assessment for the presiding elder and thirty-seven per cent of the assessment ordered by the Annual Conference have been paid. This is by far the best showing ever made by the Greenville District for the first six months of the year. For this good showing and these prosperous conditions under which we labor, we each are profoundly thankful to God.

On account of the decease of his wife, Brother Wasson, our pastor at Friar's Point, could not be present at the Conference. His brethren deeply sympathized with him in his bereavement and passed resolutions expressing the secretary to express to him the sympathy, love, and prayers of the Conference for him.

One of the first things done by the Conference was the passage of the following resolution relative to Vanderbilt University:

"Whereas the General Conference of the M. E. Church, South, in its session at Asheville, N. C., and after a full hearing, participated in by the president of the Board of Trust and the Chancellor of Vanderbilt University and their sympathizers, affirmed by an almost unanimous vote, in unequivocal terms, the full and complete ownership and control of the University by the Church and elected members to fill the vacancies on the Board of Trust of said institution; and

Whereas the Board of Trust of Vanderbilt University has declined to recognize said election and refused to seat the members elected by said General Conference, therefore be it resolved by the Greenville District Conference of the North Mississippi Conference, of the M. E. Church, South, in session at Tunica, Miss.,

First—That we unqualifiedly condemn this act of contumacy and disloyalty upon the part of said Board of Trust, and that we demand the resignation of those officers and members of said Board who voted for or favored said action.

Second—That we demand the expulsion from the faculty of Vanderbilt University of all officers, professors and instructors who have engaged in fomenting the spirit and acts of disloyalty to the Church which have characterized that institution during the recent past.

Third—That we cordially approve and commend those members of the Board who, as true and loyal sons and representatives of the Church, have opposed this program of disloyalty and alienation. In particular do we applaud the conduct of our beloved and honored senior Bishop, A. W. Wilson, who emphasized his protest by withdrawing from the Board.

Fourth—That we hereby pledge to our College of Bishops our loyal co-operation and support in whatever steps they may take to expel this alien and disloyal element from the University and restore the institution to the hands of the Church."

At a meeting of the laymen held on Thursday afternoon, Brother J. H. Sherard was re-elected as lay leader of the district.

The following were elected as delegates to the Annual Conference at Sardis, Miss., which will convene in November: J. H. Sherard, J. D. Barbee, W. B. Nichols, and J. D. Parmer. As alternates: T. W. Dye and J. H. Johnson.

On Thursday evening, Brother T. B. King, lay leader of the Memphis Conference, delivered a most helpful address to the Conference on the fourth chapter and fourth verse of the Gospel by St. John: "And he must needs go through Samaria."

The preaching of the Conference was very ably done by Brothers R. L. Allen, of Shelby; W. S. Lagrone, of Greenville, and W. W. Woollard.

Though we had with us no representatives of the educational institutions owned by the Conference, nor from the Conference organ, still the interest of each was voluminously, if not wisely, considered by those of our number who are inclined to "prolixity." This scribe had prepared him a great speech for utterance at the Conference, but his experience was like that of the woman who had a wonderful goose about which she wished to speak to a company of ladies with whom she was spending the afternoon. When there was a moment's lull in the conversation she would begin: "My goose," but owing to the fact that the other party had only paused for breath, she never got beyond "My goose." However, the speeches made were so good, and to the point, that I am

sure nothing was lost by the failure of my speech to materialize and by the absence of the "connectional" brethren, save the pleasure of seeing them face to face.

The people of Tunica were very kind indeed to the Conference. They added to our already great joy and delight by taking the members "autoing" on Friday afternoon.

The Conference closed at 12 o'clock Friday to meet at Jonestown, Miss., in 1911.

Brother Honnoll followed the Conference with a few days' services, being assisted by Rev. J. H. Barrington, of the White River Conference.

J. TILLERY LEWIS, Secretary.

VICKSBURG DISTRICT CONFERENCE.

The District Conference for the Vicksburg District was called to order by the presiding elder, Rev. G. H. Galloway, at Mayersville, Miss., at 9:30 on the morning of the seventh day of June. The presiding elder led in the devotional exercises, and from the very beginning, there was felt a wonderful influence of the Spirit. All of the preachers of the District, but two were there; one of this number was kept away because of sickness in his family. There were twelve or fifteen laymen from the various charges present as delegates.

The reports from the District show quite an improvement over the work of last year along all lines, especially the spiritual state of the Church. The ringing note was that we are having, or are expecting a great revival during the year. Not only that, but finances are in a much better shape than heretofore.

But the spiritual side of the conference was by far the important part. I heard several of the preachers state that they had been to many District Conferences before, but that they had never been to one so permeated with the fire of the Holy Ghost. Bro. Galloway opened each session with devotional exercises of heart experience that went home to each of the hearers. These talks or expositions of the Scripture were simple, but full of force. The preaching was done by J. L. Neill, M. M. Black, W. A. Terry, and J. E. Samplly. Brother Samplly's sermon on the "Human Soul," was a fitting climax and close to the entire session. Many during the conference asked for prayer and others testified of the spiritual good that had come to them through these meetings.

The missionary interests of the Annual Conference and of the foreign field were ably represented by Bro. M. M. Black. Bro. Hawkins gave a good account of the work being done in the school under his care. His report showed a better attendance and a higher grade of work being done at Port Gibson Female College than for years before. Our parents could not do better by sending their daughters elsewhere.

Two young men were given license to preach. Brother R. E. Selby, a cousin of our Brother Selby, of Natchez, was one. He is now a student at Millsaps College and comes highly recommended for the work done there during the past session. He intends to take his degree at Millsaps and then go to Vanderbilt.

Bro. C. A. Massey, the seventeen year old son of our Bro. J. M. Massey, was the other. He has been in school the past year at Montrose, in the Conference Training School, and expects to go to Millsaps until he graduates there.

The next session of the conference goes to Hermitage, and if we are as cordially entertained as at Mayersville, the people will have to begin the preparations days beforehand. The older men in attendance at Mayersville say that they had never met with such openhearted, free, and spontaneous hospitality as was accorded us there. The ladies of the town tendered us a reception on the Court House lawn where all the delicacies that would tend to cool and gratify the preacher's desire, were served. During this reception an informal meeting was held in the Pythian Hall, presided over very gracefully by the pastor, Bro. Gunn. The preachers were welcomed to the town by the young county attorney, Jefferson Davis Pharis. The master of ceremonies called on J. L. Neill, W. A. Terry, F. R. Hill, and G. H. Galloway for impromptu speeches, and the minutes passed rapidly and pleasantly. We all owe a debt of thanks to Brother Gunn and his loyal members and the citizens of Mayersville for the friendly hospitality that was ours during the stay there.

The Licensing Committee, as appointed by the Presiding Elder is composed of Rev. W. H. Saunders, J. L. Neill, M. M. Black, G. P. McKeown, W. A. Terry and H. G. Hawkins. The delegates to the Annual Conference are G. P. Hackett, M. M. Satterfield, J. W. Hollinger and R. L. Greer; alternates, M. M. Goodwin and R. E. Selby. M. M. Satterfield, was elected lay leader for the District.

J. L. NEILL, Secretary.

MISSISSIPPI METHODIST HISTORICAL ASSOCIATION.

To the Pastors of the Mississippi Conference:

At the annual meeting of this Association, held in Jackson during the commencement exercises of Millsaps College, I was elected Historical Secretary, and

it is my purpose, in addressing this communication to the preachers of the conference, to call their attention to the duties that devolve upon me, and ask that they help me to do efficiently what I was elected to do.

It is my duty to secure from every pastor a historical sketch of every church in the Conference. This sketch needs to be brief, and yet it is necessary for it to be full enough to be of value to the Association as a record to be preserved in the archives of the Conference.

There is only one way for me to get these sketches, and that is for the pastors to get them up as soon as they can and forward them to me.

I sincerely trust that the brethren will respond to this appeal so that it will not be necessary for me to address a personal letter to each one. If it becomes necessary for me to do so, I shall address each one; but that will require a great deal of postage, and time that I should be allowed to give to my charge.

I am the second man who has been elected to this position, Dr. T. B. Holloman being the first, and I am anxious to finish the work by the session of the Conference at Hattiesburg in December.

Now, brethren, "lend me your ears," and send me the sketch or sketches of your church or churches, and you shall have my profound and hearty thanks. Yours for "Historical Sketches,"

ROBT. SELBY.

Natchez, Miss., June 21, 1910.

MEETING OF THE GENERAL BOARD OF EDUCATION.

The General Board of Education of the M. E. Church, South, met in the Methodist Publishing House at Nashville, Tenn., Thursday, June 23rd, 1910. The following members were present: Bishop E. E. Hoss, Bishop W. B. Murrah, Dr. J. W. Blackard, Dr. I. W. Cooper, Rev. T. F. Brewer, Dr. W. F. Tillett, Prof. H. N. Snyder, Prof. R. F. Flowers, Rev. J. W. Vaughn, and Rev. J. S. French. Bishop Hoss was elected president, and Dr. W. F. Tillett secretary, pro tem. Routine work and the appointment of committees occupied the greater part of the forenoon. The Committee on the Classification of Colleges is as follows: H. N. Snyder, of Wofford College; W. F. Tillett, Vanderbilt University; R. F. Flowers, Trinity College; I. W. Cooper, Whitworth College, and the Secretary of the Board of Education. The Board adjourned at noon to meet at 2:30 p.m. At the afternoon session Dr. Stonewall Anderson, formerly president of Hendrix College, was elected Secretary of the Board in place of Dr. J. E. Dickey, who resigned.

The Board is reported to have gone fully into the Vanderbilt question, but was reticent as to what was done. The Nashville Tennessean thus speaks of their action:

"In a long session lasting all day Thursday and a short while at night, the Board of Education of the Methodist Episcopal Church, South, rallied to the side of the Church in the Vanderbilt University controversy.

"Not only did they instruct the treasurer of the Board to honor any draft that may be drawn on the Board by the Bishops for the purpose of defraying any expenses incident to the defense of rights of the Church in the controversy, but they also unanimously instructed the Secretary to render the Bishops any other assistance that they might need. Such action on the part of the Board leaves no doubt as to the position of its members on this all important question.

"Further, the Board adopted resolutions to the effect that in their judgment the attempt of the Board of Trustees of Vanderbilt University to elect trustees without the confirmation of the Board of Education of the Church was an unlawful proceeding and, therefore, could not be regarded as giving the gentlemen named a valid right to the position of trustees. The Board was unanimous in this action."

Inquiry of the Bishops on the Board failed to disclose the time at which the Episcopal College will meet to take up the Vanderbilt matter, but it is understood that it will be called upon to assemble at an early day.

LAFAYETTE DISTRICT CONFERENCE.

The Lafayette District Conference met at Eunice, La., on June 8, with Rev. J. E. Denson, P. E., in the chair. The sessions were well attended by the preachers, only one of the active pastors being absent. The laymen were few in number, but made up in quality what they lacked in numbers.

The reports of the preachers were encouraging. They are hopeful and optimistic for the future. The reports showed a decided improvement in finance. A number of the charges have adopted the weekly envelope system and the result is, wherever tried, that the finances are up, and in some instances overpaid to date. Where this system is not used the reports were very good, but only in one or two instances were they in full. The spiritual condition is improving. There has been a number of accessions, some coming through revivals and some through the use of "Decision day" in the Sunday schools. The life of the Church is finding new ex-



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pression for itself these days, no less vital, but in different directions. There is a decreased attendance at prayer meetings and fewer family altars, but there are more students of the Word of God, and more engaged in active social and religious service. Few laymen go to prayer meeting, but thousands gather and plan how to raise money to evangelize the world.

There were fine reports on the Sunday schools. An effort is being made to equip the church buildings for more effective work. The numbers are increasing, and in almost every instance outnumbered the church members. A number of the pastors are working this most fruitful field. They believe in enlisting the child early in the cause of Christ, and by the method of "Christian nurture," training the child for Christ and the Church. Why should not these children be saved while they are young and innocent, and can be easily influenced? Why wait until they are sin-burdened and then face the much more difficult task of saving them?

The Conference manifested a decided missionary spirit. Within the bounds of the district there are thousands of people who are accessible to the gospel, who are receptive and need its message. Some of these are English speaking people, others speak the French language. Remarkable success has crowned the efforts of the few men we have in this field, and a great opportunity lies at our door.

The Conference organized "The French Missions Committee," consisting of the preachers of the district, and one layman from each charge. This committee will plan aggressive work among these people. About \$300 was raised to pay the salary of a native French missionary. A resolution was passed to ask the Sunday schools for about \$100 more to finish paying for a gasoline boat used in the work.

The following lay delegates to the Annual Conference were elected: A. M. Mayo, R. P. Howell, W. L. Doss and F. E. Brown; alternates, C. J. Sanders and V. A. Mitchellree.

Rev. R. W. Vaughan made a stirring appeal on behalf of the Orphanage. A resolution was adopted directing the preachers to make an earnest effort to raise 50 cents per member this year. Lake Charles was selected as the place where the next District Conference would be held. M. C. HOLT, Sec'y.

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Church News

There are 854 Protestant Churches in the city of Chicago. Of these, 213 belong to the Methodists.

By his lectures, Mark Guy Pearce has turned into the treasury of the West London Mission of the Wesleyan Church \$55,000.

At the recent commencement at Trinity College the students presented Bishop Kilgo with a beautiful silver loving cup. The Bishop has the happy faculty of winning and inspiring young men.

The number of missionaries of all denominations now at work in foreign fields is said to be 21,334, against 19,875 in 1908. The total number of Protestant adherents in pagan lands is estimated at 4,366,661.

William J. Bryan delivered one of the best addresses heard at the World's Missionary Conference in Edinburgh. A characteristic letter was received from Mr. Roosevelt, the reading of which provoked marked enthusiasm. Both of these eminent Americans are much interested in mission work.

The article on "Methodism" contained in the new Schaff-Herzog Encyclopedia was contributed by Dr. J. M. Buckley. It comprises forty-eight closely printed columns, and is being highly complimented on both sides of the ocean. Dr. Buckley has long been a recognized authority on all matters pertaining to Methodist history.

Dr. W. F. McMurtry, before sailing for Brazil, visited Washington where he purchased a lot for the Mount Pleasant Church at a cost of \$19,500. This structure will be erected in a residence section of the city, which is said to be growing rapidly. The Southern Methodists are wideawake and active at the national capital.

A Tercentenary Commemorative edition of the English Bible will be brought out by the Oxford Press next year, the text of the King James Version being used. The committee having the work in charge in the United States met at Princeton, N. J., on Monday, June 20th. The representatives of the M. E. Church, South, are Bishop W. A. Candler, Bishop Collins Denny, and Dr. Gross Alexander.

Mr. Evan Roberts, the Welsh revivalist, who has been living for the last six years in comparative seclusion at Lelcester, has recovered his physical strength, and is now planning new work in Wales. He intends to begin quietly and to avoid overstrain. Mr. Roberts has devoted a great part of his enforced leisure to study, and especially to the study of the natural sciences. — Western Christian Advocate.

The effort to remove from the coronation oath of Great Britain the references to the doctrines of the Roman Catholic Church is meeting with vigorous opposition. A gathering of 3,000 people recently assembled in Albert Hall, where speeches were made and a telegram was sent to King George affirming that any attempt to change the obligations assumed by the sovereign "would grievously hurt the feelings of his subjects."

Rev. O. E. Goddard, who was elected President of Hendrix College, Conway, Ark., to succeed Dr. Stonewall Anderson was finally forced to decline on account of feeble health; so Dr. A. C. Millar was chosen to fill the place on the 14th inst. The Western Methodist says that he was one of the strong factors in the making of the institution and that its high rank as a college was achieved under his former administration, which ended eight years ago.

FROM BROTHER BROGAN.

Dear Brother Meek: After a brief illness of only a few days, Brother L. D. Worsham, pastor of our church at Mathiston, died June 21st, and will be laid to rest at Pontotoc to-day. In the death of Brother Worsham the Church has lost a good man and true. He was faithful to every trust the Church imposed upon him, and discharged to the full the delicate duties and responsibilities bound up in his office as an itinerant minister. His last hour was one of great peace. The prayers of the whole Church go out to the stricken ones in this great bereavement.

Professor Hull's election to the presidency of Millsaps College has gratified his many Starkville friends. No better man could have been found.

Fraternally, W. E. M. BROGAN.
Starkville, June 22, 1910.

REV. L. D. WORSHAM LAID TO REST.

Dear Brother Meek: Last Tuesday we held the funeral obsequies of Rev. L. D. Worsham in the Methodist Church at Mathiston, Rev. J. E. Thomas, his presiding elder having charge of the service. It

was an impressive occasion. The house was crowded and manifest sorrow and sadness were shown by the people over the loss of their pastor.

Brother Worsham had been sick for several days, but was up and out in town Saturday, the 18th. But on Sunday afternoon he was taken violently ill, and died of congestion about 3 o'clock Tuesday morning. He suffered greatly, but met death bravely. The casket was placed on the north-bound train and taken to Pontotoc, where he had purposed to go to the District Conference. In the town where he was born and reared, he was buried by Bishop J. H. McCoy at 9 o'clock, Wednesday morning. Memorial services were held in the church, before the service at the grave.

Sister Worsham and their adopted daughter, Hattie Bell, will make their home with her nephew, Brother Hogan, of Starkville.

Brother Worsham joined the North Mississippi Conference in 1870, and had given forty years of active service to the work. Only one of his classmates is now in the Conference, Rev. A. W. Langley, of New Albany.

R. P. NEBLETT.
Columbus, Miss., June 24.

A LETTER FROM REV. I. D. BORDERS.

(The following letter has been kindly sent to us with a request that we publish it, which we take pleasure in doing.)

My Blessed Grandma Allen:

We are all well, I am glad to report. I think our change is proving beneficial to wife's health. She appears to be improving, and enjoys this lovely climate thoroughly. The children are in the best of health, as rosy and sturdy as could be wished. My own health is excellent; better by a good deal than when I was back home.

We are delightfully situated; have never been among cleverer people; have never been so comfortably provided for; have certainly never lived in so beautiful a country or in so delightful a climate. Nevertheless, our hearts turn fondly back to the dear homeland, and to the precious friends we have back there. Could we transport them out here, we should be indeed happy. And among them, none has a warmer place in my heart than "Grandma Allen."

We often think and speak most affectionately of you and of dear Sister Rogers. My mind often goes back to the good old days ago when I used to drop in and have a chat and go on my way better and stronger for having come in contact with you both. How much better pastor I should be now could I live those days over!

Our church here is growing, and slowly, I feel, that we are gaining ground. Our congregations seem to be increasing constantly and the work shows many signs of progress. I have never had a more loyal people; indeed, without meaning to insinuate an offensive comparison, I may declare them to be distinctly superior to any other I have ever had in point of effective and active percentage.

I do not know when I will come back to dear old Mississippi. I shall always be a loyal son, and my feet shall turn thither whenever it seems best, not before. When I do come back I shall expect to find you the same, a benediction to all whom you meet. If in the meantime you have slipped away, I shall know that you may be found again in that glorious land which knows no parting! God richly bless you, my dear, dear friend. Wife joins in heartiest love. Love to all.

ISAAC D. BORDERS.

Hollywood, Los Angeles, Cal.

MID-YEAR MEETING OF THE BOARD OF MISSIONS.

The mid-year meeting of the Board of Missions of the Mississippi Conference will be held at Hazlehurst, Miss., July 31 to Aug. 2. Bishop E. D. Mouzon has kindly consented to be present, and deliver two or three addresses. All the presiding elders are earnestly requested to meet with the Board at said date, and every pastor and lay leader in our Conference is cordially invited to attend this important missionary meeting, which we feel sure will prove to be an edifying and inspiring occasion. The pastors and laymen who expect to attend are requested to please notify Brother W. L. Linfield in advance, of their intention to come. W. G. FORSYTHE, President.

M. M. BLACK, Sec'y Board of Missions, Mississippi Conference.

BROTHER PARK'S PLAN.

The preachers and laymen of the North Mississippi Conference are most earnestly exhorted to fall into line with Brother Park's plan to increase the membership of the Ministerial Relief Association. It is a Conference Brotherhood and already three preacher's families have received aid from the organization this year. Write to Brother Park, to-day.

T. W. LEWIS, President.

June 20, 1910.

NEW ORLEANS PREACHERS' MEETING.

The New Orleans Preachers' Meeting met in the study of First Church on Monday, June 27, 1910, at 10:20 a.m., with the following present: F. N. Parker, L. A. Sims, R. E. Harrell, S. H. Werlein, J. A. Rice, W. W. Holmes, H. T. Carley, C. D. Atkinson, J. F. Foster, A. I. Townsley, J. L. Sutton and A. S. Lutz.

The reports of the pastors follow:

Rayne Memorial—Quiet and pleasant time; have been away for ten days. Good month: 22 accessions, 18 of which on profession of faith.

Louisiana Avenue—Things are moving on as usual; 3 accessions, 2 of which on profession of faith.

Carrollton Avenue—Paid another \$500 note on the parsonage. Ten accessions, 9 of which on profession of faith.

Second Church—Marvelous development among the laymen. They conduct the prayer-meetings. We have paid the organ debt. Seven accessions.

Algiers—Two accessions. Children's Day observed with marked success: \$54 collected. Large attendance upon the Odd Fellows' memorial service.

Parker Memorial—Remarkable addition to the church and pastor (he being recently married). Financial condition of the church better than same time last year. Attendance at Sunday-school, 160. League is doing good work. Board of Trustees will soon decide on completing the interior of the church.

Epworth—Congregations better than ever. Building is too small. Hope to have the new church under headway soon. Prayer-meetings full of interest.

First Church—Have opened Industrial School, with classes in domestic science, dressmaking, millinery, stenography and music. Free Clinic is open, and promises to be a success. Ten accessions.

Felicity—Some progress made. Interest in the Laymen's Movement good. Three accessions.

R. E. Harrell reported that he is kept busy filling the pulpits for the brethren during their absence. His work as secretary of the Y. M. C. A. demands all his time on week days, and great interest has been shown in Bible study.

J. L. Sutton reported that he is kept busy preaching for the Presbyterians on Sundays.

The presiding elder reported for the charges out of the city, in which great improvements are to be noted. On one of his recent rounds he is reported as having encountered "not the heasts at Ephesus, but rather the beasts of insects."

By motion, the Preachers' Meeting will stand adjourned until September.

A committee on united revival effort is at work trying to secure the assistance of George Stuart and one of our prominent pastors to hold a union revival in October. The pastors are agreed that some united move should be made this fall and have the year close with a gracious revival.

ALBERT S. LUTZ, Secretary.

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Secular News and Comment

Houston, Texas, received two bales of cotton grown this year, on June 23. The one first arriving sold for \$375, and the other for \$50.

It is estimated that 60 per cent of the excavating necessary to construct the Panama Canal has been done. The work is reported to be making satisfactory progress.

Nineteen young ladies graduated in the law department of the University of New York this year, and the prize scholarship was won by one of them, Miss Edith Chapman.

It is reported at Washington that Korea will soon be formally annexed to the Japanese Empire. The scheme is said to have the approval of both Russia and Great Britain.

Yale University has had its banner year in the receipt of contributions. The alumni have given \$150,000; and the general donations foot up the sum of \$2,232,000. This does not include the Sloane laboratory and other gifts to the science school.

Albert Edward, the eldest son of King George V, assumed the title of Prince of Wales on his birthday, June 23. He is now sixteen years of age. Since 1907 he has been attending Osborne College, where he is said to be a conscientious, hardworking, but not particularly brilliant student. His manner is reported to be sincere and unaffected, and he is much liked by the other pupils.

It is provided by Parliament that in the case of the death of King George V, his wife, Queen Mary, is to be Regent, and the guardian of any child who may succeed him until the age of eighteen. She would as Regent have full power to sign bills and perform all other royal offices. The bill follows the precedent of the Act of 1840, passed on the birth of Queen Victoria's first child—The Independent.

Arizona and New Mexico will be admitted into the Union as separate States. The bill providing for this passed the Senate on the 16th instant; and was accepted by the House two days later. The Constitutions adopted by the new commonwealths will have to be ratified by Congress and approved by the President. But these preliminary steps will soon be taken and two new stars will be added to our historic flag.

The Board of Regents of New York now recognize the medical degree of Tulane University, and the possessor of it is treated as being on terms of equality with the graduates of their own medical colleges. This is quite a distinction, as those sent out by most medical institutions are required to take a two years course in the State before they are allowed license. The academic degrees of Tulane are also given full recognition by the Education Department of the Empire State.

There continues to be much talk of an International Court of Arbitration. Rumor has it that, if it is established, the presidency of the tribunal will be tendered to Mr. Roosevelt, who is said to be the choice of Germany, France, Italy, and Japan. Experts estimate that the cost of maintaining the Court would be about \$200,000, which amount would be apportioned among the nations interested. It is expected that the salary of the chairman would be \$15,000; and that of the seven other judges \$10,000 each.

The dream of centuries has been realized in Germany. An airship passenger service has been established between Friedrichshafen and Dusseldorf, a distance of 300 miles. Count Zeppelin's great craft made the first trip on June 22, carrying twenty passengers and covering the distance in nine hours. It has been announced that a regular schedule will be maintained, and that tickets may be had at present at from \$25 to \$50. The airship is equipped with a restaurant, which is said to give good service.

For some years it has been customary for an occasional trainload of babies to be brought from New York City for distribution in and around New Orleans, persons desiring to do so being allowed to adopt and rear them. The health authorities of Louisiana in session at Baton Rouge last week declared strongly against this practice and the Legislature has been asked to pass a bill prohibiting it. It is claimed that the importation of these little ones of unknown, and possibly degenerate parentage, tends to increase hereditary diseases and multiply all the ills springing from a corrupt ancestry.

Great commercial activity is now going on in the Chinese Empire. The authorities are bestirring themselves to develop the resources of the country, and the whole world is becoming interested. Some think that China will borrow a billion dollars for

this purpose in the near future. In order to take care of the interests of the United States, it is said that an American bank will be organized in that country, with a branch in both New York and San Francisco. It is estimated that the exchange of funds between the two nations now aggregates \$500,000,000, and that with proper effort, this can be doubled within two years.

Of the 32,073,965 bushels of corn exported from the United States during the eleven months ending with May, 18,531,049 bushels were shipped from Southern ports. Baltimore led, with New Orleans second, and New York third. The Crescent City made a gain of nearly 2,000,000 bushels, though the decrease in shipment from the entire country was 19,000,000 bushels. The sentiment is widespread that the construction of the Panama Canal will make New Orleans one of the greatest cities of the Western Hemisphere. The directors of the Illinois Central Railroad recently announced in their report that they expect her to "become the natural gateway of the Atlantic-Pacific trade of the vast central territory of the United States."

The Mississippi Immigration Convention which met in Jackson last week was largely attended, and much interest was manifested. Among the best speeches made were those of Mr. C. P. J. Mooney, the brilliant editor of the Commercial Appeal, and Mr. H. H. Ahrens, the well known correspondent of The Picayune. A permanent organization was effected with Mr. Paul H. Sanders, of Laurel, as president. We note on the executive committee the names of Mr. D. A. Saunders, Starkville, one of the most progressive business men of the State; and Hon. John C. Kyle, of Sardis, formerly a member of Congress. Mr. I. G. Enochs, one of Jackson's leading financiers, hid \$2,000 for the first certificate of membership in the new organization.

The French Republic is greatly troubled by the low birth rate in that country, and is seeking to increase it by legislation. Among the measures introduced in Parliament looking to this end are proposals to impose additional military burdens upon bachelors over 29 years of age; to make marriage obligatory upon all State employees 25 years old; and to allow supplementary salaries to those who have more than three children. The repeal of the law requiring the equal distribution of estates among the children of deceased parents is also being advocated. Frenchmen are said to be strongly averse to dividing their property. This agitation has arisen out of the recent publication of the vital statistics of the nation, which show that the number of births in the republic during 1909 were 770,000 against 782,000 the preceding year, and that the population has increased only 3,000,000 since 1851.

BOARD OF MISSIONS, NORTH MISSISSIPPI CONFERENCE.

The treasurer of the Board of Missions of the North Mississippi Conference reports the following payments on Missions for the first six months of the present conference year, ending June 16, 1910:

Aberdeen District—	Foreign.	Domestic.
Aberdeen	\$100.00	\$ 60.00
Amory	32.25	36.50
Derma	10.00	7.15
Greenwood Springs	51.00	21.00
Houston		63.00
Nettleton Circuit		20.00
Okolona		46.00
Palestine		12.50
Verona	74.00	
First Quarter	283.75	136.00
	\$551.00	\$402.15
Columbus District—		
Caledonia	\$ 30.00	\$ 46.00
Cedar Bluff	22.00	28.00
Macon		115.00
Mayhew and Artesia	50.00	30.00
Shuqualak	27.00	5.57
West Point		115.00
First Quarter	5.00	88.35
	\$134.00	\$427.92
Corinth District—		
Belmont		\$ 16.00
Dry Run	12.00	9.00
Dumas		25.00
Guntown		35.00
Iuka		55.00
New Albany Circuit	37.00	28.00
Rainey	15.00	10.00
First Quarter		
	\$ 64.00	\$181.00
Durant District—		
Ackerman	\$	\$ 45.00
Black Hawk	7.00	53.00
Vaiden	74.00	48.00
First Quarter		6.00
	\$ 81.00	\$152.00

Greenville District—		
Arrola and Hollandale	\$ 31.00	\$ 49.00
Boyle	41.75	38.00
Coaloma	42.00	32.00
Cleveland	84.00	64.00
Friar's Point	33.00	55.00
Greenville	100.00	80.00
Jonestown and Belen	51.00	40.00
Leland	48.00	40.00
Lula and Lyon	66.00	50.00
Shaw	53.00	
Shelby	84.00	64.00
Tunica	50.00	38.00
First Quarter	93.00	110.00
	\$776.75	\$660.00

Oxford District—		
Grenada	\$ 95.48	\$ 58.12
Holly Springs		50.00
Lamar		35.00
First Church, Water Valley	155.00	98.00
Randolph	20.00	30.00
First Quarter	7.50	
	\$277.98	\$271.12

Sardis District—		
Batesville	\$	\$ 69.00
Coldwater	52.25	
Como	97.00	
Courtland		49.00
Crenshaw	15.00	30.00
Eureka		21.30
Hernando	50.00	50.00
Olive Branch	41.00	39.00
Pleasant Hill		11.00
Sardis		83.75
First Quarter		214.00
	\$255.25	\$567.05

Winona District—		
Belzona	\$	\$ 40.00
Carrollton	90.00	60.00
Eupora		16.40
Greenwood	200.00	110.00
Haveress	28.35	28.35
Kilmichael		10.00
Lambert		15.00
Minter City		15.00
Slate Springs	10.72	7.45
Tom Nolen		22.60
Laymen's Movement	15.00	
Greenwood Special	215.00	
First Quarter	52.20	95.00
	\$611.27	\$415.80

Recapitulation by Districts, also comparison:	Foreign	Domestic
	1910	1909
Aberdeen	\$ 551.00	\$ 808.35
Columbus	134.00	454.05
Corinth	64.00	307.85
Durant	81.00	133.50
Greenville	476.75	399.00
Oxford	277.98	420.25
Sardis	255.25	265.75
Winona	611.27	66.69
	\$2,751.25	\$3,455.44

S. J. HIGH, Treasurer.

FOR SALE.
The Bleker Cottage, on the Seashore Campground, right next to the Beach. Splendid location; price, including furniture, only \$400. Apply Woodville & Woodville, 1002-1004 Maison Blanche Bldg., or R. G. Price, Seashore Campground.

REMOVAL SALE.
We will move into our new, big building on Baronne Street, next to Hotel Denechaud.
JULY 1st.
We are offering now BIG BARGAINS in CHINA-WARE, GLASSWARE, KITCHEN-WARE, and the Famous LEONARD REFRIGERATORS.
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The most costly feathers which some ladies like to wear on their hats are called "egrets," and are taken from a beautiful bird called the white heron, which is found in South America, Florida, and other warm countries. These egrets are taken from the mother birds while they are caring for their young ones, and when they are killed the young birds starve to death.

At one feather sale in London in 1906, it is said, there were seventy-two thousand of these egrets offered for sale, which means that seventy-two thousand mother birds were killed, and seventy-two thousand nests destroyed, which would probably average at least three birds each, thus causing the death of two hundred and sixteen thousand young birds to furnish feathers for that single sale.

Queen Alexandra of England will not wear these egrets herself, and says that she will do all in her power to discourage the cruelty practiced on these beautiful birds.

Mr. Roosevelt wrote as follows to the president of the Audubon Society: "Mrs. Roosevelt and myself sympathize particularly in your efforts to stop the sale and use of the so-called 'egrets,' the plumes of the white herons."

Should we not do all we can to follow the example of these illustrious people to stop such terrible cruelty to the poor birds?—Hermes and Greathearts.

THE MORNING GLORY MOTHER.

(A True Story.)

"I don't want to bring in the wood, mother," whined Robert. "I'm tired. My arms ache and my back is tired, and I—"

"Robert," Uncle Jim broke in so suddenly that Robert jumped. "Do you want me to tell you a true story this minute?"

"Ye—yes," Robert stammered. This was a surprise. Uncle Jim's stories usually came at bedtime or when Robert had been particularly good.

"It's about Kobi Asha," Uncle Jim began. Uncle Jim had just started to go to the postoffice, and he did not even sit down. He stood there with his gloves half on and his hat in his hand.

"This doesn't sound like a true story," he went on, "but it really happened out at the ranch last spring."

Robert knew that meant a California story, about the wonderful ranch Uncle Jim owned, where there were acres and acres of strawberries. Robert knew that Kobi Asha must be one of the Japanese laborers who helped pick the strawberries. He had seen many pictures of the queer little brown men working among the plants.

"Kobi Asha," continued Uncle Jim, "lived in one of the small buildings I had put up for the Japs. His mother lived with him. She was a tiny brown woman with a name too long to remember. It meant Morning Glory. Kobi Asha worshiped his mother. He planted wistaria by the door and had all sorts of Japanese plants growing in the little garden, so that she shouldn't feel homesick. One day I saw that Kobi Asha looked very sad. When I asked him what the matter was, he said:

"Mudda seek."

"It's too bad your mother is sick," I answered. "Shan't I send the doctor to see her?"

"I go ask," he said. In about five minutes he was back. "Mudda no like 'Merican docta," he said.

"The next day she was worse, and I told Kobi Asha he need not work. I went to the house about noon. Kobi Asha saw me and came out.

"She yer seek," he said. "She want Chinese docta in Los Angeles."

"Los Angeles is six miles from the ranch. It takes about fifteen minutes to go by electric car. I told Kobi Asha to take his mother. He shook his head. 'She no like him car,' he answered.

"Hitch up and take her in the buggy, then," I said.

"I go see," he answered, but he came right back. "She no like him buggy," he answered.

"She was just sick enough to be unreasonable. She was afraid of street-cars and carriages when she was well, and when she was ill, they seemed more dreadful than ever to her.

"I fix him—I know," Kobi Asha said, after a moment. He went into the house, and I waited to see what would happen.

"You never could guess. Out of the house he came, with his little mother Morning Glory on his back.

"You're not going to carry her," I exclaimed. He gave me a laugh and a nod and started gaily off toward Los Angeles.

"I didn't believe he could do it, but he did. Carried her there and carried her back. The next time I saw her she was well and happy."

Robert stood looking rather uncomfortable while Uncle Jim finished putting on his gloves; then he started for the back door. When his mother came into the kitchen a little later, she found the wood-box full.—Anna Louise Berray, in Sunday-School Times.

HOW THE FIRST SUNDAY SCHOOL WAS STARTED.

One Sunday morning, a hundred years ago, a working man, carefully dressed in his best suit, came out of his house on the main street of the old English town Gloucester, and strolled leisurely down the hill.

The "New Inn" was fronted then, as it is to-day, by a square garden overhung by the carved galleries of the tavern. There was a moss-clad well in the center, and about it were beds of sweet-smelling pinks and columbines.

But the calm of that Sunday morning was destroyed by a crowd of street boys who fought over the flower-beds, making the day hideous with their noise and coarse talk.

The printer—for printing was his work on week days—stopped in the midst of the crowd and looked steadily at the boys. Presently he said to himself: "At this rate those boys will soon go utterly to the bad. That must not be! There are good possibilities in them. Here, boys," he called aloud, "come with me!"

He led them yelling and pushing, down the street into his own quiet house, planning as he went how to keep them there.

"I am going," he said presently, "to start a school for you; now and here. It shall be a free school; I will be the teacher."

The boys received the news with shouts. They were too ragged and grimy to go to church on Sundays. No other decent place was open to them.

The next Sunday his house was crowded with the same class of children.

The idea of a free school on Sunday appealed to every Christian as a most hopeful plan for the rescue of children from wickedness. It spread through the town, through the shire, through England. It was adopted in France and Germany; it made its way to Australia and to the United States. Now, in every country in the world and in every sect there are these schools, in which every Sunday morning the Bible story is told, without money and without price.

In the staid old city of Gloucester they still show you the New Inn and the garden where the boys played, and the old brown house with its peaked roof in which Robert Raikes, that long-ago morning, taught the first Sunday school.—Rebecca Harding Davis, in St. Nicholas.

DR. JOSEPH B. WALKER.

The following is a letter, unsolicited by me, from Dr. Walker, which I received at Conference when I was presiding elder of the New Orleans district and he was confined to his bed in Algiers. It will be read with great interest by those who remember that, shoulder to shoulder with Dr. B. M. Palmer, he stood for many years, the one in the pulpit of the First Presbyterian Church, and the other in that of dear old Carondelet, the two being the foremost men of Protestantism in all the South of their day. Through all those years they preached to full congregations and many hundreds of souls were saved and won for God through their ministries of compelling eloquence and divine power.

JOHN T. SAWYER.

Algiers, Dec. 11, 1895.

Rev. J. T. Sawyer, D.D.—Dear Brother: My health is so poor and precarious that I feel it would be unjust to any appointment, as well as to myself, to accept an appointment from the Bishop. I therefore, respectfully ask to be placed on the Superannuated list. Please say to the Conference that I am now in the third month of my sixtieth year as an itinerant Methodist preacher. In October, 1836, I received my first appointment to my first circuit. I was ten years a member of the Tennessee Conference, five years a member of the Mississippi Conference, four years a member of the Texas Conference and thirty-nine years of the Louisiana Conference. I preached forty-seven and a half years without ever being out of the pulpit a month at one time. I am in love and charity with all men. I am more impressed with the scriptural truths of Methodist doctrine and the wisdom and excellence of Methodist polity than ever before. I have received appointments from all our beloved and venerable Bishops from Joshua Soule down to the present. I have served under many presiding elders, and have never received an intentional wrong or oppression. The young men of the Conference will permit me as 'Joseph the aged' to say to them, be men of prayer, men of study, and faithful preachers of the Word, and diligent and sympathizing pastors; then you will have your people's hearts, and having them you will have all that is worth having. I hope to have health enough to meet you at your next Conference; if not, you will know where to meet me. The Lord God of your fathers make you a thousand times so many as ye are, and bless you, as he hath promised you. And now, 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever, and let the whole earth be filled with his glory—Amen and Amen.'

In the best of bonds,

J. B. WALKER."

SEASHORE CAMP MEETING.

39th ANNUAL CAMP MEETING JULY 13-20.

The Seashore Camp Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South; and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the ground are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be provided with board and lodging free of charge during Camp Meeting.

A DELIGHTFUL SUMMER HOME.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board.

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ATTRACTIONS FOR THE SUMMER OF 1910.

Annual Camp Meeting July 13-20. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God. We hope for a revival this year.

Seashore Assembly for Christian Workers, July 21 to 31. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new motives for service given the young people in this assembly.

For full particulars, address as follows:

In regard to accommodations: R. G. Price, Biloxi, Miss.; or S. G. Meyer, 116 St. Charles St., New Orleans, La.

Christian Workers Assembly: Rev. F. S. Parker, D.D., Nashville, Tenn.

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Christian Advocate.

ROBERT A. MEEK, Editor.

CHAS. O. CHALMERS, Publisher.

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Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

Editorial.

A RIDICULOUS CONTENTION.

The Baptist Chronicle, published at Alexandria, La., in its issue of June the 16th, undertakes to show that Methodists and Baptists are in accord upon the subject of close communion. Its deliverance, (we will not call it argument) attempting to prove this is as follows:

"Methodists and Baptists are not agreed on baptism, its act or its subject; not agreed on the cardinal doctrines of grace; not agreed on church government and some other points. But they are agreed on the observance of the Lord's Supper, as to who should be permitted to partake. To see this agreement we have only to take their Discipline and compare its teachings with the practice of Baptists. In their Discipline of 1894, edited by Dr. Tigert, and published by the M. E. Publishing House, Nashville, Tenn., at the bottom of page 199, it says: 'No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church.' That is good, sound doctrine and Baptists most heartily indorse it. There could be no clearer or more positive agreement. On this point we are certainly agreed. It is cause of congratulation that we are so close together.

"But the agreement is made still closer and clearer by further expressions of the Discipline. On page 128, Question 3, 'What shall be done when a member disseminates doctrines contrary to our articles of religion?' Answer, 'This offender shall be dealt with as in case of immorality.' On pages 124 and 126 it says, 'If the accused be found guilty by a majority of the committee, the preacher in charge shall declare him suspended or expelled, according to the verdict of the committee.' This is another good, sound doctrine to which Baptists most heartily agree.

"According to the above utterances from their laws our Methodist brethren are just as restricted in their idea of the communion as are Baptists. If one disseminates doctrines contrary to our Articles of Faith, he is regarded as immoral, is 'excluded,' if a member, and not allowed to commune. Every Baptist, Presbyterian, Episcopalian and Catholic would come under that class, and therefore should not be allowed to commune at a Methodist table, for they all disseminate doctrines contrary to the Methodist Articles of Faith and preach and practice things contrary to their Discipline. Baptists do not regard others as immoral because they do not believe and practice as we do, but they do not believe any one should commune with us who disseminates doctrines contrary to our Articles of Faith."

A more farcical effort to misrepresent a sister denomination than this we do not remember ever to have seen. To take disconnected paragraphs of the Discipline, put them together, and try to place upon them a strained construction, and affirm that that is Methodist doctrine is a performance most puerile and pitiful. Is it not just and fair where any possible ambiguity in their teachings exists, to let Methodists define their own position? What authority among them has ever advanced the view to which the editor of the Chronicle seeks to commit them? In all the history and literature of Methodism, we challenge him to produce the name of a single person who ever stood for what he, by his patched-up process seeks to make the followers of Wesley stand. Where is the congregation that ever practiced the close communion in which he declares the Methodists believe? Is it not a queer sort of Methodist doctrine that has never found either advocacy or observance by a single member of that Church?

If Brother Boone had desired to be fraternal and fair when he discovered a seeming inconsistency in the Discipline, would he not have made honest enquiry concerning it? And would he not in reaching a conclusion, have let general Methodist teach-

ing and practice weigh more than a single isolated footnote? In the very ritual from which he quotes, the terms of communion are fully and explicitly stated in the invitation to the Lord's table: "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God and walking from henceforth in his holy ways, draw near with faith and take this holy sacrament to your comfort, meekly kneeling upon your knees." There is no doctrinal test here. Nor is there any in the footnote direction, which says, "No person shall be admitted to the Lord's table who is guilty of any practice for which we would exclude a member of our Church." Our brother wholly misses the meaning here. We call his attention to the fact that the language is "exclude a member of our Church," not from our Church. Exclude from what? Why, manifestly from the Sacrament of the Lord's supper—not from the membership of the Church. Directions of a general character concerning the administration of the Sacrament are here being given: if persons should come who prefer to receive the elements standing or sitting, let them have their way; if others should come, who are known to be guilty of practices for which we exclude our own members from the table, exclude them also. Such is the fair and logical construction of the footnote about which the editor of the Chronicle has made so much ado. And when it is properly interpreted, his far-fetched theory is left without a thing to support it and topples utterly shattered to the ground.

But, if possible, even more preposterous is the charge of our brother that Methodists regard all who hold different religious views from them "as immoral." We do not even regard those of our fold who inveigh against our doctrines, and whom for the sake of self-preservation we are bound to shut out from among us, as "guilty of immorality." Such is not the meaning of the expression that, if after being remonstrated with, they persist in sowing error or dissension, they shall be treated as "guilty of immorality." That only means that the course of judicial procedure shall be the same in the two cases; that the sower of dissension shall have the complaint against him presented in writing and be accorded the privilege of trial by committee, just as is done when one is accused of immoral conduct. It does not most remotely insinuate that the man who antagonizes our teachings is to the slightest extent guilty of any moral obliquity. If after withdrawal or expulsion he should present himself at our communion table, he would be admitted. No church in existence is more tolerant of those who hold theological views different from hers, than is Methodism. Wesley's great challenge to every believer was, "If thy heart be right with my heart, give me thy hand." And his followers recognize as brethren and sisters beloved, Christians of every name and denomination.

We do not know how well informed Brother Boone is as to Baptist history and doctrine, but what he does not know about the Methodists would make not a few volumes. We do not blame him for trying to hatch up something to palliate the unscriptural practice of close communion; with his brethren in the North repudiating it, and not a few of them in the South beginning to find fault with it, it certainly needs it. But he can as easily prove that vinegar is sweet, that white is black, or that water runs uphill, as he can show that Methodism has ever regarded with the slightest favor a doctrine so narrow, so exclusive, and so utterly out of harmony with the genius of Christianity.

THE DRIFT AGAINST IT.

So far as we are able to judge, the proposal to change the name of the Church seems to have commanded little approval among the rank and file of our membership. On the contrary, the tide of sentiment appears to be setting in strongly against it. In the Texas Christian Advocate of June the 9th, Dr. Rankin, whose espousal of any cause carries with it great weight, says: "The probability is the new name will fail, because it is well-nigh impossible to secure three-fourths of the votes of all the members of the Annual Conferences. One-fourth of the members of the Annual Conferences will easily be mustered against it, and a much larger number in our judgment. At Asheville we personally voted to submit it to the Annual Conferences, as we stand committed to submission on general principles, but in the Annual Conference when the question comes up on its merits we will certainly vote against the change. We opine that a great many did the same way at Asheville, but will vote against it in their Conferences."

Dr. Blair, the accomplished editor of the North Carolina Christian Advocate, has also recently expressed himself against the movement. Discussing the subject editorially in his issue of June the 16th, he says:

"After all that has been said and written we are convinced that there is not sufficient weight in the arguments for the change to justify the undertaking, and we have no idea that the proposition will run the gauntlet of the Conferences successfully. We think it will be well to hold all this in abeyance till we get ready for some sort of union, when, by com-

mon consent, the united Church will take the name, 'The Methodist Church.' This is what we are, but until we find some basis of union, this name is too comprehensive for any one branch of Methodism. We are pleased to see such expressions emanating from sources so influential.

THE NEW PRESIDENT OF MILLSAPS COLLEGE.

At the meeting of the Board of Trustees of Millsaps College on the 21st inst., Professor David Carlisle Hull was by a large majority chosen to the presidency of that institution, to succeed Bishop W. B. Murrah. Professor Hull was born in Attala County, Miss., Nov. 4, 1869. His father was a native Mississippian, a local preacher, and a farmer. His mother was a daughter of the Rev. James Glenn Carlisle, who came to Mississippi from South Carolina in the pioneer days, and was an esteemed member of the North Mississippi Conference until his death in 1884. Mr. Hull was brought up on a farm in the county of his nativity, and attended the common schools maintained about the neighborhood where his parents resided. He joined the M. E. Church, South, at fourteen years of age under the pastorate of the Rev. W. S. Lagrone. In 1890 and 1891, he was a teacher in Choctaw County. He entered the Agricultural and Mechanical College in September, 1891, and was graduated with the first honors in June, 1895. While taking his collegiate course, he was especially active in religious work, and made his influence strongly felt in the Young Men's Christian Association. Upon leaving college he taught for several years in leading public schools, making a fine record as an instructor; since 1902 he has been one of the faculty of the A. and M. College, where his faithfulness and efficiency have won him high distinction. He has done considerable post-graduate work, having taken the Master of Science degree at his alma mater, and pursued courses of study two summers at the University of Chicago. Mr. Hull is closely identified with the educational interests of Mississippi, being vice-president of the State Teachers' Association, and has a wide acquaintance among the educators of the State, by whom he is held in highest esteem. He has been a licensed local preacher since 1890, and is a speaker of great force and impressiveness in the pulpit and upon the platform.

Feeling the deepest interest in Millsaps College, of which we have been a trustee for a number of years, we do not hesitate to say that we believe it has fallen into safe hands. So far as we are able to judge, the new President has every requisite qualification for the responsible place to which he has been called. He possesses large native capacity, high character, a well-balanced judgment, and physical strength to stand the strain of hard work. A self-made man, he has been thoroughly tried and found wanting in no particular. Having carefully studied the complex problem of education, he has a comprehensive knowledge of the task which lies out before him. His administrative abilities are beyond question, and his friends are confident that he has the elements of leadership. He loves young men, and has the faculty of winning and inspiring them. Gifted in public speech, he can represent his cause creditably before any assemblage. And best of all, he is sound in Christian experience and faith, and thoroughly loyal to the teachings and traditions of Methodism. When our people learn to know him, they will love him, trust him, and account him a worthy successor of the distinguished gentleman whom he is to follow. Meanwhile, let every Methodist in Mississippi rally to the support of the college, and make the next session far the best in its history. No educational institution in the South should have a brighter future.

PASSED TO HIS REWARD.

As is announced elsewhere, Rev. L. D. Worsham, our pastor at Mathiston, Miss., passed away on Tuesday morning, June the 21st. Though he had been indisposed for about two weeks, he was on the streets the Saturday preceding his decease, and no one dreamed that the end of his pilgrimage was so near. On Sunday afternoon he was stricken with a violent attack of congestion, and though he struggled bravely for life, the tide of battle went against him, and in a few hours his eyes were closed in the dreamless sleep. Brother Worsham was in the 63rd year of his age, and had long been a familiar figure in the itinerant ranks of the North Mississippi Conference. For forty-three years he had carried the credentials of a Methodist preacher, and had served charges in Alabama and Arkansas, as well as in the State from which he passed to his reward. No stain was upon his record; in every field in which he wrought, he left the marks of a faithful ministry and the fragrance of a good name. He had a handsome face, an erect form, and manners most affable and agreeable. The gifts and graces of public speech were his, and, at his best, he was a preacher of unusual persuasiveness and stirring power. He was a successful revivalist,

and knew how to touch the hearts of the people and lead them to his Lord. Like the old-time Methodists, he often became manifestly happy, and gave vocal expression to the rapturous joy that filled his soul. But that voice is now hushed; low laid is the well-known form of our comrade and friend, and "the places that knew him on earth, will know him no more." Worthily he wrought; fearlessly he died, and doubtless he has claimed the promised crown of the faithful. To the sorrowing ones whose hearts are crushed, we extend profoundest sympathy, and commend them to the care of him who knoweth our sufferings and is "touched with the feeling of our infirmities."

PERSONAL.

Bishop Hoss was slated to be the guest of Dr. Theo. Copeland, in St. Louis, last Sunday.

How about your renewal to the Advocate? The paper needs the money. Are you not willing to help your Conference organ?

Bishop W. B. Murrah will continue to reside at Jackson, Miss., where he should be addressed by those desiring to correspond with him.

Bishop McCoy attended two district conferences in North Mississippi last week. The brethren are enthusiastic in their commendation of his work.

We have received an interesting account of the World's Missionary Conference from the facile pen of the Rev. N. E. Joyner. It will appear in our next issue.

The parsonage home of the Rev. and Mrs. W. H. Saunders, of Vicksburg, has lately been brightened by the arrival of a sweet little girl. The Advocate extends hearty congratulations.

The North Mississippi Epworth Leaguers have pledged themselves to raise funds to educate a young man at Millsaps College and a young lady at Grenada College. There is no nobler work than this.

Dr. and Mrs. T. B. Holloman passed through the city Tuesday of this week en route to Brown's Wells, in Copiah County, where they will tarry for a season. Sister Holloman has been seriously indisposed lately.

Revs. H. B. Watkins and C. N. Gulce have been conducting an interesting meeting at East McComb. A dispatch to the Commercial Appeal on the 25th inst. stated that the services were attracting much attention.

Rev. H. E. Carter, of Decatur, Miss., has a new church under process of construction at Union, which he hopes to get into by the second Sunday in July. He is in fine spirits, and is much pleased with the general progress of his work.

Rev. J. B. Lawrence, pastor of the First Baptist Church, of this city, is striking some vigorous blows for the enforcement of the Sunday laws in New Orleans. He deserves hearty commendation for his fearless advocacy of civic righteousness.

Rev. H. N. Brown, of Morgan City; Rev. J. D. Nesom, of Sulphur City, and Rev. Wm. Schuhle, of West Monroe, passed through the city Tuesday, en route to the seat of the Seashore Divinity School. Brother Brown kindly handed in a number of subscribers, for which we heartily thank him.

Rev. G. H. Galloway, presiding elder of the Vicksburg District, reports that his District Conference recently held at Mayersville, was highly satisfactory. He lately assisted Rev. J. H. Ingram in a series of revival services at Glenn Allan, where his preaching made a profound impression.

We are indebted to the Church Extension Board for a Church Extension Map and a Loan Fund Thermometer. Dr. McMurry requests us to say that these charts will be furnished free to such Sunday schools and Epworth Leagues as will give them a place on the walls of the room in which they meet.

Writing from Crawford, Miss., Rev. R. M. Evans says: "We are raising money to build a new house of worship here. We have been carefully planning for Children's Day, which promises to be an occasion of much interest. We are busy and hopeful in our work." Brother Evans serves a choice and faithful people.

Bishop Murrah and Dr. L. W. Cooper attended the meeting of the General Board of Education in Nashville last week, of which they are members. The latter was made one of a committee of five to classify the colleges of the Church, and was instrumental in having Homer College, La., placed on the list of beneficiary negro institutions.

Dr. Theo. Copeland, who had arranged to spend the summer in Europe, has been detained at his home in St. Louis by the precarious physical condition of his babe. He yet hopes, however, to be able to make the trip later in the season. We sympathize with our friend in his anxiety, and pray that his little one may speedily recover.

Rev. R. W. Tucker, of the Ruston District, is gratified at the progress of the work in the territory under his supervision. All is moving on nicely. His District Conference will be held at Arcadia, July 1-3, and Bishop W. B. Murrah is expected to preside. The editor appreciates the cordial invitation extended him to be present.

The Woman's Foreign Missionary Society of the North Mississippi Conference, which recently met in Tupelo, was well attended, and the exercises throughout were interesting and helpful. The addresses of Mrs. Cobb and Miss Watkins especially elicited much praise. The presidency of Mrs. S. M. Thames gave the utmost satisfaction. The next meeting will be held at Cleveland.

Mrs. C. L. Graham, formerly of Robinsonville, but now of Hernando, Miss., writes under date of the 17th inst.: Rev. E. B. Ramsey, of Memphis, is assisting Brother Wendel in a meeting here. Much interest is being manifested; the stores are closing for the services. Few men are more effective than Brother Ramsey in revival work.

We appeal to our pastors to help us secure renewals in their respective charges. We do not desire to lose a single reader, but under the law many names will have to be dropped unless remittances are soon made. No preacher can do a better work than to circulate the church papers among his people. They re-enforce his efforts to establish Methodism and the cause of Christ.

On last Sunday Rev. J. E. Carpenter preached his farewell sermon at First Church, Jackson, Miss. An exchange of charges between him and Dr. E. H. Smith, of Tulsa, Okla., has been effected, and Mr. Carpenter is expected to leave for his new field this week. When Dr. Smith will arrive at Jackson we have not been informed, but he is expected to begin his work there at an early date.

Bishop J. H. McCoy opened his services in Arkansas last Sunday by preaching the Commencement sermon for Hendrix College. A more inspiring and uplifting discourse we have not heard in many a month. We have been attending the Hendrix Commencements for about a quarter of a century, but have heard no deliverance more appropriate or more exalted.—The Western Methodist of June 16th.

We thank Rev. L. M. Broyles, of Corinth, Miss., for a nice list of subscribers and encouraging words. He is in his fourth year in his present interesting pastorate, and was never more popular. He is one of the strongest and most useful men in the North Mississippi Conference, and has a habit of winning and holding his people. He preaches to large congregations, and has perhaps the best Sunday school in the State.

Mr. W. B. Inabnet, of Lapine, La., writes us of the death of Brother M. V. Vaughan, which occurred at Eros on May the 7th. Referring to the deceased, our correspondent says: "He had been a reader of the Advocate for more than fifty years. A good man is gone; he was eighty years old." We regret to hear of the passing of the Advocate's long-time friend, and pray that sustaining grace may be vouchsafed to the loved ones left behind.

The many friends of the Rev. J. E. Wray, at one time pastor of the First Methodist Church of this city, but now in charge of the Mulberry Street Congregation, of Macon, Ga., will be pleased to learn that at the recent session of Emory College he was honored with the degree of Doctor of Divinity. Dr. Wray is one of the most brilliant young ministers in the South, and well deserves this new distinction which has been accorded him.

Mr. S. J. High, treasurer of the Mission Board of the North Mississippi Conference, in sending in his report for the second quarter comments on the general situation as follows: "I regret that we are running behind last year, and I hope the brethren will make up the shortage on the third quarter. I will have to make an exception of the Greenville District, which is running ahead of last year." This speaks well for Brother Woollard, and his noble band of co-laborers.

Through the kindness of Mrs. A. E. Wyatt, the recording secretary, we have received a copy of the Minutes of the Thirty-first Annual Session of the Woman's Foreign Missionary Society of the Mississippi Conference, which convened at Hattiesburg, Miss., on March 24th. The pamphlet is neatly printed, admirably arranged, and contains much useful information. We are gratified to note the prosperous condition of the important work which our sisters have under their direction.

In a recent issue of the Greenville Democrat, Mr. J. D. Barbee publishes a striking communication in which he proves that prohibition has helped that progressive city. He emphasizes the fact that the bank deposits show a half million dollars increase since the saloons went out. Mr. Barbee is secretary of the Washington County Citizens' Committee, which was organized a little over a year ago to suppress the illicit sale of intoxicants, and which has won high praise throughout the State for the efficiency of its work.

Dr. J. T. Sawyer returned from Valden, Miss., on

Thursday, the 23d inst., where he had been for a week assisting the pastor, Rev. J. H. Smith, in a meeting. He reports that there were large congregations at every service, and that deep spiritual results were had. He says further that he was royally treated by the people, and that Valden on the hills is first-class. According to his statement, Bishop Murrah and the editor of the Advocate are yet remembered in that community, where they were both formerly pastors.

The appointment of Rev. J. A. Bowen to Ensley, a suburb of Greater Birmingham, came as a complete surprise to him. He was having large success as a missionary evangelist and was much in love with the work. Notwithstanding, he is much pleased with his new pastorate, which is one of the best in the North Alabama Conference. The church is a \$40,000 structure, with 20 Sunday school rooms, and the pastor's salary is \$2,100. The membership numbers 600, and the Sunday school is as large, or larger. The people of Ensley regretted to give up Dr. Simpson, but are delighted to have Brother Bowen as his successor.

Rev. J. H. Williams, who has for some time been our pastor at Headland, Ala., but is now doing some evangelistic work, called at our office a few days since. Brother Williams will go as a missionary to Cuba about the middle of July. He will preach to the American congregation at Bartle, Cuba. It is also planned that he shall teach school in the present chapel and ultimately erect a school building and a church. Brother Williams was sent as a missionary to Durango, Mex., in 1907, but in 1908 had to return to the States on account of his wife's health. She has fully recovered and will be ready to go with him to the work.

We regret to learn that Mrs. Julia Clifton Blair, widow of the late Colonel John A. Blair, and one of the most useful and highly esteemed members of the Tupelo (Miss.) Methodist Church, passed away after a brief illness on the 19th inst. She was a woman of many noble qualities, and had a wide circle of friends who loved her devotedly. She lived to high purpose, wrought faithfully and well, and has left behind a fragrant and precious memory. Having been her pastor and the recipient of her kindnesses in the days gone, we claim the privilege of mingling our grief with those who lament her departure. May God speak to the bleeding hearts which remain, and comfort them with his gracious presence!

MILLSAPS COLLEGE—A STATEMENT.

The board of trustees elected Rev. D. C. Hull, of the A. & M. College, to the presidency of Millsaps College on Tuesday, June 21, 1910. He expects to go into the field for students, and now we Mississippi Methodists must rise to the occasion and make this new era historic by paying in full our subscriptions to the Endowment Fund. Four years ago we started out to raise \$100,000 to add to our Endowment Fund. We have already raised and invested \$60,000 of the entire amount. In order to secure the last \$10,000 offered by the Rockefeller Board of Education, which is conditional, we must raise \$30,000 by Dec. 1, 1910. We have \$21,000 of this amount on hand, so that the proposition is this: We must raise \$9,000 by Dec. 1 of this year to secure \$10,000, which will complete our ONE HUNDRED THOUSAND.

We have on hand about \$26,000 in subscriptions, and I ask each reader of these lines, if he or she is in arrears to this fund, to please send the amount to me at once.

A few of the subscribers do not expect to pay the last installment of their subscription until 1911, but I hereby most earnestly urge these friends, in view of our present opportunity to secure the additional TEN THOUSAND DOLLARS, to pay the balance this year, if possible. Surely, we Mississippi Methodists will not falter now when victory is so near and success so easy. Please, friends, put this statement in your calendar, and send me the full amount as soon as you can. Cordially, T. W. LEWIS.

Columbus, Miss.

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The Sunday School Lesson

By Rev. T. H. Lipscomb, B.D.

THIRD QUARTER. LESSON I.—JULY 3, 1910.

PICTURES OF THE KINGDOM.

Matthew 13:31-33; 44-52; Parallel Passage, Mk 4:30-32.

31. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds; but when it is grown it is greater than the herbs, and becometh a tree, so that the birds of the heavens come and lodge in the branches thereof.

33. Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; 46 and having found one pearl of great price, he went and

sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.

51. Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

Golden Text: The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.—Rom. 14:17.

1. The Lesson's Meaning.

We conclude to-day a study of the seven parables of our Lord found in the thirteenth chapter of Matthew, including all the five briefer parables in our lesson.

From the days of Bengel to the present the attempt has been often made to find in the interpretation of these parables—seven in number, the symbol of completeness—a prophetic outline of the history of the Christian Church throughout the centuries. Such interpretation is at least suggestive, and strikingly apt as given by Dr. M. B. Riddle in the Sunday school Times. "As the parable of the Sower is especially applicable to the beginning of Christianity, and the seventh parable clearly refers to the close of the Christian dispensation (the end of the world, v. 40) there is some ground for this view. Accordingly the parable of the tares is held to point to the early appearance of error; the parable of the mustard seed, to the early expansion of Christianity; that of the leaven, to the slow pervasive influence of Christian truth in the Middle Ages; the discovery of hid treasure, to the Reformation period; that of the pearl of great price to the present age of investigation and search for what is the highest ideal; and the last (the Drag Net) to the 'end'."

But a more exact study of the points of connection and of difference between these parables, all of which present similitudes to the kingdom of heaven, brings out the following, as a mosaic from various interpreters, chiefly Trench, in his notes on the Parables.

The Mustard Seed.—The parable of the mustard seed is a sort of supplement to the parable of the Sower and the Tares. "In the parable of the sower the disciples had heard that three parts of the seed sown perished, and only a fourth part prospered; again, they had heard in that of the Tares, the further hindrances which beset even this part that remained; lest they should be tempted quite to lose heart and to despair, the Lord spake these two parables for their encouragement. My kingdom, he would say, will survive these losses, and surmount these hindrances, until small as its first beginning may appear, it will like a mighty tree, fill the earth with its branches—like potent leaven, diffuse its influence through all the world."

The Leaven.—This parable would seem at first sight merely a repetition of the same truth; but here, as in every other case, upon nearer inspection essential differences reveal themselves. The parable of the Mustard Seed concerns the growth of the kingdom as it displays itself openly, spreading through the earth. This of the Leaven is concerning the kingdom of God which cometh not with observation, working unseen in the hearts of men. "The gospel hath such a secret invisible influence on the hearts of men, to change and affect them, and all the actions that flow

from them, that it is fitly resembled to leaven, so mixed thoroughly with the whole that although it appeareth not in any part of it visibly, yet every part hath a tincture from it."

The Hid Treasure.—We come now to the first parable which brings out the necessity for a distinct choice and act of a man's own will. "A man may come under the shadow of this great tree and partake of many blessings of its shelter. He may dwell in a Christendom which has been leavened, and so in a manner himself share in the universal leavening. But more than this is needed, and more than this in every elect soul will find place. "There will be personal appropriation of the benefits;" and we have the history of this in the two parables which follow—the Hid Treasure and the Pearl. The two are each the complement of the other; so that under one or the other, as finders either of the pearl or hid treasure, may be ranged all who become partakers of the rich treasures of the Gospel of Christ. This first parable refers to those who do not discover that there is an aim and a purpose for man's life until it is revealed to them clearly and unexpectedly in the Gospel. They recognize its value, as unlooked-for treasure found; and, with tremulous fear lest it should be lost again, hide it in the heart until the conditions can be fulfilled necessary to its full possession. Such a character was the Samaritan woman at the well and many another upon whom in their indifference, the Gospel has suddenly come and been recognized in all its infinite value.

The Pearl.—This parable differs from the preceding only in that the merchantman was seeking goodly pearls and at last found the best, and sold all to obtain it. The other was not seeking the treasure, but both have the merit of appreciating it when found. The seekers for goodly pearls, those hungering and thirsting for God and for his truth, constitute the nobler and the smaller class. Such a man was Augustine, as revealed in his confessions, and Justin Martyr, who tells how he had gone through the whole circle of Greek philosophy, seeking in vain for something which would satisfy the longings of his soul, and never finding what he wanted, till he found it in the Gospel of Christ.

The Draw Net.—This parable is very similar in meaning to that of the Tares in the Field, discussed at length last week, and confirms the position then taken that the visible Church is pictured as containing both good and bad until the final separation. There is this difference, however, between them. The central truth in the parable of the tares is the present intermixture, which man cannot prevent, of good and bad. The point of emphasis in this parable of the draw net is the future separation when the net is brought to shore for not all who come within the meshes of the net are on examination found to be worthy.

II. The Lesson's Message. Points to Impress.

1. "Despise not the day of small things," in teaching lesson after lesson, preaching sermon after sermon, making visit after visit, praying prayer after prayer, for this is the sowing of the mustard seed, the placing of the leaven in the dough, the outcome of which we yet may wonder over and rejoice in.

2. The truth of God works hidden and unseen in the hearts of men, as leaven in the dough. We must then beware of the temptation to say nothing is being accomplished by all my labors, so I had as well give up.

"Thou knowest not which shall thrive. The late or early sown."

Grace keeps the precious germs alive. When and wherever strewn.

3. The leaven must be different from it if it is to act upon the lump. So the Christian must be different from the world in purity, in love, in devotion, if his presence in it is to exert upon it an uplifting influence. Some of us have not enough of the yeast quality.

4. It should be our aim as ministers and Christian workers so to present the Gospel that it may appeal to men as before unappreciated, new-found treasure, for which they may well renounce all.

5. Have you found the Pearl of great price, and is He to you above all? "To them that believe Christ is precious."

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Tidings from the Field

Winona, Miss.:

We have recently had a fine meeting in Winona. Rev. V. C. Curtis did most of the preaching, and he did it well. His sermons were strong, spiritual, and very effective. The people of all denominations were not only delighted, but edified and moved up on higher ground. The services grew in interest from the first to the close. Eighteen were added to the church. I know of no better help than Brother Curtis, of Coldwater.—J. A. Hall.

Artesia, Miss.:

"Children's Day" was duly observed at the Artesia Sunday school, North Mississippi Conference, June 12, at night. The work was directed by the enterprising Supt. Mr. A. T. Mellwain and his prompt and competent teachers.

All the people took interest and "standing room" was at a premium. The program was elegantly rendered and "well done" was the verdict. The collection was \$8.12. The Artesia Church is O. K., anyway; and the only one in the Columbus District at which 100 per cent of the membership support the church, so said the layman's committee report at the District Conference. The other churches even up to the least of them, should now "sit up and take notice."—A. H. Williams.

Olive Branch, Miss.:

"Children's Day" was observed at the Methodist Episcopal Church, South, of Olive Branch, Miss., Sunday evening, June 19. The program was excellent and well rendered, showing talent not only in the children, but in the three girls who had the entire responsibility of drilling them. These girls who had the service in charge are Carrie Evans, Nellie Murry and Susie Daniels. They are Sunday school pupils and Epworth Leaguers, and the oldest is only sixteen. The pastor, Rev. R. W. Evans, showed the sentiment of everyone present when he thanked the girls who had wrought so well, and the children who had performed their parts so perfectly, and told them how we had enjoyed the performance and how much better we felt for having seen it. To these girls belong all the honor and praise. May they ever put forth their noblest efforts for the good of mankind and the glory of God!—A. Methodist.

Carthage, Miss.:

Early in the year I received an invitation from our pastor at Carthage, Miss., Rev. A. B. Barry, to come up in May and hold a meeting for him. I accepted, so the 12th of May, I left home and made my way to the capital of Leake County, reaching there at 10 a. m. on the 13th that night opened the battle against sin and for eleven days, by the help of our Lord, we administered the Word of the Lord. The congregations were good at the day services and splendid at night, until the rains interfered. The meeting did not result in as much visible good as we had hoped, however, a number were definitely blessed. To God be the praise. From what I could find out, the charge seems to be taking on new life under the leadership of Brother Barry. Re-modeling churches and building a new, modern parsonage, seems to be the work of the pastor just now, all of which was greatly needed. The parsonage that is being built is a credit to the town, work and church, and a monument to the zeal, faith, and industry of the pastor. It is a five-room house, with a wide hall, and fine porch. It is well arranged and has nice windows. It will be nicely papered throughout, making, I believe, one of the nicest, most comfortable parsonages in the Conference. Brother Barry is in favor with his people, and the best I could judge, doing a fine work. I predict for him a great year.

It was a real pleasure to be associated with my old friend again, and to enjoy the friendship and fellowship of the home. God's blessings rest on them. A word about the people of Carthage. I found a fine, devout, intelligent people, deeply interested in the salvation of the lost, and zealous for the church work. I find the tracks of G. H. Galloway, J. M. Morse, W. M. Sullivan, and J. W. Thompson, and others, where in former years they wrought for the Master and the church. They still live in the hearts and love of the people, and many were the kind words I heard spoken of them. How blessed such ministries!

J. E. SAMPLEY.

Rocky Springs, Miss.

WANT TO KEEP IT.

Editor of the Advocate: I notice in the proceedings of the Corinth District Conference, held at Blue Mountain, May 3-5, the statement that the district parsonage trustees were authorized to sell the district parsonage, which is located at Booneville, and buy property at Corinth. Now I was a member of that District Conference and was present when the question was brought up and made a short talk, and I want the Methodists of the district to know just what that action was, as I understood it and stated on the floor. It was as follows: That this District Conference authorizes the trustees to make a canvass of the district, and, if after a thorough investigation of the matter, they think it to the best interest of Methodism in the Corinth District, they sell the parsonage at Booneville and buy at Corinth. Now, I have this to say for Booneville. We are out and out against the move. We need the presiding elder and his family; they are worth much to our church and community, and we want to keep them. We nearly paid for the present parsonage, and think we should be allowed to retain it.—Hardy W. Rees.

Booneville, Miss.

MEDICAL STUDENTS GET HOSPITAL EXPERIENCE.

An incident of unusual interest to physicians and medical students is the consolidation of two of the South's leading medical colleges—the University of Nashville, established in 1850, and the University of Tennessee (1876) at Nashville, Tenn. The object of the union is to give to the medical fraternity an institution at which they may obtain practical hospital experience in medicine and surgery. The catalogue of the combined school is now ready for distribution. It shows that twelve laboratory courses are afforded to each student, in addition to the regular lecture and class room work. The advanced students (third and fourth years) spend about three hours each day for two sessions in the hospital wards and dispensary under the direction of the professors, examining the patients, making diagnoses, assisting in treatment and operations, and watching the progress of cases. In addition, each senior student (fourth year) must serve a term as interne in the hospital occupying a room provided for him by the institution and working under the direction of the House Surgeon. In this way the student gains a familiarity with the hospital methods, which is of incalculable value to him in after years.

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Grand Cane, at Stone Wall.	July 16, 17
Mansfield	July 24
Oakdale, at Hope Well.	July 30, 31
Fullerton, at Murryville.	Aug. 3, 4
Shreveport, First Church.	Aug. 7
Texas Avenue	Aug. 10
Coushatta, at Holly	Aug. 13, 14
Campti, at St. Maurice.	Aug. 20, 21
Ida, at Munlin's Chp.	Aug. 24, 25
Greenwood	Aug. 27, 28
La Chute, at Taylortown.	Sept. 3, 4
Pelican, at Bethel	Sept. 6, 7
Pleasant Hill, at Robeline.	Spt. 10, 11
Mooringsport	Sept. 13, 14
Bossier City	Sept. 16
Zwolle, at Bayou Scie.	Sept. 17, 18
Many, at New Hope.	Sept. 20
Hornbeck, at Holly.	Sept. 22
Leesville	Sept. 23
Bon Ami	Sept. 24, 25
DeRidder	Sept. 25, 26
Langville	Sept. 27, 28
Noel Memorial	Sept. 30

T. J. WARLICK, P. E.

MISSISSIPPI CONFERENCE.

Natchez Dist.—Third Round.

Woodville Ct., at Bethel.	July 9, 10
Liberty, at Salem.	July 16, 17
Natchez, Pearl St.	July 24, 26
Natchez, Jefferson St.	July 24, 25
Fayette	July 25
Washington	July 23
Meadville, at Eddiceton	July 30, 31
Hamburg, at Knoxville	Aug. 6, 7
Homochitto, at Mt. Vernon.	Aug. 13, 14
Adams, at Ebenezer	Aug. 20, 21
Centreville	Aug. 24
Gloster, at Woodland.	Aug. 27, 28
Nebo, at Ebenezer.	Sept. 3, 4
Bayou Pierre, at Sweet	Sept. 10, 11
Water	Sept. 12
Barlow, at Rehoboth	Sept. 17, 18
Wilkinson, at Friendship.	Sept. 24, 25
Scotland, at Galatia.	Sept. 24, 25

H. WALTER FEATHERSTUN, P. E.

Jackson Dist.—Third Round.

Jackson, Capitol St.	July 3
Thomasville, at T.	July 8
Terry, at Forest Hill.	July 9, 10
Brandon	July 13
Jackson Ct., at Duskio Chp.	July 15
Madison, at Ridgeland	July 16
Jackson, Rankin St.	July 17
Camden, at Thomastown.	July 20
Jackson, First Church.	July 24
Sharon, at Millville	July 29
Yazoo City	July 31
Florence, at Wesleyana.	Aug. 2
Canton	Aug. 3
Mendenhall, at Pinola.	Aug. 13, 14
Lintonia, at Bethany.	Aug. 20, 21
Yazoo City	Aug. 22
Eden, at Phillips	Aug. 27, 28
Benton, at Tranquill.	Aug. 29
Flora, at Livingston	Aug. 31
Harrisville, at Poplar Sps.	Sept. 3, 4
Jackson, Cap'l St. 7:30 p.m.	Sept. 5
Jackson, Galloway Church.	Sept. 7
Deasonville, at Dover.	Sept. 10, 11
Jackson, First Church.	Sept. 12
Fannin, at Holly Bush.	Sept. 14
Canton	Sept. 18

J. R. JONES, P. E.

Vicksburg Dist.—Third Round.

Port Gibson	June 26
Vicksburg, Crawford Street	July 1
Vicksburg, Washington St.	July 1
Silver City, at Midnight.	July 7
Rocky Springs, at Hick-	July 9, 11
ory Ridge	July 16, 17
Rolling Fork, at Cary.	July 19
Mayersville, at Lockwood.	July 21
Oak Ridge, at Redbone.	July 28, 31
Utica	Aug. 4
Bottom, at Raymond.	Aug. 14, 15
Edwards, at Edwards.	Aug. 21, 22
Harriston, at Mispah.	Aug. 27, 28
Satartia, at Satartia.	Aug. 31
Anguilla, at Sunflower	Sept. 3, 4
Chapel	Sept. 4
Hermanville, at Carpenter.	Sept. 4

G. H. GALLOWAY, P. E.

NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Third Round.

Vaiden, at Columbia	July 2, 3
Pickens, at Richland.	July 9, 10
Durant	July 10, 11
Ebenezer, at Bethany.	July 16
Lexington	July 17, 18
Sidon, at Sidon	July 17, 18
Rural Hill, at Macedonia.	July 23, 24
Chester, at South Union.	July 25
Louisville, at Flower R.	July 27
West, at Hebron	July 30, 31
Kosciusko Station, at East	Aug. 1
Union	Aug. 5
Ackerman, at Mt. Airy.	Aug. 6, 7
McCool, at Liberty Chp.	Aug. 13
Kosciusko Ct., at Pierce.	Aug. 14, 15
Sallis, at Shrock	Aug. 20, 21
Black Hawk, at B. H.	Aug. 27, 28
Poplar Creek, at Shiloh.	Aug. 27, 28

N. G. AUGUSTUS, P. E.

Oxford Dist.—Third Round.

Oxford	July 10, 11
Holly Springs	July 13
Potts Camp, at Macedonia.	July 16, 17
Red Banks, at Mahon.	July 17, 18
Watervalley Ct., at Wyatts.	July 23, 24
Watervalley, at First Ch.	July 24, 25
Watervalley, at Main St.	July 24, 26
Paris, at Bruners.	July 30, 31
Abbeville, at Mt. Zion.	Aug. 6, 7
Holly Springs Ct., at Har-	Aug. 13, 14
ris Chapel.	Aug. 20, 21
Waterford, at Laws Hill.	Aug. 27, 28
Coffeeville, at Goshen.	Sept. 3, 4
Ashland, at Wesley.	Sept. 10, 11
Grenada Ct., at Sparta.	Sept. 11, 12
Charleston, at Oakland	Sept. 11, 13
Grenada	Sept. 17, 18
Randolph, at Washington.	Sept. 24, 25
Toccopola, at Tula.	Sept. 26
Lafayette, at Cambridge.	Sept. 24, 25

J. E. CUNNINGHAM, P. E.

MR. M. G. SIGREST.

At his home, March 4, 1910, the spirit of Brother M. G. SIGREST took its flight, and returned to God who gave it. He was born, 1841. He was united in marriage to Miss Isabelle Simmons, the sister of our beloved Brother W. W. Simmons, of the Mississippi Conference. There were seven children born of this union; one boy and six girls. He joined the Methodist Episcopal Church, South, in the year 1888, and lived a faithful member of the same until the end came. He was in feeble health for very nearly twelve months; but during all this time he was patient and submissive to the will of his Lord. And March 5th, we laid him away in the old Shiloh cemetery to await the resurrection morning, when all people shall stand before God. So we would commend the bereaved ones to God, who is able to heal all their wounds. But let us say with one of old, "The Lord gave; that Lord hath taken away; blessed be the name of the Lord."

W. E. DICKENS, Pastor.

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CALENDAR.

Seashore Divinity School, Seashore Campground, Biloxi, Miss., June 28-July 7.

Young People's Missionary Movement Conf., Asheville, N. C., July 1-10.

Seashore Camp Meeting, Seashore Camp Ground, July 13-20.

Seashore Assembly for Christian Workers, Seashore Campground, July 21-31.

District Conferences.

Ruston District, Arcadia, La., July 1-3.

Durant District, Pickens, Miss., July 6-8.

Hattiesburg District, Lucedale, Miss., July 14-17.

Book on Opium and Whiskey Habit.

Dr. B. M. Woolley, of Atlanta, Ga., has published a little booklet entitled "Opium and Whiskey Habits and Their Cure." Such a work will not appeal to the public in general, but if you happen to know of any one who should have it, you can do him an act of kindness by sending the "Doctor" his name and address and the book will be sent with the author's compliments. Address Dr. Woolley No. 21 H. Victor Sanitarium, Atlanta, Ga.

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ADVOCATE CAMPAIGN.

A church paper is a partnership affair. As a rule it is started by the preachers and if it lives, it must be maintained by them. They do not establish a paper to make money out of it, but to advance the interests of the kingdom of God. As a rule, a church paper does well that pays for itself. There are vague rumors afloat about some publisher getting rich from a church paper, but it is not well authenticated; and this office never has seen him. The great problem here, is to make ends meet. But a church paper is established in order that the membership of the church shall be kept in touch with the movements of the kingdom, and that the followers of Christ shall be developed to the highest degree of efficiency.

Now, the ends of this partnership cannot be attained unless the partners are active, and all work for this common end. Every pastor who has a true conception of the field of religious literature, will do his utmost to circulate his church paper, not that he may enable it to meet certain financial problems, but because this is one of the most efficient forces in extending the kingdom, and because the Advocate will pay its visits more regularly than any other pastor's assistant.

No matter what success your church paper attains, it fails for you in just so far as it fails to reach your people, and no matter how many good things you may do for your people, you still fall short of what you might do, in so far as you fail to have the aid of the weekly visits of your Advocate in every home on your charge.

We give below the names of some of the brethren who are trying to circulate the Conference organ, and who have this week sent in subscriptions: Rev. S. S. Holladay, Pelican, La.; Rev. W. D. Donlnick, Estabuchie, Miss.; Rev. F. N. Sweeney, Baker, La.; Rev. J. A. Coleman, Lafayette Springs, Miss.; Rev. B. H. Rawls, Seminary, Miss.; Rev. Thos. J. Martin, Ringgold, La.; Rev. W. A. Hays, Bay Springs, Miss.; Rev. L. F. Alford, Newton, Miss.; Rev. J. W. Price, Wilkinson, Miss.; Rev. E. Blizard, Myrtle, Miss.; Rev. D. W. Babb, Verona, Miss.; Rev. W. J. Dawson, Morton, Miss.; Rev. A. A. Martin, Kossuth, Miss.; Rev. W. A. Betts, Montrose, Miss.; Rev. C. H. Herring, Leeds, Miss.; Rev. S. E. Flurry, Mentor, Miss.; Rev. J. B. Fulton, Lanesville, La.; Rev. B. E. Meigs, Oak Ridge, Miss.; Rev. W. J. Newson, Port Vincent, La.; Rev. A. H. Williams, Mayhew, Miss.; Rev. T. M. Burgess, Provençal, La.; Rev. W. W. Perry, Terry, Miss.; and Rev. H. N. Brown, Morgan City, La.

We give below our roll of honor, consisting of those who have sent in twenty or more subscribers during this Conference year:

Rev. W. S. Lagrone, Greenville, Miss.
Rev. G. W. Bachman, Winona, Miss.
Rev. J. M. Carpenter, Booneville, Miss.
Rev. W. E. Dickens, Pelahatchie, Miss.
Rev. T. H. Dorsey, West Point, Miss.
Rev. W. L. Duren, Tupelo, Miss.
Rev. R. A. Ellis, Yazoo City, Miss.
Rev. J. A. Goad, Sidon, Miss.
Rev. E. E. Langford, Brooksville, Miss.
Rev. T. W. Lewis, Columbus, Miss.
Rev. T. H. Lipscomb, Indianola, Miss.
Rev. S. B. Meyers, Louisville, Miss.
Rev. L. A. McKeown, Shaw, Miss.
Rev. J. E. Sampley, Rocky Springs.
Rev. O. L. Savage, Guntown, Miss.
Rev. R. A. Tucker, Kosciusko, Miss.
Rev. T. E. Yancey, Nettleton, Miss.
Rev. W. G. Harbin, Haynesville, La.
Rev. C. F. Staples, Gibbsland, La.
Rev. F. N. Sweeney, Baker, La.
Rev. W. T. Woodward, Haynesville, La.

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Marriages

June 10, 1910, at the home of the bride's parents, Mr. and Mrs. Dennis Sullivan, by Rev. J. L. Red, Mr. ARCHIE D. GATES and Miss ANNA SULLIVAN.

March 15, 1910, at the Cottage Hotel, Iuka, Miss., by Rev. J. B. Randolph, Mr. SAMUEL O. ORSER to Miss BONNIE MITCHELL.

May 12, 1910, at the home of the bride's parents, Mr. and Mrs. W. O. Jackson, Iuka, Miss., by Rev. J. B. Randolph, Mr. BERRY LEE MARTIN, JR., to Miss MATTIE ALLEN JACKSON.

May 30, 1910, in the parlor of the Mineral Springs Hotel, Iuka, Miss., by Rev. J. B. Randolph, Mr. J. A. DAVENPORT, manager of the hotel, to Miss SOPHIA LEE HOLLIDAY, of Corinth, Miss.

June 2, 1910, at "Rose Villa," near Iuka, Miss., the home of the bride's parents, Mr. and Mrs. C. A. Hill, by Rev. J. B. Randolph, Mr. M. GILLIS PITTS to Miss MATTIE EVELYN HILL.

GOOD BOOKS FOR SALE.

Dear Brother Meek: As my health is so poor, that I can do nothing, and need money more than books, with your kind permission, I will announce these for sale. Viz:

People's Cyclopaedia, 4 vols. bound in Morocco in 1893. Price, \$25. My price, \$6.25. These are as sound as they ever were.

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Wesleyan Standards, revised by W. P. Harrison, vol. 1, 565 pages. Nice black cloth, \$1.

Divinity by Geo. Smith, F. S. A. Black cloth, new, 592 pages. My price, 75 cents.

Paine's Life of McKendree, 2 vols. Brown cloth. Sound. Price, \$3. My price, \$1.50. Purchaser to pay conveyance.

Have been a great sufferer this spring, and the end is not yet.
H. ARMSTRONG.

Olla, La., June 21.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Callopo St.; Dr. S. H. Werlein, pastor; residence, 5530 Prytanla St.; phone, Uptown 329.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rife, pastor; residence, 1421 Constantinople St.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a. m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 1514 Fern St.; phone, Walnut 402.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1323 St. Andrew St.; phone, Jackson 965-L.

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Algiers, Lavergne Street, cor. Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1619 St. Mary St.; phone, Jackson 144.

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Rev. John L. Sutton, Superintendent Orphan Boy's Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 123.

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and stiffness in joints or muscles; neuralgia; backache; tired, painful, aching feet; sore hands; sprains and bruises; sore throat and chest, due to colds or grippe; in fact, all the common aches and pains that occur in any family from day to day, yield almost instantly to a good rubbing with

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Epworth League

By Rev. W. H. Coleman.

TOPIC FOR JULY 3, 1910.

THE CHRISTIAN'S CITIZENSHIP. (Acts 21:39.)

1. Being a Christian makes a man no less a citizen.

(A) The Christian citizen is the highest type of citizen. Wm. Ewart Gladstone was one of the greatest and best statesmen that the world has ever had. This was not due so much to his superior ability as to the fact that he was a true man of God, and all of his official acts, like those of his private life, were actuated by the unselfish desire to glorify God and bless his fellow man. The greatest and most useful business men of the world, today, are men who are as religious in their business as they are in their pews; who are more interested in saving the souls of the men in their employ than they are in hearing the clink of money in their tills.

The same is true in every walk of life. I could point out to you, if space admitted, hundreds of such Christian citizens who are blessing the world with their citizenship.

(B) No man is the best possible citizen of his country until he becomes a citizen of the Kingdom of God; he may be a fairly good citizen, but if he is disloyal to God, who created him, who is giving him infinite blessings, who even died for him, what assurance have we that he will be loyal in his human relationships? Too often it is the case that the man who is disloyal to his God, is also unfaithful in his human relationships. Here is the bank cashier, the city treasurer, the insurance president, the legislator who becomes a thief or a bribe taker. What is the trouble? The man was thought to be a good citizen and was not; his people were deceived in him, because he was not a real Christian citizen. If he had been he would have been trustworthy, and all the powers of evil would have as utterly failed to shake this integrity as the restless sea fails to move Gibraltar.

(C) The world needs more Christian citizens in every business and profession, and in every sphere of life.

If all our American citizens were Christian citizens there would be no more of the awful misery and curse of the liquor traffic; there would be no selfish, mercenary man to advocate a return to race-track gambling; there would be no more such brutal amusements as the prize fight; there would be no more graft and political corruption and dishonesty; there would be no more of the nameless degradations that are disgracing our fair country, wrecking characters and sinking souls down to eternal despair.

(D) This world belongs to God (Is. 24:1), and was created for the legitimate use and enjoyment of his children, Christian citizens. This is truthfully taught in the Parable of the Tares. While the owner of the field allowed the tares to continue to grow along with the wheat until the harvest, he in no sense prepared the field for the tares, but for the wheat alone. God never prepared this world for a lot of people who reject Him with their hearts, dishonor Him with their lives, and ruthlessly trample under their unhallowed feet his precious blood, that was shed for their redemption. Neither is it his will that the world be run by those, but by his children for whom it was prepared, and for whom it is preserved.

Every Christian ought to claim his citizenship. St. Paul always claimed both his Roman and Hebrew citizenship, and the right to exercise the privileges thereof, and often it enabled him to accomplish more for God and humanity.

We are taught that all things should be done to the glory of God (1 Cor. 10:31). That means that this

world in all its affairs ought to be run for God, and in order for us who are His to do this it is necessary that we claim the rights and privileges of our citizenship as Christians.

(A) Claim it in living for Him. No difference where, in what vocation, how employed, let us live for God.

The young man entering a profession in business or politics ought to enter it with as great a sense of responsibility before God, with as deep a consecration to God, and with as great a zeal for the uplifting of humanity, the salvation of souls, and the coming of the Kingdom of our Lord as the young man who is entering the ministry.

The young lady entering society ought to feel that she has as great and as sacred a work to do for her Lord as the one who is sailing from home and loved ones to enter the Foreign Mission work.

(B) Claim it at the ballot.

Every Christian man should exercise the right of his citizenship at the ballot box every time he has an opportunity, and not to blindly follow the dictation of some party machine, but to vote for the man, and only the man, who is clean in character and true to God and his fellows. If he has not been this in all of his private relationships he cannot be trusted to be in his official relationship.

Let the Christian citizen see to it that every man from president of the United States to constable, is a true man of God. No difference what his denomination and his form of worship, just so he is true to the principles of our Christian religion. Let him worship God as he will, but serve God; he must or else we cannot trust him to serve his fellow men.

(C) Claim it in society.

Society as well as all else, belongs to God and should be run for His glory. Therefore, it should be kept free from all impurity and Godlessness. Neither should there be a strata of society set apart for the morally destitute. The Christian, in exercising the rights of Christian citizenship, should say there shall be no such, for it is unnecessary, it is unreasonable, it is a menace to all society, to every home, to every young character, and an abandonment to an appalling degradation of human lives and souls whom Christ died to redeem and whom it is our business to lead to Him.

Therefore, let each Christian join in claiming all society for Christ, that every wrecked life may be redeemed, every lost soul saved, and every innocent one kept from falling into evil.

(E) The earth can never be taken for Christ until the Christians thus claim and exercise their citizenship. Then shall his Kingdom come, the powers of darkness shall all be broken, and the earth shall become as full of the knowledge and glory of God as the waters cover the sea.

One can chase a thousand, and two can put ten thousand to flight.

God and one man is a majority. Let each young Christian claim his citizenship in the faith of these thoughts, and of the promise of our Savior that he will never leave us nor forsake us, and victory shall be ours for the glory of God and the good of every life that we shall touch.

THE POWER OF A SINGLE LITTLE GERM

The most dreaded, and hardest fought feature in the whole world is the germ. One tiny little germ can in a remarkably short time destroy the human body and cause death in the most agonized form. For instance, you have a cut, bruise, boil, carbuncle, burn, felon, ulcer, insect bite, or a sore of any kind; it festers, the blood poison germ enters, the suffering is intense, and often times death. "Germ's Ointment" is a germ destroyer, it prevents complications from all kind of skin eruptions. It promptly cures all skin and permanent cures all skin troubles, which if left alone are so distressing. Get a 25¢ box of "Germ's Ointment" from your druggist, and keep it always on hand. You will find when you will need it. If you have never used it and want to test its merits, write Dr. W. E. Gray & Co., 509 Gray Building, Nashville, Tenn., and they will send you a free sample box.

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EPWORTH LEAGUE CONFERENCES.

Mississippi Conference.

One of the best conferences that the Leaguers have had, is the one which convened in the Jefferson Street M. E. Church, South, Natchez, last Thursday June 16, at 8:15 p. m., when the addresses of welcome were delivered by Mr. R. F. Reed, on the part of the city, and Mr. Clifford Field, president of the local League, for the Leagues of the city. Rev. John W. Chambers delivered the response in a very happy style. The delegates had the opportunity at this time to become acquainted with one another.

Friday morning at 9 o'clock, the conference was called to order by the president, Dr. F. L. Walton, of Meridian, and quite a goodly number responded to their names. There were several papers of considerable merit read, and the discussions were interesting.

The reception tendered the Leaguers in the Sunday School room, by the local Leagues, at 8:30, Friday evening, was a great success from every point of view, there being a delightful musical program provided for the occasion, and the refreshments were altogether refreshing.

The program for Saturday was replete with good things for the mind and heart—being educational and inspirational. Dr. Walton proved himself to be a master of the situation, and there was every indication that he had the esteem and love of the young people.

The visitors from a distance were: Rev. J. Bruce Airey, president of the Seashore Assembly of Christian Workers, and a member of the Alabama Conference, and Miss Mamie Reams, of the Training School, at Nashville, Tenn. Miss Reams spoke to the Conference with reference to the opportunities of the Training School, and sought to impress the young people of the Church that their lives should stand for everything of good that pertains to the kingdom of God.

Sunday was the best day of all, when the League sermon was preached at 11 o'clock by Rev. H. W. VanHook, president of Edward McGehee College, Woodville, Miss., and Rev. H. G. Hawkins, president of Port Gibson Female College, occupied the pulpit at night. These brethren preached out of their hearts to the young people before them, and both had splendid congregations. Following Brother Hawkins' sermon in the evening, the officers elected for the ensuing year were installed, the following ministers taking part: H. G. Hawkins, H. W. VanHook, H. P. Lewis, Jr., and Robt. Selby. This service was both beautiful and impressive.

The officers installed were as follows: Dr. F. L. Walton, Meridian, President; Clifford R. Field, Natchez, first vice president; Miss Laura Rankin, Gulfport, second vice-president; Miss E. Maud Ellis, Sharon, third vice-president; Rev. J. L. Niell, Lorman, fourth vice-president; W. H. Grant, Laurel, secretary; B. Stewart, Centerville, treasurer; Miss Joe Ellis, Brookhaven, Era agent; Mrs. W. M. Goodwin, Mayersville, superintendent of Junior Department.

The following District Secretaries were elected:

Newton District, Miss Bertha Mitchell, Laurel; Meridian District, Miss Ida Curtis, Meridian; Seashore District, H. C. Lucas, Gulfport; Brookhaven District, Miss Olive Lipscomb, Brookhaven; Natchez District, Miss Ethel Shaw, Natchez; Jackson District, A. P. Holt, Jackson; Hattiesburg District, O. J. Franklin, Magee; Vicksburg District, Miss Fannie Nasson, Port Gibson; delegates to Seashore Assembly: C. H. Poythress, Meridian.

It is confidently expected that these officers will be more diligent than at any time in the past, and that the coming year will be one of large growth in the work of the Leagues of the Mississippi Conference.

ROBERT SELBY.

North Mississippi Conference.

The North Mississippi Epworth League Conference convened in Kosciusko, June 14-16. More than one hundred delegates were in attendance.

Certainly, an onlooker would not have concluded that the League is dead in North Mississippi—in point of well-directed enthusiasm and genuine interest. The Conference was up to the high-water mark. Under the capable leadership of Rev. R. A. Clark, president of the Conference League Board, there was not a dull hour during the entire session. He is the right man to lead in this young people's movement.

To the regret of all, the president of the Conference, Mr. J. B. Small, of Winona, was detained at home until the last day. He is at home among young people and directed the proceedings of the Conference with a skilled hand. He retires from the presidency after two years of faithful and fruitful service, having the confidence and esteem of all North Mississippi Leaguers.

The keynote of the Conference was "Volunteers for Special Service." This note was struck by Dr. E. H. Rawlins, educational secretary of the Board of Missions, who was with us on Wednesday, and was sounded in every devotional service and was the undertone accompaniment in every discussion. The result was that on Thursday afternoon in response to a proposition made by Rev. J. H. Felts, who had kept the matter upon the hearts of the people in all devotional services, six intelligent young people volunteered to any service to which God might call them even if the call meant the foreign field, acknowledging the impression that God has some special work for them.

Dr. Rawlins' visit was indeed an inspiration to the Conference. He has the freshness and enthusiasm of youth; is magnetic and commanding in speech, and has withal an inexhaustible fund of missionary information. His address on the ideal layman, or "The Coming Layman," captured the large audience and made impressions that will never be forgotten. The hope was everywhere expressed that he will come often to Mississippi.

The papers prepared and read by Miss Mary Stokes on "Shall the Church Seek to Direct the Social Life of Its Young People," and by Miss Bessie Herron on "Difficulties of the Devotional Department and How to Overcome Them," and the address by Rev. E. S. Lewis on "Training for Service," were of a high order and greatly appreciated.

Reports from the several vice-presidents indicated that the League is growing in our territory and that each department is receiving attention. Last year the Leagues raised \$500 special for the Hiroshima Girls' School, and for this year they pledged \$500 to be used as a loan fund for the education of one young man in Millsaps College who is studying for the ministry, and one young lady in Grenada College who is preparing for missionary service—the same amount to be raised each year until the course is completed.

In addition to the pastors present, who added materially to the pleasure and profit of the occasion, we had with us, Rev. J. R. Countiss, president of Grenada College, who delivered an address on education; Mrs. T. B. Clifford, of Yazoo City, who discussed the work among the Juniors; Rev. J. B. Airey, who represented the Seashore Assembly of Christian Workers, and Miss Reams, of the Nashville Training School.

The Conference came to a close on Thursday night with a sermon by Rev. T. H. Dorsey, after which the new officers were publicly installed. The new president is Mr. Walter T. Boswell, a wideawake, capable young layman, of Kosciusko. The other officers are: First vice-president, Miss Nora Evans, Olive Branch; second vice-president, Miss Esther Hall, New Albany; third vice-president, Miss May D. Williams, Columbus; fourth vice-president, Mr. Victor Stephenson, Booneville; superintendent of Junior

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Leagues, Mrs. Theresa Cavin, Okolona; press reporter, Rev. R. P. Neblett, Columbus; secretary and treasurer, Mr. W. E. Kennedy, Columbus. The next Conference will be held at West Point. R. A. TUCKER, Kosciusko, Miss., June 21, 1910.

Let us not be content with the effort to imitate Christ; let us appropriate Him, as the flowers of Spring and the fruits of Autumn appropriate the properties of the sap and dew and balmy air, and all the glorious forces that lie hid in the sunbeams.—Meyer.